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JANUARY

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1921-1926

CATHOLIC HISTORICAL REVIEW: NEW SERIES:
AMERICAN CATHOLIC HISTORICAL ASSOCIATION:
FIRST ANNUAL MEETING.
NECROLOGY: REV. LEO. MICHAEL MURRAY, J. C. L.

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

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THE CATHOLIC HISTORICAL REVIEW: NEW SERIES

At one of the first meetings of the Board of Editors, during the Autumn of 1914, for the purpose of organizing the REVIEW, Dr. Guilday, in proposing the present title page, announced that it was the purpose of the founders of the magazine, one day, to suppress the sub-title: *For the study of the Church History of the United States*, and thus allow the REVIEW to enter upon the field of general Church history. During the past six years, under Dr. Guilday's careful and enthusiastic direction, the REVIEW has published a remarkable series of articles, miscellanies, documents, book-reviews, notes and comment, and bibliographies. It would take undue space to mention all who have contributed to the REVIEW since April, 1915; but the following names are significant of the scholarship contained in its six volumes; Cardinal Gibbons, Cardinal O'Connell; Archbishops Messmer and Canevin, Bishops Shahan, Corrigan, Maes and Currier; Monsignors Hugh T. Henry and Philip Bernardini; Rev. Drs. Souvay, O'Hara, Zwierlein, Magri, Ryan, O'Daniel, Foik, Culemans, and Weber; among the laymen, Catholic and non-Catholic, who have written, are: Charles H. McCarthy, Ph.D., James A. Rooney, LL.D., J. C. Fitzpatrick, of the Manuscript Division of the Library of Congress, Gaillard Hunt of the Department of State, Waldo G. Leland, the genial Secretary for so many years of the American Historical Association, the late Dr. Herbermann, Julius Klein, Ph.D., Michael J. O'Brien, Charles H. Cunningham, LL.D., Lawrence M. Larson, Ph.D., whose article on the Church in Greenland marked a turning point in Catholic interest in that entrancing subject, William Stetson Merrill, A.B.; Joseph Dunn, Ph.D., whose study of the Brendan Problem is worthy of a place beside the best scholarship of Europe. Other contributors, such as Fathers John Rothensteiner, Michael Shine, and Joseph Butsch, S.S.J., and several members of the Society of Jesus, Fathers J. Wilfrid Parsons, Thomas J. Campbell, John Hungerford Pollen, and Gerardo Decorme, have contributed to the pages of the REVIEW. Particular credit should be given to the scholarly studies published in the REVIEW by members of the Department of History in the University of California—Herbert Bolton, Ph.D., Charles Chapman, Ph.D., Herbert I. Priestly, Ph. D., and others.

PURPOSE OF THE REVIEW

The REVIEW set out in 1915, with the definite purpose of stimulating a nation-wide interest in American Catholic history. It was not the first in the field. For thirty years before it began, the two Catholic historical societies of Philadelphia and New York had been publishing scholarly articles in their quarterly magazine; and though the interest was to a great extent localized as the years went on, both these publications—the *Historical Records and Studies* of New York, and the *Records* of the American Catholic Historical Society of Philadelphia—were recognized by historical students as having a national horizon. What the CATHOLIC HISTORICAL REVIEW wished to accomplish was to treat of national Catholic topics in articles based upon first-hand evidence from archival sources. There is no need of emphasizing the fact that in this respect the REVIEW has been highly successful. Its Department of Doc-

uments alone is an invaluable treasure-house for all students in this field.

In the first number of the CATHOLIC HISTORICAL REVIEW Cardinal Gibbons, in a "Foreword," wrote: "The average man and woman, engrossed with the cares of business and the home, have not the time to delve into the hidden stores of knowledge which history guards. Nor have they the training which would enable them to garner the lessons and select the truths that are of greatest need or afford the best intellectual enjoyment. These treasures will be at the command of the public in the writings that are now contemplated by the Editors of THE CATHOLIC HISTORICAL REVIEW." In the same number, the Right Rev. Rector of the Catholic University spoke of the spirit of the REVIEW and emphasized the fact that all sciences find their common denominator on the ground of history which has become a great and comprehensive branch of knowledge. He recalled the eminent service which Catholic scholars have rendered to the cause of historical science and said that an obligation devolves upon us of carrying on the splendid traditions of pioneers in the field of history. The purpose of the CATHOLIC HISTORICAL REVIEW as then outlined was to rescue from oblivion the names and deeds of those who from the days of Columbus have planted the faith in the New World, and who have striven to realize in new and frequently hostile surroundings the precepts of the Master. Nobly and well has the REVIEW pursued its object; it has stimulated research and fostered the writing of excellent monographs and articles which have revealed the rich treasures to which Cardinal Gibbons alludes in his "Foreword." As a result of the activities in the historic field to which the *Catholic Historical Review* has contributed so largely, a change in the attitude of Catholics with regard to history, local, national and universal, is today more than a promise. A real revival in interest in Catholic history is with us. And already keeping pace with it, there is a notable revival of general interest among non-Catholic historians and lovers of history in Catholic history. Evidence of this interest is found in the establishment of several Catholic Historical Societies and in historical publications devoted to the discussion of local ecclesiastical problems. The time, indeed, is not far distant when every section of the United States will respond to the oft-repeated appeals of the CATHOLIC HISTORICAL REVIEW and gather up the wealth of Catholic historical data which lie hidden in every "nook and cranny" from Maine to California, from the Dakotas to the Gulf of Mexico.

THE NEW FIELD

But to keep within these limits became more difficult each year. The creation of two other scholarly reviews—the *Illinois Catholic Historical Review* and the *St. Louis Catholic Historical Review*—naturally limited the field geographically, and more than once during the past six years the Editors of the REVIEW have debated the problem of relinquishing the field to the six Catholic historical magazines, now devoted to this subject in the United States, and of entering the broader and more general field of Church history from the beginning of Christianity down to the present. At last, they have decided upon this and with the April, 1921, issue, the REVIEW, while keeping its present size and character, launches out into

the field. No periodical in English for this purpose exists. The leading Catholic magazines, such as the *Month*, *Studies*, *Dublin Review*, *Catholic World*, *America*, and the *Ecclesiastical Review*, publish occasionally articles on subjects from this general field of Church history; but no periodical exists for this purpose alone. Moreover, the success which has already attended the new AMERICAN CATHOLIC HISTORICAL ASSOCIATION—a society for those interested in general Church History gives to the Editors an added reason for beginning now this larger, and if not more important at least more popular, field of work.

NECESSITY OF THE REVIEW

The Catholic Church in the United States is composed of children of all the old nations of Europe, and no aspect of national Catholic life can be fully estimated unless this European background is kept in view. The actual conditions which prevail today in American Catholic Church organizations, social as well as ecclesiastical, have gained so noteworthy an advance over those of a hundred years ago, that interest in this more general field of historical study is an assured fact.

The time, therefore, seems opportune for the *Catholic Historical Review* to enlarge its field of operations, and it is felt that its usefulness may be enhanced by venturing forth into the broader sphere of general Church history under the auspices of the Catholic University of America, of which mutatis mutandis it may be said, as has been said of the University of Louvain by Godefroi Kurth: "It has been the strongest citadel raised by the Catholic Church in this country." It has been identified with its great intellectual and ecclesiastical movements, and it has made every effort to buttress historic study. To perfect its work there is a demand to enlarge the scope of the *Catholic Historical Review*.

PROGRAMME OF THE REVIEW

To this end it is proposed that the Review shall be no longer devoted exclusively to the discussion of matters pertaining to American Church history, but that its future programme be as follows:

- I. The Review will discuss historic problems dealing with Church history both national and universal.
- II. It will treat of questions which relate to the internal and external life of the Catholic Church.

To accomplish this, the following programme is submitted:

- (1) The publication of original articles and monographs dealing with the Church and ecclesiastical polity.
- (2) A Chronicle of historical events relating to the Church.
- (3) A systematic review of Catholic and other publications which have historical value.

No better way can be devised which will more effectually promote this national interest in the history of the Catholic Church from the Day of Pentecost down to the present than the establishment of a general Catholic Historical Review. It will serve as a stimulus to historical study everywhere, and it will be a bond between the students of Catholic history in the United States.

BOARD OF EDITORS

The natural home for such a publication is the Catholic University of America. The new Review will be under the editorship of the Rector of the University, the Right Reverend Bishop Shahan, who will be aided in this work by an editorial board composed of professors and instructors of history at the University.

THE MANAGING EDITOR

The Managing Editor, Rev. Patrick William Browne, S.T.D. (Laval), was educated at St. Bonaventure's College, St. John, Newfoundland, and at the Propaganda, Rome. He has taught history in the University of Ottawa, and at Maryknoll. His post-graduate studies were made at Columbia University, Harvard, and at the Catholic University, where he has followed special work under Dr. Guilday's direction. Among his publications are the *Story of Labrador* and the *History of Newfoundland*. He has contributed historical articles of high value to the *Catholic World*, the *Irish Ecclesiastical Record*, and to *America*. He enters upon this field with years of experience behind him and his associates in the Editorial Board have all confidence in the future of the REVIEW under his wholehearted direction.

SUBSCRIPTION PRICE

It is needless to say that the expense of such a magazine, planned on this world-wide scale and with such far-reaching purposes, will be many and varied. Even though the Editors give their services gratuitously, as they have in the past, the higher costs of printing and publishing necessitate a larger subscription price. The annual subscription to the new REVIEW will be FIVE DOLLARS, and the issues will appear as heretofore in January, April, July and October.

THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

The First Annual Meeting of the Association was held Christmas week, 1920, at the New Willard Hotel, Washington, D. C. Founded at Cleveland, on December 30, 1920, by Rev. Dr. Guilday, the Association has already shown marked signs of activity in its chosen field, namely, the promotion of study and research in the realm of general Catholic history. No similar society for English-speaking Catholics exists in the world, and a splendid opportunity presents itself in the new organization for co-operative work on the part of all those who are interested in the history of the Church to make the past of Catholicism better known and appreciated.

PAPERS READ AT THE MEETING

The papers presented at this First Annual Meeting were as follows: *Attitude of Science Towards Religion from 1874-1921*, Rev. Lucian Johnston, S.T.L., Baltimore Md.; *The Catholic Social Movement in France Under the Third Republic*, Parker Thomas Moon, M.A., Columbia University, New York; *Benedict XV and the Historical Basis for Thomistic Study*, Rev. Henry Ignatius Smith, O.P., Ph.D., the Catholic University

of America, Washington, D. C.; *Opportunities in Historical Fiction*, Michael Williams, National Catholic Welfare Council, Washington, D. C.; *The Catholic Church in Georgia*, Rev. T. A. Foley, Savannah, Ga.; *The Compilation and Preservation of Church Historical Data*, Rev. F. Joseph Magri, D.D., Portsmouth, Va.; *Rise of the Papal States Up to Charlemagne's Coronation*, Rev. Joseph M. Woods, S.J., Woodstock College, Woodstock, Md.; *The St. Vincent de Paul Society as an Agency of Reconstruction*, Rev. Charles M. Souvay, C.M., D.D., Kenrick Seminary, Webster Groves, Mo.; *The Personality and Character of Gregory VII in Recent Historical Research*, Rev. Thomas Oestreich, O.S.B., Belmont Abbey College, Belmont, N. C.; *The National Catholic War Council*, Michael J. Slaterry, LL.D., Philadelphia, Pa.; *Sisters and the Care of the Ailing Poor in the United States*, James J. Walsh, M.D., LL.D., K.S.G., New York City; *Increase and Diffusion of Historical Knowledge*, Rev. Francis J. Bretten, S.J., St. Ignatius College, Cleveland, Ohio; *Idealism in History*, Conde B. Pallen, New York City; *Religious Orders of Women in the United States*, Sister Mary Agnes, Ph.D., Mt. St. Joseph Academy, Mt. St. Joseph, Ohio; *The Value of Mexican Archives for the Study of Missionary History*, Herbert Bolton, Ph.D., University of California, Berkeley, Calif.

THE OFFICERS FOR 1921

The annual election which took place on Wednesday, December 29, 1920, resulted in the unanimous selection of Dr. James J. Walsh, the eminent lecturer and physician, as President. Rev. John J. Wynne, S.J., Editor of the *Catholic Encyclopedia*, was chosen as First Vice-President, and Rev. Dr. Ryan, Rector of Kenrick Seminary, St. Louis, was elected Second Vice-President. Dr. Guilday was elected Secretary for the coming year.

The Association Headquarters have been fixed permanently at the Catholic University of America.

REV. LEO MICHAEL MURRAY, J. C. L.

The death of Rev. Leo Michael Murray on December 27, 1920, came as a great shock to his many friends at the University. Father Murray graduated from Boston College in 1914, with the degree of B.A. In the fall of 1918, he entered the University, taking as his special studies Canon Law, Dogmatic Theology, Economics, and Sociology. In June, 1919, the Faculty of Theology conferred upon him the degrees of J.C.B. and S.T.B., and the following year he won the Licentiate in Canon Law with a brilliant dissertation on the *Present Juridical Position of Parishes in the United States*. In September last, Father Murray was appointed by His Eminence, Cardinal O'Connell, to the Chair of Moral Theology, in St. John's Seminary, Boston, Mass.

It was but fitting that his eulogy should be pronounced by one who had known him so intimately as Rev. Dr. Shanahan during the past

three years, and the sermon given on this sad occasion is a masterpiece of sympathetic appreciation.

He whom we so deeply mourn today was a man entrusted by God with many gifts which he did not leave unimproved. The Lord gave him ten talents to trade with until He came; and when He came to him in death last Monday evening, they were all joyously set out to interest and bearing fruit a hundredfold. "Blessed is that servant whom the Lord, when He cometh, shall find so doing. Amen, I say unto you, He shall place him over all His goods."

On occasions like this when we gather in grief over a young and productive life, whose sowing time is also its harvest, whose Spring is also its Fall, misgivings seize us and wonderment of mind. Why is it, we ask, that the tall cedars of Lebanon are thus prematurely laid low, while the wild and tangled underbrush is suffered to grow up unimpeded? Why is it that God warms a soul with great possibilities, and then allows these possibilities to become chilled with the cold breath of death? The answer is easier than most worldlings think. Fulfillment of promise is not conditioned by length of days; neither is service measured by the greater or less number of opportunities offered for its exercise. Intensity makes up for the foreshortening of the perspective, and God takes the will to service for the maturity of deed.

Father Murray's personality was intense; more so, perhaps, than that of any other young priest in the twenties with whom it has been my good fortune to come into contact. He thought, he felt, he spoke, he argued, he debated, he prayed, he lived, he wrote, he served—intensely. Intensity is the story of his life from the opening chapter to the close, its fitting epitaph. And the most remarkable thing about his intensity was the gentleness that accompanied its expression. The suavity of manner, the mellowness of view, that comes to most men of his type with age, or from measuring their strength against the clashing minds of others, was his from youth. He learned early to criticise ideas, not persons; and he never criticised the views of any man, living or dead, without first having something positive and constructive to propose in their stead. Charity was the ever-attending hand-maiden of his written and spoken word. Intense as he was, he feared excess of statement with an almost holy dread. He frequently came to my room in Washington to read a sentence or a paragraph which he had prepared for publication, imploring me—I use this strong word advisedly—imploring me to tell him if he had overshot the shining mark of truth or transgressed the bounds of literary justice. It is a trifling incident, if you will, to quote on this solemnly sad occasion, but it enshrines the beauty and balance of his character. The supreme danger with most men who think and act and live intensely is to speak harshly, or with faint praise, of those who differ from them in the free field of opinion. It is the inherent defect of the qualities which intense men possess, and it mars as well as makes their fame. Not so with him who lies before us, immortalized by the love of light and the light of love which he always kept kindled and aflame in his mind and heart: Peace to his gently strong and strongly gentle spirit, in which justice and mercy met in the kiss of peace!

I must mention another great quality which I learned to reverence in this brilliant young fellow-priest of the Archdiocese of Boston, and my friend of friends despite disparity of years. His was a personality whose enthusiasms were contagious. He could take a thought, and give it back to you, restamped

with the genius of his own spirit. His whole soul was afire, whatever the topic that he touched. His thoughts, his writings, his debates, his sermons, his conversations, his ordinary daily intercourse with his fellowmen, were of the whole soul—the concert of all his powers in full diapason. And in this quality of sympathetic alertness and appreciation, he exemplified the truth of a principle which St. Thomas discovered and Dante set to music: "Understanding is not of the intellect, but of the soul through the intellect." It was probably his rarest, most precious natural endowment, this gift of whole-souled, whole-hearted co-operative sympathy. And God could shower upon us none more effective, naturally speaking, for winning men, as Father Murray proved. His conquest of men extended far beyond the confines of the priesthood, out into the great world of business and endeavor that lies beyond.

Schoolboy, collegian, seminarian, priest, university student, professor, man—he has left us all the richer for his short and meteoric sojourn among us. He has indelibly increased our heritage of warm and admiring recollection. Dead, he is one of those exceptional personalities that never die, so long as any of those who knew and loved him live. "Blessed are the dead who die in the Lord, for their works follow them."

To his family and parents, I say: Let the life of Father Murray be an inspiration to you rather than his death a loss. The separation which seems so engulfing on the human side is but the prelude to reunion on the Divine. The same circle of Divine love still holds us all within its far-flung rim, the good one who has already reached its center as well as those who are slowly traveling towards it with the hours that pass. A common current of life circulates through the Church Militant, Suffering and Triumphant; and you are generously caught up into the beneficence of its stream. And may this thought of our holy faith triumph over all others that rise in your harrowed souls: "We mourn not as those who have no hope."

To the students of the Seminary, I say: Imitate him. Give of your best as he did, and learn the generous law of service.

To the President and Faculty of St. John's Seminary, I say: You have lost the Benjamin of the flock, who would have shed additional lustre on your deservedly great and good name. But you have also gained the heritage of his spirit, none the less precious because it was earned so soon. And His Eminence, the Cardinal Archbishop, will pardon me for saying: Here, indeed, was a priest to be proud of; one who had caught the enthusiasm of the first Christian centuries when the faith was young.

Peace, rare soul, peace! The word of Holy Writ is true of thee, that being made perfect in a short time, thou hast completed many years. The word of Jesus Himself is also true of these for He promised the joy of the Lord to those servants who had improved their talents, whether He came to them quickly or "after a long time." Peace; and the fullness of joy unending!

And may God enrich us with the glow of thy immortal spirit, which has gone to the Infinite, and is no longer here engaged in piecing together the broken mirror of the Finite. And may He show His face unto the noble dead. Requiescat in Pace!

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No. 2

NECROLOGY: REV. DR. THOMAS EDWARD SHIELDS
THE CATECHISM: ITS ORIGIN AND DEVELOPMENT

WASHINGTON, D. C.

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REV. THOMAS EDWARD SHIELDS, PH.D.

The death on February 15, 1921, of Rev. Dr. Shields, removes from the life of the University one of its most active professors and leaves a gap not easily filled. Dr. Shields had been in failing health for two or three years, but it was hoped that with care and prudence his valuable life might be prolonged indefinitely. It was not to be, and he succumbed, after an immediate illness of two weeks, to a combination of heart trouble and influenza.

Dr. Shields came to the University in 1902 from the Seminary of St. Paul, where he had distinguished himself in the teaching of psychology and education. He had previously graduated from Johns Hopkins University in biology, and he thus early qualified to bring to bear on all the problems of education a mind thoroughly prepared, not only according to the immemorial teachings of the Church, but also according to the best methods of psychology and biology as applied to modern education. The dominant preoccupation of Dr. Shields was ever the more perfect training of our Catholic teaching sisterhoods for the stupendous task of forming the minds and hearts of so large a proportion of our American Catholic youth. His earnest efforts eventually took shape in the Catholic Sisters College, an affiliated institution of the University, which the generosity of a great-hearted family enabled the University to open in the fall of 1914. A Summer School for our Catholic Teaching Sisters, held at the University since 1911, had prepared the way for this great undertaking. The academic and material labors entailed by the opening of the new College, unique in the United States, made a steady drain upon the intellectual and physical resources of Dr. Shields, while the curriculum of the College, the creation of a teaching staff, the preparation of the site, and the erection of the buildings, demanded his close attention. As it now stands in the center of its hundred acres, the Catholic Sisters College is a monument to the enlightened zeal, the unflinching courage, and the prophetic vision of the good priest who literally spent himself upon it, and dying left it the heir of all his inspiring dreams for the improvement of Catholic education. Dr. Shields was equally devoted to the creation of a system of educational texts for the children of our Catholic schools; and was a pioneer in the application of the best psychological principles to the training of our Catholic youth in every phase of mental development. His pedagogical principles old in their philosophical content and new in their application, were capable of universal service, particularly in the neglected field of musical training. To no small extent he set forth in the "Catholic Educational Review," a periodical founded by him, the principles and the practice, the history and the spirit of Catholic education, as a rich heirloom of the past and our chief legacy to the coming generations. Though he passed away in the maturity of his age and his powers, his memory will long survive in the University, more particularly, however, among the grateful and devoted religious women whom he drew to the Catholic Sisters College from


every section of the country, and to whom he was at all times a guide and a light, an encouraging friend and a paternal teacher.

REV. LEMUEL B. NORTON, S. T. B.

Rev. Lemuel B. Norton, pastor of Shenandoah, Pa., died there February 5. Father Norton was born in Philadelphia, January 31, 1867, and received his early training in the parochial schools and from the Christian Brothers. He was ordained to the priesthood by Archbishop Ryan, May 31, 1890, entered the Catholic University in the fall of that year, and in June, 1891, obtained the degree of S. T. B. He became pastor of Shenandoah in 1908. During his pastorate he won the esteem and confidence of the entire population, and died universally regretted.

MR. ALFRED L. DOOLITTLE.

Mr. Alfred Doolittle, A. B., Instructor in Astronomy and Mathematics, and Director of the Astronomical Observatory, died February 23, of influenza. He had been connected with the University since 1898, and since 1887 had devoted himself with great success to astronomical studies, a bent inherited from a distinguished parent, and shared with a distinguished brother. His funeral took place from St. Martin's Church, and he was interred at Bethlehem, Pa.



THE CATECHISM: ITS ORIGIN AND DEVELOPMENT

The Catechism has been so completely identified with religious instruction that it seems almost essential to our teaching. Yet it is comparatively a modern device, brought into requisition after the doctrinal upheaval of the sixteenth century. During the fifteen centuries preceding this time Christian teachers directed their efforts primarily to the development of the Christian life among the people. The dogmas of Faith were taught indeed, but always in a simple and direct form. The ancient texts and documents handed down to us from remote times indicate the manner in which the divine truths of Faith were originally presented to the people:

THE APOSTOLIC AGE

The religious texts from the century immediately following the time of the Apostles breathe forth the spirit of the Gospel. In these love and brotherhood are the dominant notes. The early teachers were concerned primarily with the inculcation of the "new life" by which the Christians were to be distinguished from unbelievers. The teachings of Faith were to be applied to the lives of the faithful and this truth was to manifest itself in terms of love and brotherhood. It was the fulfilment of Christ's words: "By this shall all men know that you are my disciples if you have love one for another" (St. John 12, 35.)

EARLY TEXTS

The Didaché, or the Teaching of the Twelve, was used in the East, especially in Syria and Palestine; it is usually ascribed to the end of the

first century. The author of the work is unknown. In content it is a compendium of the teaching delivered to the Gentiles by the Apostles.

The first part (cc. 1-10) sets forth the principles of the Christian life. Here are described the Two Ways, the Way of life and the Way of death. Those who accept the teachings of Christ as the rule of their lives enter upon the way of life; those who fail to regulate their lives according to these teachings are in the way of death. The text reads: "There is a great difference between the two ways. The way of life is this: first thou shalt love God, who created thee, then thy neighbor as thyself; and all whatsoever you would have done to thee, do thou unto others."

Then the author defines the law of Christian love: "The teaching of these words is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what will it benefit you if you love those (only) who love you? Do not even the Gentiles do this? But you, love those who hate you, and let no man be your enemy."

And for Christian charity, he says: "Give to him who asks of thee and expect nothing in return for thy gift; for the Father wishes His gifts to be distributed to all." In the following chapters (there are sixteen in all) he treats of baptism, fasting, prayer, the Holy Eucharist, Christian discipline, the observance of Sunday, reverence due to bishops and deacons and finally of death, judgment, hell, and heaven.

THE SHEPHERD OF HERMAS

"The longest, and for form and content the most remarkable of the writings of the so-called Apostolic Fathers, is the "Shepherd of Hermas" (Bardenhewer-Shahan, *Patrology*, p. 38.) This text was composed perhaps toward the middle of the second century. The work is written in a popular and symbolical style. It is divided into three parts which contain respectively five visions, twelve commandments, and ten similitudes. Throughout the whole tract the author emphasizes the necessity of penance.

The Church he symbolizes as a tower in course of construction, the stones of which represent the faithful. The commandments are exhortations to practice the virtues of the Christian life. The ten similitudes are an exposition of the commandments. In every passage Hermas appeals to the emotions: he carries us on from scene to scene and makes the truth vivid and impressive by his figures and similes. In one place he likens the rich man to the elm which of itself bears no fruit but sustains the fruitful vine. Thus, he adds, the rich should sustain and assist the poor.

THE PEDAGOGUS

St. Clement of Alexandria has left us a tripartite work which forms practically a complete treatise on religion. It is composed of the Appeal to the Gentiles, the Pedagogus, and the Miscellanies. The Pedagogus shows clearly the idea of the Christian life then prevalent. Here St. Clement describes Christ as the Pedagogus (Tutor) and the faithful as the children who are being trained by Him. With him it is not merely a question of inculcating the Christian virtues; he would have the faithful reflect the love and meekness of Christ in all that they do. The simplest actions of every-day life should manifest the Christian spirit within him. He tells them how they should dress, how they should conduct themselves in their social gatherings, in their homes, at the games, in the baths and

at all times. "All religion" he says, "is hortatory, engendering a true life now and hereafter . . . The teacher transmits his teaching by his life rather than by argument. . . . His purpose is not to instil knowledge, but to improve the soul. He would train his pupils to a life of uprightness and wisdom rather than to an intellectual life."

THE CATECHUMENATE

In the early centuries the Catechumenate was a kind of novitiate to the Christian life. Tertullian calls the catechumens little novices (*novitoli*) (*De Poen.* c. 6.) This term of probation for converts extended over a period of one, two or three years. The Apostolic Constitutions set a term of three years. All this time, the converts were learning to live the Christian life. It was during the last forty days alone that they were instructed in the doctrine of Faith (see St. Jerome, Ep. 61 ad Rom. St. Cyril of Jer., Cat. 1 n. 5.)

St. Justin (*Apol.* 1,66) tells us that all the faithful of that age, not only the educated but even the lame and the blind helped teach religion to the converts; all were teachers of God (*theodidaktoi*.) Or, as Tatian (*Legatio pro Christianis*, c. 32) says: "All without exception were philosophers in the wisdom of eternal life; the words of Christ: 'Going therefore teach' (St. Mt. 28, 19) were accepted by all. The Church expected every Christian to do his part as best he could to spread the Faith; for by Baptism they were all incorporated in the priestly people of Christ." Thus workshops and even boudoirs became schools of religious teachings. (*Geschichte des Katechumenats*, p. 246, Joh. Mayer.)

The Apostolic Constitutions (lib. 7, c. 39) outline the teaching transmitted to catechumens: "Let the catechumen, before Baptism, be taught to know the unbegotten Father, His only-begotten Son, and the Holy Ghost. Let him learn the order of the world's creation, the workings of divine Providence, and the different kinds of laws. Let him be taught why the world and man, its indweller, were made. Let him learn about his own self so that he may understand the end for which he was created. Let him be taught how God punished the wicked by water and fire and how He crowned the saints, in every age, with glory. Let him learn also that the Providence of God has never failed man. After this he should learn the doctrine of Christ's incarnation, passion, resurrection and ascension, and finally what it means to renounce Satan and form a covenant with Christ.

The Catecheses of St. Cyril of Jerusalem show the character and scope of the teaching that preceded Baptism. These instructions, twenty-six in all, treat of sin, confidence in God, Baptism, faith, the Creed, the monarchy of God, the Father, His Omnipotence, the Creator, our Lord Jesus Christ, His Eternal Sonship. His virgin birth, His passion, His resurrection, and ascension, His second coming, the Holy Ghost, the resurrection of the body and the Catholic Church. These eighteen instructions (together with an introductory sermon) were given before Baptism. Then the five mystical Catecheses were given after Baptism, during the week of Easter. They treat respectively the renunciation of Satan, the effects of Baptism, Confirmation, Holy Communion, and Holy Mass.

St. Gregory of Nyssa, in his *Oratio Catechetica*, lays down rules for the guidance of catechists. His chief contention is that the instruction should be tempered to the mentality and capacity of each convert. This sermon

on the art of teaching Christian doctrine is a document of importance for the study of catechetical history.

ST. AUGUSTINE

In St. Augustine's well-known tract *De catechizandis rudibus* we have the first great treatise on catechetical methods. Of the teacher's general purpose he has this to say: "Through the whole procedure we must not only keep in mind the aim of the law, which is the charity of a pure heart and a good conscience, but we must also move and direct to this same aim the conscience of him whom we are orally instructing."

In his Sermon to the Catechumens we possess a good exemplar of St. Augustine's teaching to converts. He has also left us an "Expositio Symboli" which shows how he expounded the creed to the catechumens. Always the holy doctor reduces his teaching to the law of love. In his treatise on Christian Doctrine St. Augustine expounds the law of love and lays down rules for the coordination of secular knowledge with divine truth.

THE MIDDLE AGES

For the two centuries and a half following St. Augustine's time we possess no catechetical texts. At the beginning of the ninth century Rabanus Maurus wrote a treatise on Ecclesiastical Teaching (*De Disciplina Ecclesiastica*) which follows the general outlines of St. Augustine's treatise (Migne P. L. CXII, col. 1191ss.) There is another work from this period, attributed to Blessed Alcuin, "*Disputatio Puerorum*," which is undoubtedly the oldest religious text composed in the form of questions and answers (Migne, P. L. CI.)

Thierry of Paderborn has left us a popular exposition of the Lord's Prayer and the Creed (Migne CLII), Abelard (Migne CLXXVI II), Joselynus of Soissons (Migne CLXXXVI) and Ivo of Chartres (Migne CLXI) have left us catechetical treatises on the Lord's Prayer and the Symbol of the Apostles.

In the twelfth century the *Elucidarium* and the *Septenarium* came into vogue for religious instruction. Honorius of Autun calls his *Elucidarium* the sum of all theology. This text is peculiar in this that the pupil interrogates the teacher (Migne CLXXII.) Hugo of St. Victor wrote a *Septenarium*, "on the five septenaries" (Migne CLXXV.) These he says are taken from Sacred Scripture. They are: the seven vices (capital sins), the seven petitions of the Lord's Prayer, the seven gifts of the Holy Ghost, the seven virtues, the seven (sic) beatitudes.

St. Thomas Aquinas has handed down to us five catechetical works (in which he adopts the idea of the *Septenarium*.) They are: Exposition of the Apostles' Creed, Exposition of the Lord's Prayer, Exposition of the Angelical Salutation, a treatise on the precepts of charity and the precepts of the Law, and a treatise on the articles of Faith and the Sacraments of the Church.

St. Edmund of Canterbury has left us a treatise on the decalogue, the sacraments and the capital sins, and also the "*Speculum Ecclesiae*" which is an exposition of the *Septenarium*. There is an interesting work by Fr. Laurence, O. P. (1279), *Summa Regia* (*Somme-le-Roi*) written by order of Philip the Bold.

RARE CATECHETICAL TEXTS

A remarkable medieval text called the "Floretus" is written in elegant Latin verse. Its authorship is uncertain, though it is generally ascribed to St. Bernard. John Gerson wrote a lengthy commentary on this text.

An interesting little volume called the "Manipulus Curatorum," by Guy de Montrocher was first printed in 1513. It is a handbook for priests, dealing with pastoral theology and catechetical instruction, and proposes the scholastic method in catechetical teaching. It contains an exposition of the Creed, the Lord's Prayer, the Decalogue, the feasts of the Church, the works of mercy, and the endowment of the blessed. A small work printed in 1498, "Tractatus de modo bene moriendi," was written by John de Brucella. It is one of many catechetical texts written about that time on the art of living and the art of dying.

Probably the first complete exposition of Christian Doctrine for the instruction of the people is that drawn up at the Council of Lavaur, France, in 1368. It embraces an exposition of the Apostles' Creed, the Sacraments, the gifts of the Holy Ghost, the beatitudes, and the precepts of God. It was to be used by the priests for the instruction of the faithful.

It was not until the beginning of the fifteenth century that a text for popular use was proposed. Until that time all religious treatises had been written for the priests and teachers to be delivered by them to the people. It is thought that the first suggestion of an elementary text on religion, to be placed in the hands of the people, came from John Gerson, the famous chancellor of the University of Paris. Gerson might be called the modern apostle of religious teaching for children. His treatise: "Leading the Little Ones to Christ" (*De parvulis ad Christum trahendis*) is an excellent plea for the religious education of children. He left many treatises for popular instruction and also an elementary text on religion which he calls the A B C for simple folk.

ORIGIN OF THE MODERN CATECHISM

The Catechism, as it is known today, undoubtedly owes its origin to Luther. The word Catechism, however, had been used throughout the preceding centuries to designate the instruction itself; it seems that it was Luther who first applied the term to the book which contains the instruction.

Until that time the people were taught primarily to live the Christian life. Their personal religious instruction generally consisted in an exposition of the Lord's Prayer, the Creed, and the Seven Sacraments. At the time of the Western Schism, error was being spread broadcast among the people. It was necessary to stem the tide of false doctrine. Hence learned men set about the work of writing compendia of theology for the people. These texts were composed in the form of questions and answers and were called catechisms. The catechism was then, in its conception, intended to be a defensive expedient against heresy.

The Council of Trent gave impetus to the general adoption of the Catechism, as a means for preserving the purity of doctrine among the faithful and guarding them against doctrinal error. It was with this idea in view that the Holy Synod ordered the compilation of the Roman Catechism.

OLD CATECHISMS

The first Catechisms to come into general use were those of the Saint Peter Canisius, S. J. His large catechism or "*Summa doctrinae christianae*" was published in 1554, and the small catechism, an excerpt from the *Summa*, was published in 1561. Before the texts of Canisius were published many catechisms had appeared, much to the confusion of teachers. The catechisms of Canisius, however, established uniformity, becoming the recognized texts for all Germany where they remained in general use for practically two centuries and a half.

An idea of the doctrine that is compressed in Canisius' large catechism can be obtained from a review of the two quarto tomes (about 1000 pages each) which preserve the materials used in its compilation.

Cardinal Hosius of Krakow wrote an important catechetical work: *Profession of Catholic Faith* (1553). The character and influence of the Roman Catechism are well known. The Provincial Council of Peru edited and published two Catechisms in 1582. These are the first catechisms printed on the American continent. An original copy of these catechisms exists in the Casanatense Library (Dominican), Rome, printed in Spanish and two Indian dialects, Quichua and Aymara.

About the same time the Ven. Luis de Grenada published his remarkable catechism in Spain. It is a four volume work, the first volume of which deals with the material world. There are chapters respectively on the ants, the bees, the spider, the silk-worm and the like. It is a splendid treatise intending to show the love of God as manifested in the material world about us.

Another interesting work is the *Introduction to the Catechism*, by L. Carbo, published in 1596. Mention must also be made of Card. Bellarmine's catechism (1597) and of Bossuet's catechism (1687). Other interesting texts are: Croquet's *Catecheses* (1693), Turlot's *Treasury of Christian Doctrine* (1646), the *Catechism of Montpelier* (5 vol. 1705) by Bishop Colbert, the larger Catechism issued by order of the Mexican Provincial Council (1772), Danes' *Catechism* (Louvain, 1742). Then there is the "*Catechism or Christian Doctrine by way of questions and answers, drawn chiefly from the express word of God, and other pure sources*," printed in Irish and in English (1742) to which is added: "*The Elements of the Irish Language*." The work was compiled by Rev. Andrew Donlevy. Fleury's *Historical Catechism* (1786) and Napoleon's *Catechism* (1807) offer a special interest. The latter is described as the "*Catechism of all the Churches of the French Empire, published by order of Mgr. Charrier, first chaplain to his Imperial Majesty*."

MODERN CATECHISMS

A vast number of Catechisms exist throughout the world today; in fact, they are almost innumerable. There are for instance, one hundred and ten Catechisms in the French language that are officially adopted in diverse dioceses and provinces. In other languages the official Catechisms are distributed about as follows: English 25, Spanish 20, Italian 20, German 20, Portuguese 15, Hungarian 3, Polish 3, Illyrian, Bohemian, etc. 4. These do not include the many unofficial texts. The texts used in the Orient and on the foreign missions in general, are, so far as we have been able to ascertain, translations from among those enumerated.

RODERICK MacEACHEN.

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OBSEQUIES OF CARDINAL GIBBONS

LATE CHANCELLOR OF THE CATHOLIC UNIVERSITY

FUNERAL DISCOURSE OF ARCHBISHOP GLENNON

WASHINGTON, D. C.

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OBSEQUIES OF CARDINAL GIBBONS

FUNERAL DISCOURSE OF ARCHBISHOP GLENNON

The following eloquent sermon was preached by Most Rev. John J. Glennon, D. D., Archbishop of St. Louis, on the occasion of the funeral of Cardinal Gibbons, in Baltimore Cathedral, May 31, 1921:

Let us now praise men of renown, and our fathers in their generation.

Such as have borne rule in their dominions, men of great power, and endowed with their wisdom, shewing forth in the prophets the dignity of prophets.

And ruling over the present people and by the strength of wisdom, instructing the people in most holy words.

Their bodies are buried in peace, and their name liveth unto generation and generation.

—*Ecclesiasticus, xliv, 1, 3, 4, 14.*

I know not what thoughts to express, or words to clothe them in, on this solemn occasion as we group around this mound of sorrow to bid a last sad farewell to our father and our friend.

Words of protest, some may say, since it is nature's way to protest against death, to treat it as an enemy of our race and us; yet we who are believers in a merciful Providence, that wisely, justly, disposeth all things, the Master of life and death, holding the living and the dead equally in His keeping—we who would also be His children can only bow in lowliest reverence to His supreme decree.

Thou madest man, he knows not why,

He thinks he was not made to die;

And Thou hast made him—Thou art just.

But if we may not protest, may we not at least voice our regrets? Ought we not to sorrow, and speak that sorrow, so deep and widespread today, for the prophet who is silent—for the Prince who has fallen—for the man who is gone?

WHEN TEARS ARE PROPER.

Beyond our own hearts' promptings we have for it as exemplars the noblest names in history. "Jacob mourned for his son many days," "the congregation mourned for Aaron," and Samuel for Saul, while David's plaints and

tears were his daily offering to the memory of his son Absalom. And of the Blessed Master, too, when they brought Him news that Lazarus, His friend, was dead, St. John records the love and the tears of Christ—"And Jesus wept."

With these examples before us, of friend sorrowing for friend, and if again sorrow is to be measured by the merits of the dead and the extent of loss, then difficult must it be for us to suppress our emotions as we ponder over the life, the love, the service, the sacrifice of James Cardinal Gibbons, Archbishop of Baltimore. These are high-sounding titles, you will say, meaning much of dignity and power; but just now our thoughts do rather turn to the kindly, gentle old man whose coming was always a joy, whose presence was everywhere a benediction.

Let those tell us what manner of man he was who daily broke bread with him. Let them tell us of that uniform kindness, courtesy, thoughtfulness, that marked all his dealings with them. Let them attest his patience in adversity, his sympathy in sorrow, his anxiety for his friends, his charity toward all. For his life was an open book, and on its every golden page are inscribed the friendships, the kindly deeds and far-reaching charities of a noble heart. Nor to them, nor to Baltimore alone, are these things known; for as he with hurrying feet traveled from city to city in this broad land, everywhere the bearer of blessed tidings, so everywhere today the fond memories remain of the kindly man whose visitation was to them a lasting benediction.

No wonder, then, that when the sad announcement of death was made a wave of sorrow should sweep the land—the voiceless sorrow of a nation in mourning. Voiceless, did I say? No! For here on his casket are laid the multiplied tributes of respect and regret from the peoples and their representatives, Senators and judges; and crowning these, the glowing tribute from the illustrious President of our nation. Add to this, or preceding it, this concourse of people—the numberless priests of the Church—the mitred heads of more than a hundred dioceses, all bowed in sorrow. And cause have we of the episcopate, most of all, to regret his departure. He was our leader, guide and father. We cannot forget his unfailing kindness, his prudent counsel. We fear and feel we shall not look on his like again. The Holy Father himself must have sensed our loss, as well as his own, since from the throne of the Fisherman he voices at once the sorrow of his own troubled heart and the sympathy of the Catholic world.

GREAT CAUSE FOR GRATITUDE.

Sorrow so universal deserves recording; and yet I feel that more pressing even than tears is our duty today to express our gratitude to the Almighty—to thank God for Cardinal Gibbons. And first of all we must thank God for his length of years. Great and small, rich and poor, whatever else they do, are certainly fated to die. Some are called in infancy; others in adult years; others in ripe old age. The Blessed Master favored this, His servant, with many, many years to work in His vineyard. Born in this city 86 years

ago, baptized in this venerable edifice, he was consecrated bishop in the year 1868. Of all the bishops then consecrated not one is left. In 1884 the then Archbishop Gibbons convoked and presided over the Third Plenary Council. There were present 75 prelates. Their presiding officer saw them fall one by one until of that great assemblage he alone remained. In 1886 he was elevated to the Sacred College as cardinal priest. Sixty members or more were then wearers of the sacred purple. All have preceded Cardinal Gibbons to the grave. Surely if length of years is a blessing Cardinal Gibbons was especially blessed; and for that blessing we are grateful. Especially should we praise the Giver that not only were the years of the Cardinal many but so abundantly fruitful—so rich in achievement as to mark him for his age, his Church and his country as verily a providential man.

It appears to be true that for every great crisis in history Providence, as Balmes says, holds in reserve a remarkable man. Now 50 years ago there was such a crisis. The crosses were taken from courthouse and schoolroom, and the living Church was everywhere combated—made to feel that its days were numbered. For now the world was told by the scientists that it was complete without God, and that there was no God, unless, indeed, such divinity as man could of himself attain. It was an age of inventions—of discovery—of material progress.

So science, in its triumph, thought it could despise and reject the Deity. It would usurp His place in ruling the world. It would train the child how to be scientific but at the same time Godless. It would hold out to the laboring man the promise of power by the lure of gold but at the loss of his soul. It would substitute philanthropy for charity, and consecrate the title to wealth on the sole plea of its possession. It was the philosophy of omnipotent evolution and hopeless fatalism. It was a philosophy that culminated in the last sad war, where millions of our best and bravest were driven to death, their dying efforts spent in tearing from the bodies of their brothers the image and likeness of God, while science, then triumphant, crowned their brows with dust, consigning them and their hopes to endless sleep.

The war is over, and perhaps, too, that philosophy is gone, since above their graves another and better philosophy has set the cross of Christ.

But I digress. Fifty years ago this philosophy appealed to the multitude as a new revelation. It was enthroned in the universities. It was encouraged by the statesmen; for well these latter knew that the more the people sink in materialism, scientific or otherwise, the more autocratic may the civil power become. When the deadly miasma was spreading o'er the land, attracting the multitude by the phosphorescence of its own decay, there appeared on the horizon three men who, though separated by the waters of the sea, were one in purpose, one in faith, one in consecration. And the first of these, and the greatest, was that great Pontiff who then guided and guarded the destinies of Christendom. The immortal Leo XIII, flung down the challenge to the schools and the scoffers—to the university and the statesmen. He takes his stand for the blessed Christ, whose vicar he is. He proclaims the great truth that human science counts for little unless it seeks its complement in the

science that is of God divine. He preaches the true philosophy of which St. Thomas was the great exponent—that philosophy which proclaims that man has an immortal spiritual soul; that it is thereby he attains his true dignity. He organizes the Christian universities and gives to them the mandate and the inspiration. He brings back the light of faith to the soul of the child, and in the face of opposition from the civil government proclaims the inalienable right of imparting Catholic truth to the children of the faith.

Lastly, in his great encyclical on labor, he asserts and defines to a world still, in spite of all its science, half feudalistic, the dignity, rights and duties of labor. He teaches that the workman has the right to combine, but not to conspire; that he has duty to work honestly (as we all have) and the right to such remuneration as will make it possible for him to live a man among his fellows, with a home wherein his children may grow as befits the children of God.

CHAMPIONS OF THE FAITH.

So taught Leo 50 years ago. He did not stand alone. First, Manning of England, with the intensity and a consecration that soon marked him as a leader, while here in America, down in the Southland, the Blessed Master found the third great champion of His cause. Leo XIII, Manning of Westminster and Gibbons of Baltimore! These three, and these the causes they served—first, to win the world back from the false philosophy of the scientists to the true philosophy of the cross—hence the encyclicals of Leo; second, to establish universities and schools where that true philosophy would find a home and an exposition—hence the Catholic University, of which Cardinal Gibbons was founder, patron and chancellor; third, to establish the rights of labor on the sound principles of the moral law, taking into account the value of labor, but, more than that, the character and the dignity of the worker—hence the encyclical on labor—hence the action of Cardinal Gibbons in behalf of the Knights of Labor.

History, no doubt, will in due time give place, proportion and setting to the life work of the Cardinal. And while it may pay but scant courtesy to our emotions or tears, it can the more convincingly inscribe the wondrous story of his life—how that in this vicariate of the South, while attending to a scattered flock, he had time to bring the fullness of the ancient faith into the emptiness of modern thought and write "The Faith of Our Fathers"—our best "apologia" in the English language; the best when written, 50 years ago, the best now, and, we have reason to believe, that even latest history will not record a better."

EFFECTS FAR-REACHING.

Impartial history will tell us that the most important, and in its results the most far-reaching, of all the national councils held since the Council of Trent was the Third Plenary Council of Baltimore—how by it were formed and fashioned the laws and the government of the American church; how it became the exemplar for all the national councils since its promulgation. And

history will not deny that its quality, efficiency, the opportuneness of its mandates, are largely due to its eminent chairman and president, our venerated Cardinal, who not only presided over its every session but has since, with unflinching diligence, watched over its acceptance and observance.

Turn we to his other great work, the Catholic University. While under Papal charter, the Cardinal was, in effect, its head, its heart and its inspiration. He gave to it his best thought, his warmest affection and his unflinching support. He looked to it to carry out his lifework—to bring the mind of the Church to all the questions of the age and stand as a light perennial to the nation and the world. Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage his body to Baltimore, his heart to the University and his soul to God. Most certainly he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American church in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth this great school shall endure and prosper, supported by a united and a generous people.

SOLDIER AND LEADER.

Here, then, are the salient traits of the illustrious dead: He was a great leader and soldier, whose sword was ever ready to defend the Christ and His kingdom. He was the great legislator, wise in counsel, prudent in action, just in his decisions. He was the far-visioned educator, who would have the world know Christ was the truth and the life. Lastly, he was the great patriot. He cared not for the ways or weaknesses of party; but they whom the people chose as President and as legislators were his President and his Government. And how bravely he spoke his admiration for and love of his country and its institutions. Always eloquent, he was never more so when, with the vision before his mind of the great dome at Washington and what it meant, he spoke of this land as the home of justice and liberty. How often he would recount its glories! "A land," he would exclaim, "where we have authority without despotism—liberty without license!"

My brothers of the hierarchy will easily recall that scene when at our last September meeting at Washington a plea was presented from some European nationals in regard to the composition of the American hierarchy. After some discussion one of the prelates requested the opinion of the Cardinal, who was presiding. The bent figure was suddenly erect, and in a voice vibrant with emotion he addressed us: "We are bound in the unity of faith and obedience to the Vicar of Christ, but our Church knows nothing of European politicians, and we must never allow them to lay hands on its fair structure!"

HIS CELTIC TEMPERAMENT.

He was ever the priest true to his Church, the patriot proud of his country. It was to many a mystery how Cardinal Gibbons could accomplish so

much and exert so great and beneficent an influence. For his was not the physique we associate with the great tribunes of men, nor had he the towering intellect that overawes and conquers. Yet the mystery may be solved by remembering that his was the Celtic temperament—restless, creative, spiritual; that it was a temperament subdued and chastened by his varied experiences and great responsibilities. He studied deeply; he prayed without ceasing. Often must he have repeated that Christmas anthem: "O wisdom divine that proceedeth from the mouth of the Most High, wisely, sweetly disposing all things, teach us the ways of prudence!" There before the altar of God he learned that lesson of the Divine Heart—to be meek and humble; and looking at that cross he came to realize the supreme sacrifice that cross symbolized and the love which prompted it.

The source of his power is traceable to the inner life of the man, which was a blending of strength and sweetness, of simplicity and prudence. Thus when we consider what manner of man he was, and how he worked for peace through the truth, and that the way of his working was charity, we now can understand how, like the rainbow of God, he stood before this generation a symbol of peace and promise; and again how, unlike that fitful image which the sun paints on the storm clouds, in that he endured through these long years; and even now, as we look toward the flaming west of his setting, there comes through the purple twilight his spirit's parting benediction.

As we stand in the shadows, listening to that voice that speaks to our souls, ours is the solemn duty to take up the work he has left us to do—to promote peace, to teach the truth, to serve God, to build up anew the falling walls of Christendom.

HIS NEED WILL BE FELT.

Soon will we find how much we need him who is gone. Soon will the wish unbidden arise—if it were only the blessed will of God that he should remain with us yet a little longer—"Mane nobiscum quoniam advesperascit." For we are still a far way from the reign of peace and justice that humanity yearns for. Nature, it is true, has long since blotted out the blood which crimsoned her breast during these last years. The greening springtime, starlit by primrose and daffodil, now mantles the fields of Flanders and Picardy, and wavelets of the sea ripple the golden sands of Gallipoli; but up about us and within us still surge the old hatreds, while all around us the horizon is flecked with blood. Anarchy stalks abroad among the ruins; the starving children of Europe lift their pleading hands, asking for bread. "You promised us; you bade us hope. What have we done that we, too, must die?" Across the seas their wail comes to us, and back of it the threats of revolt and the wild cries of despair. The world is sick and broken. Statecraft has failed to help it; and they who would be its masters, appalled at its misery, largely of their own creation, have lapsed into silence or secret intrigue. Our only hope is that good men and true shall rise with a new consecration to help their sorrowing brothers, wherever these may be. Of such there are not

a few. The dead Cardinal, because of these, and in the hope he cherished of what they would accomplish, began to see the light breaking. His last message was spoken preparatory to the great feast of peace and good will—the advent of the Christ King—and these were his words:

“Let us rejoice that the great war’s terrible aftermath of private sorrow and public calamity shows signs of being lessened, and that the light of hope may be discerned through the darkness of the age. Particularly in our own dear land do we perceive this light; and if we are true to its inspiration we may extend its blessings to other nations less favored by Almighty God. I face our future not only without apprehension but with unshaken faith in our American institutions, because these are based upon the message of Christianity.”

It may be that his words were prophetic, and prophetic, too, not alone of his country here but of his home in eternity. “I face the future”—(was it his eternity?)—“with unshaken faith”—*Paratus sum et non sum turbatus*.

GONE TO HIS REWARD.

Let us hope, now that he has gone to his judgment and to his reward, that the angels’ song of which he spoke at the Christmas time will greet him also on his way; that he will hear their voices calling him to give glory to his Master and to the attainment of the kingdom of peace. This is our hope; let it also be our prayer.

Our departed friend, whatever his titles, achievements, fidelities, was, after all, but human; and wherever humanity is there is frailty, error and sin. Let us unite our suffrages with the saints in beseeching the Almighty, so long his Father, and now his Judge, that He will look with mercy and kindness upon the one before Him. Let us pray that his will be a short delay until he shall enter into the joy of the Lord. For 80 years and more, in much striving and great fidelity, has he walked in the way of His Lord and Master. So faithful was he to the Cross, which with and for the blessed Christ he carried, that we feign would believe the Master permitted that His servant’s last agony would synchronize with His own. So also let us hope that in the white light of the Resurrection we are still commemorating the Saviour triumphant, meeting His servant in the garden there, may greet him with the words of eternal life. “I am the Resurrection and the Life; he that believeth in me, though he be dead, shall live,” and crown him with blissful immortality.

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under the Act of Congress of August 24, 1912.

UNIVERSITY WELCOMES CARDINAL DOUGHERTY

At the K. of C. banquet to His Eminence, Cardinal Dougherty, given at the Hotel Bellevue in Philadelphia April 27, Bishop Shahan, speaking in the name of the Catholic University, made the following address:

"Every one admits that the American Catholic Church is one of the large facts of our national life. Its statistics exhibit 18,000,000 Catholics, 21,000 priests, 16,000 churches, 6,000 schools, and a great many public works of education, charity, and general social service.

"While solidly Catholic in the full religious sense of the word, it is equally American in the full political sense of the word. It is democratic in its daily life, a Church of the people, attached to all the interests of the people, its ideals those of the people, its only resources the generosity of the people, its clergy the sons of the people, and its heart beating ever in unison with the great heart of the people.

"It is a patriotic Church, and of this the single evidence of all our wars is sufficient guarantee. There is no eloquence like that of blood spilled in the defense of one's country, its honor, its institutions and its great interests. Were it not for the well-known modesty of the Knights of Columbus, and also because all other Catholic organizations were no less patriotic, I would hold up as a model of patriotism, intelligent, entire and unselfish, their war record at home and abroad, on the field of battle and at the council chamber, in a public way and in that private personal way which is after all the original source of all public efficiency, in war as in peace.

"It is an active Church, and there are very few static elements in it. It is highly dynamic in this United States, as every good member knows to his cost, the clergy urged on by the Bishops to provide all the needed equipment of religion, the laity persuaded by the clergy to make all the needed sacrifice and the whole body always moving in a great progress of churches and schools and religious works of education, charity and social service. What this implies for the banks, contractors, railroads, for expert service, raw materials and in other ways, is self-evident. It would be an appreciable loss if the material activities of the Catholic Church suffered here and now any general cessation.

"It is the bulwark of law and order, not that its members are blind worshipers of power, or are indifferent to its uses and abuses, but that they consider the social power when rightly established, as a divine thing, in its source and its sanction.

"In this light every good Catholic looks upon obedience to law, and the respect and support of it, as a matter of conscience; and force is superfluous in their respect.

"It is the friend and patron of all the arts, of architecture, painting, sculpture, music, and the minor arts, and their progress in this country is owing in a large measure to its patronage.

"Encouraged by our constitutional freedom, notably by our freedom of religion, the Catholic Church has favored the growth of our population, and her children, Irish, French, Slav, German, have gladly come

over to us, and by their toil have contributed greatly to the development of the nation.

"Catholics believe that the universal religious government of this great body of Catholic citizens is lodged by divine will in the Papacy, while the local government of the Church is in the Catholic Bishops who in union with the Holy See control and direct each one of the faithful committed to him. Occasionally, however, the Vicar of Christ comes personally very near to certain favored portions of the Catholic world, when some Catholic prelate is raised by him to the supreme dignity of Cardinal of the Holy Roman Church; is attached, as it were, in a very intimate way, to the person of the Holy Father, becomes his counsellor, and in several ways a co-governor with him of the Catholic world. This great event has come to pass in your city, and its importance has been heralded over the world for the past two months. Surely not the least of so many honors paid to Cardinal Dougherty is the event of this evening, the presence at this banquet of so large an element of the foremost citizens of Philadelphia, the flower of the great city's life, the men through whom its world-wide influence is in great measure wielded. It would certainly gladden the heart of Benedict XV if he could be with you this evening and hear from you how deeply you appreciate the honor he has conferred upon the city of Brotherly Love. His action in selecting your Archbishop for this exalted dignity is in itself the highest praise so thorough, patient, and detailed is the scrutiny to which he has been subjected, as to life, virtues, and merits, also power and opportunity of service to Catholicism, both at home and abroad.

"As Archbishop of Philadelphia, he is responsible for the spiritual welfare of over 700,000 Catholics, the government of over 800 priests and nearly 4,000 religious women; the supreme director of over 300 parishes, with nearly 200 parochial schools and 100,000 children; surely a task to fit the broadest shoulders, and to exhaust all the justice and charity, zeal and good-will of any man.

"Henceforth he enters upon a wider range of duties, and his heart must shelter the solitudes of the whole Church. How many and how urgent they are I need not impress upon you, particularly in this period of general reconstruction of the shattered life of Europe, nay of all mankind. To these new tasks Cardinal Dougherty brings a peculiarly fortunate equipment. Long years of severe and exact study and self-discipline did not quench in him the ardor for a poor and lonely and every way difficult missionary life in the Philippines. There he expected to end his days, but was in time recalled by the Holy See to the important Diocese of Buffalo, and thence transferred to one of the world's greatest cities, his present charge.

"Learning and experience he has in abundance; and he enters upon the cardinalial office in the maturity of age, in the fulness of health, with the public approval and confidence of the Vicar of Christ, amid the general satisfaction and praise of the Catholic people of the nation and with the esteem and good-will of all who know him, regardless of creed or condition.

"The Cardinal of Philadelphia comes upon the scene as the Cardinal of Baltimore quits it, after a long life of religious and civic service on which the whole nation has set the seal of its approval. May the mantle of this good and great man fall upon the new Prince of the Church! May he have a similar length of days in which to execute countless works of wisdom and charity, and when the end comes, may he be classed among those benefactors of mankind, who left the world a little better than they found it and whose memory is held in benediction by many generations."

THE STUDY OF GEOGRAPHY IN THE CATHOLIC UNIVERSITY

Great changes have been made in the curricula of studies in all the countries of the World. With the progress achieved in technical lines and the complexity of business problems the Universities have been encouraged to open engineering and commercial departments with an ever increasing number of subdivisions, the attendance in the new departments being such in many places as to make the old ones occupy a secondary position. Besides this general movement of international scope and the incorporation of professional courses in the old University system, the institutions of higher education of the United States have been confronted with another movement of a national character of very great importance and as a result of the natural development of the American mind, which gradually is becoming more interested in foreign problems and investments and is leading it to the study of Foreign Languages and Resources of Foreign Countries. Departments of Modern Languages and of Commercial Geography are quite popular in all our universities. As the movement is a recent one it cannot be considered as yet fully organized, having still many blanks to fill. Although the language problem has received a great deal of attention, there are still some which by their cultural and commercial value have not received due consideration as, for instance, Portuguese, Italian and Russian. The geographical studies are still far from what they ought to be. Physical Geography as a branch of Geology has been taught extensively for years. Economic Geography is making its way in the college curricula and sometimes taking regional aspect as for instance in Latin America. The study of the earth as inhabited by men in organized communities and the manner in which they try to adapt themselves to natural surroundings and the world problems are still almost neglected in nearly every college. Very few are the institutions that offer courses in this subject although it is one that has been cultivated by mankind from its earliest civilization, and has been taught in every university of Europe.

* * * * *

Among American educational institutions the Catholic University of America is one of those that in this country has included Political Geography as well as Economic Geography in its curricula. It has been undoubtedly for the American youth of as much utility to study Political Geography, which prepares him to understand so many problems involved

in his professional career as well as Economic Geography, which helps him in his business ventures. It was the utilitarian character of these two branches of geography which came into existence in the last century that attracted the American student and American educators to their necessity; our people were still living in a state of national isolation, engaged particularly in the development of national resources, the production of raw materials and manufacturing for home consumption. The conditions of the country have changed recently; it is becoming an industrial power and with its vast resources and population is to-day one of the world leaders.

Henceforth the study of Political Geography becomes a pressing one, as we have to be acquainted with all the nations of the world, their characteristics, ideals, activities, etc. We shall have to study their territories, centers of population, the national environment, and how it affects the national development, the political evolution, aspirations and all other elements needed for a complete idea of said nations. If our statesman had had a sound knowledge of Political Geography at the Peace Conference in Paris the work there should have been greatly expedited and of quite a different character. If our business men had supplemented their knowledge of Commercial Geography by Political Geography many mistakes would have been avoided. If our official world knew more about Political Geography certain embarrassments in international dealings would not take place.

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The study of Political Geography as well as of Economic Geography will undoubtedly be soon included in the curriculum of most of the colleges and universities of this country. This will be very gratifying to the Catholic world as the tremendous enterprises of the fifteenth century which led mankind to the most remote sections of the world and constitute the greatest event in geographical science were carried on by Catholic princes under the flag of Christ and moved by religious purposes. Long centuries of pagan civilization embracing hundreds of millions of people were quite eclipsed by one million of Portuguese and afterwards by three millions of Spaniards, when touched by dynamic forces of faith and led by it to discover new lands where new churches might be erected for the greater glory of God.

In 1415 Prince Henry, the Navigator, on his return from the conquest of Ceuta, in Africa, established and maintained with the funds of the Order of Christ on the promontory of Sagres, on the southwest coast of Portugal, a school of navigators, where the most careful maps were drawn, books of travel were consulted, astronomy was cultivated and nautical apparatus made and improved, and plans for vessels fixed. In a couple of years the caravel, the first transatlantic ship, was built and sailed towards the southern seas in search of lands around the sea of darkness. A century later a Portuguese navigator under the Spanish flag, Fernando de Magalhaes, left Spain for the first voyage around the world. Our planet was then for the first time made known in its full extension to its inhabitants, With the discovery of the West Indies by Columbus

(1492) and afterward of America and of the route to the East Indies by Vasco da Gama (1498) the Portuguese and the Spaniards found themselves in possession of two vast fields which challenged their activities.

The geographical discoveries of those centuries surpassed greatly the geographical activities of all previous centuries. Information found in the writings of the members of religious orders, priests and other officials is of extraordinary value. Missions were established everywhere in America from the Atlantic to the Pacific and from California to the Straits of Magellan; in Asia also from Persia to China and Japan. The whole world was under the influence of the Vicars of Christ and the natives of remote regions under their protection.

* * * * *

Until the middle of the nineteenth century geographical studies were more or less limited to the political and mathematical geography, but with the growth of geology and biological science, new branches have been developed, e. g., Physical Geography, Biogeography, Anthropogeography, and Economic Geography. From the new knowledge condensed in these branches a great deal has been added to Political Geography and great changes effected in its structure. To-day special attention should be paid to these new departments before undertaking a serious study of this old science now rejuvenated. Dr. Scott Keltie, Secretary of the Royal Geographical Society of London, has made this point very clear in the following statement: "But until the student has thoroughly grasped the facts and principles of Physical Geography and of Anthropogeography, he is not in a position to investigate their practical applications with success. Political Geography is the application of the data included in these two great divisions of the subject of affairs of those groups or communities of men which in their more developed condition we designate States or Nations. Groups of this class are of all grades from the isolated village community and the nomad tribe of savages, up to one of the "Great Powers;" but whatever its grade, it is impossible to conceive of any community without associating it with an area of land or territory of greater or less dimensions. The land and the people are integral parts of the State or political community, the one being as indispensable as the other, and therefore a knowledge of both is absolutely essential to a satisfactory understanding of the life and activity of the State."

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The Catholic University of America not only expects to increase the number of courses of instruction in geography, but as soon as conditions will permit, plans to establish a Geographical Museum and an Institute of Cartography. The students who will pass through these courses of instruction will gain a real knowledge of the earth, its physical aspects, its economic resources and of the nations of the world. They will thus learn to realize the international position of the United States as a World Power.

A UNIVERSITY ENTERPRISE: THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIU

It may be of interest to the readers of the Bulletin and to the friends of the University to have a brief statement of the present conditions of the Corpus Scriptorum Christianorum Orientalium. The Corpus, it will be remembered, is a collection which will eventually contain all the Christian literature extant in Coptic, Syriac, Arabic, and Ethiopic. It is published jointly by the Catholic University of America and the Catholic University of Louvain, with the help of various specialists. The publication is under the editorship of four prominent scholars: Dr. J. B. Chabot, for Syriac; Prof. H. Hyvernat, for Coptic; Prof. I. Guidi, for Ethiopic; Prof. J. Forget, for Arabic. Dr. Chabot of Paris is the General Secretary and sees to the management and printing of the collection. Each university is represented by a special committee or advisory board. Our own committee consists of Prof. H. Hyvernat, President; Prof. Coeln, Dr. Vaschalde, and Dr. Butin, Secretary.

Seventy-three volumes have been published so far. It was hoped that several volumes could be published each year, but the war has temporarily interfered with the plans. It was found very difficult, not say impossible, to have the volumes printed, owing to the mobilization of the skilled labor employed in the work. Besides, the General Secretary could not communicate with the contributors, many of whom had also been mobilized by their respective countries. Add to this that immediately after the war the cost of printing became considerably higher than it was before, so that new arrangements have had to be made, thus occasioning unavoidable delay. In spite of all this, however, real progress has been made and the General Secretary will soon be able to place some volumes in the hands of the subscribers. Gradually conditions will come back to normal again and the work will then proceed as it was planned.

The value of the collection to all theological institutions cannot be overrated. In it will be found a wealth of first hand informations on theological and ecclesiastical subjects. In many cases, those Oriental texts will exhibit the older mentality out of which the Greco-Roman ideas—and consequently our own—have been developed. To those who intend to subscribe to the collection at some future date may we not point out that the present is a very favorable time for purchasing the volumes already published. Our American dollar purchases over 13 francs, thus making it possible to secure the 73 volumes already published for less than 70 dollars.

Orders should be sent either to Dr. J. B. Chabot, 15 rue Claude Lorrain, Paris (XVI) or Dr. R. Butin, Catholic University.

DR. KINSMAN ON "CHURCH AND HUMANITARIANISM"

A lecture of unusual interest to the University was given before a large audience in McMahon Hall, on April 22d by Dr. Kinsman, formerly Episcopal Bishop of Delaware.

The lecturer introduced his subject with a glance at the confusion, vagueness, and general drift towards increasing vagueness, reaching its

logical form in agnosticism, which prevail today in non-Catholic religious beliefs or professions. Since the days of the Reformers the trend of Protestantism in all its forms has been to get rid of the supernatural in Christianity, and, while retaining the terms of Christian belief, to empty them of their historic content and significance—even in many essential matters, to substitute a new meaning precisely opposite to the old one—the Divinity of Christ, for instance, means that Jesus of Nazareth was a great man, and not Deity. This movement Dr. Kinsman traced to its source in the substitution of the Protestant dogma of private judgment for the principle of authority. As private judgment pursued its way it attacked and rejected, one after another, the supernatural beliefs and institutions which the Reformers had retained in their systems, after having torn them from the only basis upon which they can securely rest, the authority of the Catholic Church. The only form of Protestantism which is consistent with the Protestant principle is Unitarianism; and the genuine Unitarian, as Dr. Kinsman illustrated by declarations from such leaders as Martineau and Emerson, abhors the imputation that Unitarianism professes any creed at all.

The widely prevailing tenet of a great deal that calls itself modern Christianity, accepting dogmas of the higher criticism and thereby rejecting the supernatural and the miraculous contents of the New Testament—elements which it holds to the mere imaginative amplifications invented by the early disciples and their followers—is either too much or too little. If the testimony of the New Testament to the Deity of Christ is but a mere mass of later accretions, then Christianity which revolutionized the world was not founded by Christ at all, but by a small group of writers of fiction who idealized his story.

Passing from principle to facts, Dr. Kinsman emphatically pointed out that it would be a great mistake to judge that Protestants cannot be sincere and earnest religious men and women. The truths and elements of Catholicism which they have still retained have served them, in their good faith, as a basis and inspiration for earnest, fruitful, religious life. American ideals have been created, enriched and sustained by such men. Even excesses have been, in some cases, corrected by an exaggeration of an opposite character. One fragment of truth, detached from its place in the full, harmonious system of the doctrine of the Catholic Church, has led to error, when unduly insisted on to the disregard of another complementary truth. For example, the dark, repulsive doctrine of Calvinism that human nature in itself is wholly evil has led to the reaction in American religious thought, upheld with great good fruit by such men as William Ellery Channing, that human nature is good. But this view, in its turn, is carried to excess in present day Humanitarianism which claims that human nature is wholly good, and needs only to be developed along the lines of its natural tendencies and capacities. The Catholic Church, on the contrary, sees facts as they are, and man as he is. Human nature is good, but is prone to sin; and to disregard this truth, leads to theories of social regeneration which are visionary and futile. Everywhere it is the same—whatever good things are possessed by Protestantism, are found complete, in their proper proportion and in correct perspective, in the Catholic Church.

Berkeley,

AUG 22 1921

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CARDINAL GIBBONS AND THE UNIVERSITY

THE UNIVERSITY MUSEUM

THIRD ORDER OF ST. FRANCIS

ANNUAL PRIZE DEBATE

WASHINGTON, D. C.

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CARDINAL GIBBONS AND THE UNIVERSITY

His true religious memorial will ever be the Catholic University of America, which he opened in 1889, after securing its foundation by Leo XIII and the entire American Catholic Hierarchy. He was its inspiration, its support, and its savior. His great love for American Catholicism enabled him to grasp at an early date the necessity of a great central school for the higher education of the Catholic clergy and laity, obliged for a century to repair to Europe in search of advanced training for the higher intellectual duties and needs of their religious and ecclesiastical life. When twenty-five years of the University's life had passed, he was able to view in retrospect the trials which attended the founding of America's foremost Catholic school; and he saw those years filled with progress, but also with great responsibility. The honor of the Church in the United States, he said at the Silver Jubilee of the Catholic University, in 1916, was bound up irrevocably with the Catholic University of America; for it was

founded not to meet the needs of a single diocese nor of any particular section of the country, but to further the welfare of religion in every diocese, parish and home. Committed by the Holy See with all due solemnity to the care of the American hierarchy, and immediately to him as Chancellor, the University was a sacred trust, and as the head of the oldest Catholic see in the United States, Cardinal Gibbons regarded it as a special favor granted to him by Almighty God that he was permitted to devote so much of his time to this sacred cause. "From the beginning," he said, "the University has been to me an object of deepest personal concern. Through its growth and through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this reason, I feel a greater satisfaction in its progress."

It seems proper to quote here the admirable words of Archbishop Glennon in his eulogy on the Cardinal. After describing his part in the Third Plenary Council of Baltimore, he said:

Turn we to his other great work the Catholic University.

While under papal charter, the Cardinal was in effect its head, its heart and its inspiration. He gave to it his best thought, his warmest affection and his unfailing support. He looked to it to carry out his life work—to bring the mind of the Church to all the questions of the age, and stand as a light perennial to the nation and the world.

Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage his body to Baltimore, his heart to the University and his soul to God. Most certainly he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American Church in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth this great school shall endure and prosper, supported by a united and generous people.

The Cardinal Gibbons Memorial Hall at the University represents in some degree the gratitude of the Catholic people for his devotion to the higher education of Catholics, but his true memorial will be the completion of the great work to which he devoted his best thought, the best years of his life, and of whose resources he brought together personally about one million dollars. May I not fitly apply to him the spirit at least of the praise which Shakespeare puts in the mouth of Griffith as she recalls the princely generosity of Cardinal Wolsey in the building and endowment of Christ's College?

Ever witness for him

Those twins of learning, that he raised in you,
Ipswich and Oxford! one of which fell with him
Unwilling to outlive the good man did it;
The other, though unfinished, yet so famous,
So excellent in art, and still so rising
That Christendom shall ever speak his virtue.

—Bishop Shahan, in *Ecclesiastical Review*, May, 1921.

THE UNIVERSITY MUSEUM

During the past year, April 15, 1920, to April 15, 1921, we have received numerous and valuable donations. We regret very much not being able to enter into complete details concerning each individual gifts and to be obliged to limit ourselves to a bare list of objects received. For similar lists in the preceding years, see Bulletin, April, 1917, March, 1918, February, 1919, May, 1920.

RIGHT REV. T. J. SHAHAN, RECTOR: Medal struck at the time of the completion of the Cathedral of Philadelphia; two miniature Hebrew volumes containing the Psalter; trowel used at the laying of the Corner Stone of the National Shrine of the Immaculate Conception; collection of books and pamphlets on the American Indians, written by the well known specialist, Warren K. Moorehead; booklet on St. Agnes' Church, Cleveland, Ohio; United States and Papal flags used at the laying of the Corner Stone of the Shrine of the Immaculate Conception.

RIGHT REV. MGR. J. FRERI, NEW YORK CITY: Five old and valuable Chinese coins.

RIGHT REV. MGR. F. BERNARDINI: Pontifical medal of Benedict XV commemorating the sixth year of his pontificate.

REV. A. T. CONNOLLY, BOSTON, MASS.: Our generous benefactor has added many gifts to his former collections: twenty-three manuscripts in Latin, French, German, Italian, Spanish and English, also nine incunabula all of which will be described elsewhere; various works of art, such as Russian triptychs, brass figure representing the Scourging, Italian enamel and silver plaque representing Madonna and Child, silver bowl with 23 rare coins inserted; three vases of iridescent glass, recovered from excavations; the Holy Face in silver filigree frame; a large ivory group representing the judgment of Solomon, in ebony frame; large engraved plaque 3 feet high; two Japanese netsukes, one of wood, the other of ivory; French and American swords; Japanese dagger and sword in ivory scabbard; two war clubs, two pipes, two pistols, autograph copy of the "Wearing of the Green," by Dion Boucicault; various autograph poems by L. Wilde.

REV. WILLIAM J. STEWART, NEW YORK CITY: A stone taken from the dungeon of St. Joan of Arc, in Rouen, destined to the wall of the Shrine of the Immaculate Conception, a beautiful humeral veil of brocade and embroidered with gold, from the end of the 17th century. It will be remembered that Father Stewart has been very generous to our Museum, as appears from our list in the Bulletin, 1920, p. 68.

REV. E. W. J. LINDSMITH, CLEVELAND, OHIO: Father Lindsmith is one of the first benefactors of the Museum and for more than 25 years has been a most generous friend; during the past year he has sent us a large collection of photographs and prints relating to his family and to his own various activities; his own hunting coat, pieces of skins showing old method of tanning among the Indians, his fur-lined cape showing six or seven different species of furs; one army ave, various books and pamphlets.

VERY REV. L. L. DUBOIS, S. M., LYON, FRANCE: Father Dubois is also one of the constant benefactors of our Museum (see Bulletin, 1918, p. 48; 1920, p. 68). This year he has added to his former donations a collection of French and German paper money; a collection of coins and of

French war tokens, war photographs and maps, two shells of 77 mm., various other war souvenirs and objects artistically ornamented by soldiers and used for different purposes

VERY REV. H. DE LA CHAPELLE, S. M.: Two Mexican gold coins. ♦

PROF. H. HYVERNAT: A collection of 15 engravings, mostly from the Société des Amis des Arts de Lyon; French shell of 75 mm. and German shell of 77 mm. picked up on the Chemin des Dames by Countess Benoist d'Azy; piece of an exploded shell of 280 mm., bell made out of shells, French and German paper money, bronze medal of Napoleon I, ivory paper cutter, once the property of Prince Doria in Rome; various Ethiopic manuscript fragments given him by Mr. Achille Raffray.

REV. DR. THOMAS V. MOORE, C. S. P.: Neolithic slate implement, fossil brachyopods, fossil coral block, petrified mud showing cracks made by the sun. All these specimens come from Lone Mountain near Silver City, Arizona. Besides, Dr. Moore also presented two specimens of minerals from Sta. Rita, N. M., one being a specimen of native silver, the other a specimen of pyrite.

REV. DR. PETER GUILDAY: Copy of manuscript N° 3784 of the Bibliothèque Nationale, Paris, given him by His Eminence Cardinal Farley: silver pepper grinder, coins and medal burnt and partly melted, found in the ruins of Louvain and in the very house where Dr. Guilday lived while living there; autograph copy of Bishop Spalding's poem on Louvain; various blanks used in Belgium during the war, miniature reproductions of the "Libre Belgique;" guide book to the Flanders battlefields; two bullets from Château-Thierry, reproduction of the London Times, Nov. 7, 1805.

REV. DR. A. A. VASCHALDE: Picture representing French military uniforms from the ancient times down to the present day, mascot penny, Bunyan's "Pilgrims' Progress" in Chinese.

MRS. F. W. DICKENS: A national bouquet woven in silk and representing the various State flowers, with accompanying diagram; badge commemorating Gen. Grant's victories, various numbers of magazine on art, such as Picturesque Europe, Art and Archeology, Les Chefs-d'Oeuvre de l'Art Français, The American Magazine of Art. Mrs. Dickens is also one of the best friends of our Museum.

REV. DR. BERNARD A. MCKENNA: Various photographic views taken on the occasion of the blessing of the site of the Shrine of the Immaculate Conception, photographic views taken on the occasion of the Right Rev. Bishop Keating, of Northampton, and of Right Rev. Bishop Julien of Arras; level, hammer and square used at the laying of the corner stone of the Shrine of the Immaculate Conception.

REV. DR. THEODORE PETERSON, C. S. P.: Indian sandal, minerals and botanical specimens collected by him in the Mammoth Cave; collection of minerals and fossils from Texas, two specimens of German paper money.

MR. FRED J. BRAENDLE: Our friend and benefactor, Mr. Braendle, has deposited in the Museum a panel painting representing St. Helena, property of Mr. Charles Whipple, of Boston, Mass.; two interesting volumes belonging to Mr. Andrew J. Greene. He also donated to our botanical collection 11 species of bushes with red berries on the occasion of Christmas.

REV. JOHN NAINFA, S. S.: Two coins of Louis XIV. one of Louis

XVI: two medals, one of the centenary of the Archdiocese of Boston, the other souvenir of the Dedication of the Church of St. Vincent Ferrer, New York City.

REV. DR. J. COOPER: Anciant terra cotta head from Veii, Italy.

MRS. M. E. SARTWELL: United coin of 1846; badge of Leo XIII.

MR. JOSEPH SCHNEIDER: Dust collected around the urn in which St. Francis of Assisi was placed.

MISS HELEN GREANEY, PHILADELPHIA: Chinese tea pot with basket, given her by a Chinaman in Panama.

MISS ADELAIDE G. MUNSON: Collection of American pennies, various geological specimens and sea shells; bronze medal, souvenir of the laying of the corner stone of the Shrine of the Immaculate Conception.

MRS. H. WANDA WILLIAMS: Persian shawl of the early 19th century; a beautiful tapestry in a gilt frame, made by herself some 40 years ago.

MR. CLARENCE W. McALOON: One number of Peterson's Magazine for 1869.

SISTER MARY PAULA, TRINITY COLLEGE: The New Collector's Hand Book of marks and monograms on Pottery and Porcelain, by William Chaffers.

MR. R. BUTIN, FRANCE: A German porcelain pipe.

MR. C. BUTIN, FRANCE: Miniature wooden plow, of the style used by the peasants of the Mountains of the Forez, France; mortar and pestle for grinding snuff tobacco.

MRS. J. M. BUTIN, FRANCE: Two old fashioned spindles.

MRS. E. BUTIN, FRANCE: Two Chromo pictures representing the most illustrious men of history in their national costume.

MR. J. REGEFFE, FRANCE: Two steel ox-shoes.

MRS. C. FABRE, FRANCE: One pair of wooden baby shoes.

MRS. HENRI MAHAUT, FRANCE: A specimen of tremolite from the Transvaal, S. A.

MRS. M. L. PERRET, FRANCE: A sword of the early 18th century.

MOTHER M. EPHREM (NEE BUTIN) CORSICA, FRANCE: Collection of medals, post cards and curios; two Corsican vendetta knives; French paper money, two pictures woven in silk, various minerals from Corsica, nine dolls dressed in the habit of as many French religious orders of women.

SISTER M. ANGELINA (NEE BUTIN) ROANNE, FRANCE: Collection of medals and stamps, collection of over sixty specimens of French paper money issued by the various Chambres de Commerce.

MR. LEON THORAL, FRANCE: Collection of valuable coins from France, French colonies, Greece, Belgium, Argentina and Uruguay.

MR. FELIX J. LEBLANC, SLIDELL, LA.: Head of a garfish.

MR. THOS. B. O'SULLIVAN, D. C.: Collection of English and Irish coins.

REV. C. M. LE FLEM, S. M.: One United States and one French coin.

MR. THOMAS H. SHORT, D. C.: One fossil found on the property of the Marist Seminary.

LITTLE SISTERS OF THE HOLY FAMILY: Four badges and medals.

SISTERS OF ST. MARY OF THE PRESENTATION: Statuette of Blessed John de La Salle; four religious medals.

MISS FRANCES BRAWNER: Work-box of mahogany, inlaid with ivory; Japanese bowl, official document written at the beginning of the 19th century. Miss Brawner has also deposited in the Museum a beaded belt, bracelets and collarette, made by Miss Jane Ward, about 1825.

REV. J. S. MARTIN: Powder horn which belonged to the famous Meschach Browning.

REV. M. A. CASTELLI: A pair of Chinese slippers.

SISTER M. ADRIEN, T. O. R. M.: New Hebrides, Oceanica: Nat of pandanus leaves worn by native women, native basket and necklace, stone hatchet, shells, boar's tooth, highly prized by the natives as an ornament of distinction.

REV. VALDEMAR DEMERS, S. M.: Collection of coins from Austria-Hungary, Spain, Belgium, Germany and Switzerland.

REV. V. M. MULSANT, S. M., NEW CALEDONIA, OCEANICA: Nat of pandanus leaves dyed with mangrove bark, post cards and views from New Caledonia.

MR. AND MRS. THOMAS REARDON, CLEVELAND, O.: Father Matthew Pledge medal.

MRS. D. A. BLANCHARD: China plate, souvenir program of the French Opera House in New Orleans, section of a tree from Japan. Mrs. Blanchard, as in former years, has collected from her friends many articles for the Museum; many of them, however, have reached us too late for insertion in this list and will be acknowledged next year.

MRS. W. MONTGOMERY BRASWELL: Coral pin, French Sevres vase of the year 1779; toilet set, mantelpiece ornaments, old silver caster.

DR. THOMAS M. CHATARD: Large collection of minerals.

MISS AMALIA STEINHAUSER: Assortment of Egyptian figurines and amulets, collected by the donor's brother, Bro. Cleophas, O. F. M., now in Cairo.

REV. R. R. FITZPATRICK, SUGAR NOTCH, PA.: Collection of over 600 coins from the estate of Rev. J. H. Judge, a collection of U. S. paper money from the same estate.

GEN. C. B. BYRNE: Antlers of an elk or Wapiti, engraving by Barry, various specimens and souvenirs from the Philippines, Porto Rico, etc.

MISS ELIZABETH A. CRONYN: Silver medal commemorating the Coronation of Napoleon I by Pope Pius VII.

MRS. CHARLES GRINDALL, BALTIMORE, MD.: A very large and valuable collection gathered together by her late husband, Dr. Charles Grindall. The collection contains numerous specimens of Indian implements, and weapons, samples of basketry, pottery, weaving, carving, totem posts, etc., representing the work of various Indian tribes from Alaska to Mexico. Besides, the collection includes various souvenirs from Europe, Asia, Africa, America, some of which are of a high historical interest; numerous specimens of fossils, shells, minerals and plants. The collection contains more than 1,200 specimens.

REV. THOMAS J. WADE, S. M.: Collection of coins from the United States, Canada, England, Germany and Denmark.

REV. J. GRIMAL, S. M.: Tercentenary medal of St. Aloysius of Gonzaga, medal commemorating the fiftieth anniversary of the Episcopal Consecration of Leo XIII.

REV. F. GIARNARCHI, BASTIA, CORSICA: Old muzzle loading pistol of

MR. GAETAN FABRETTI, BASTIA, CORSICA: Turkish pipe from Brussia, carved pipe from Orezza, specimen of Antimoine.

MR. JOACHIM CONTINHO: Collection of 32 modern coins and paper money.

REV. J. E. MAERDER: German prayer book from the beginning of the 18th century.

SISTER M. SUZANNE, T. O. R. M., FIJI ISLANDS: Collection of shells from the Island of Makogai, Fiji.

MR. ANTOINE SCHNEIDER: U. S. bullet and cavalry spur found near Fort Bunker Holl, Brookland, D. C.

MISS ADELE GERARD, TALLAHASSEE, FLORIDA: Collection of coins, United States, Canada and France, one specimen of paper money.

MR. JOHN MCARDLE: Description of the Loan Exhibit of the J. Pierpont Morgan collection in the Metropolitan Museum in New York City.

REV. DR. R. BUTIN, S. M.: Various geological specimens, bronze statuette of St. Joan of Arc, 200 post cards of places in France and Italy, collection of 50 miscellaneous coins, French and Italian paper money.

In the preceding list we have generally followed the order of accession. The growth of the Museum has been highly gratifying during the past year; the total number of articles received is more than 4,000, some of them very valuable and rare. It is hoped that in the near future they will be fully described, thus the value of our collections will become more apparent and justice will be better done to our patrons and benefactors. It is now our pleasant duty to thank the various donors for their generosity and to pray that God may bless and reward them.

R. BUTIN, S. M.,
Curator.

THIRD ORDER OF SAINT FRANCIS

This year a National Convention of the Third Order of St. Francis will be held for the purpose of celebrating the seventh centennial of its foundation, and of bringing home to our Catholic people its great religious advantages. Bishop Shahan associates the Catholic University of America with this great movement, as follows:

"Since that day when the whole population of a little Umbrian village threw themselves at the feet of Saint Francis and begged to be enrolled among his disciples the Catholic heart has cherished this saintly body of men and women who strive the world over to reproduce the teachings of the Gospel and to conform themselves, without reserve, to the life and death of Jesus Christ.

"Scarcely was it established when it poured a new courage and a new spirit into the hearts of the poor and lowly all over Europe, made them conscious again of their Christian dignity and rights, asserted Christian liberty, and killed the cruel militarism of those days, at least in its most odious features.

"It was recognized at once by the papacy for what it is, the consecration to Jesus Christ of one's whole life personal and social. Countless popes have recommended the Third Order of St. Francis to the Catholic laity, and have enriched its rule and its works with spiritual treasures. It has flourished in the Church for seven centuries, and has opened the gates of paradise to a multitude of saints. Its rule, simple and human, but

saintly and saturated with a pure Christian spirit, has called forth in the individual and the family, perfect fruits of piety and charity, has sanctified again and again the social order, has begotten on all sides the love of God and one's neighbor, has kept alive in the world the spirit of poverty and humility, has set up a multitude of Christian works and institutions, has kept multitudes of men and women simple, cheerful, and contented amid wrongs and sufferings that would naturally breed savage hate and fierce revolt.

"Truly, the 'little poor man of Christ' loosened for the Catholic laity of his day the pent-up forces of divine love laid up in Jesus Christ, and made them forever the common property of all who had the good will to follow in His footsteps.

"For seven centuries this holy current has not ceased to flow through the Church of God, and to enrich it with every virtue, blessing meantime, and purifying, in many places and times the social order itself, by its message of repentance and reform. What wonder that Leo XIII could say with the eloquence of truth: 'My social reform is the Third Order.' On its registers appear popes and cardinals and bishops, emperors and kings, princes and generals, artists and scholars, philosophers and poets, the very flower of human grandeur. Dante and Columbus, Michael Angelo and Petrarch, Saint Ignatius Loyola and Saint Vincent de Paul were Franciscan Tertiaries, and its rule and its spirit were disseminated through the New World by every missionary who crossed the ocean to spread the Gospel of Jesus Christ.

"Our economic and social order has been largely drained of the vital sap of true religion, hence the terrible crises through which it is passing, and would that we had seen the last of them!

"The sole certain remedy is a return to the spirit of the Gospel, its teachings and its moral atmosphere and Benedict XV tells us that the Rule of the Third Order of Saint Francis is naught else than the Gospel applied to every-day life."

ANNUAL PRIZE DEBATE

The Annual Debate for the Rector's Prize took place in the Assembly Room, McMahon Hall, on Friday evening, May 6. The subject of the debate was: "Resolved, That Universal and Compulsory Health Insurance Laws Be Enacted In All States."

The Chairman was E. T. O'CONNOR of Peoria, Ill.

For the Affirmative: JAMES E. HIGGINS, Hopkinsville, Ky.; NEIL J. MORIARITY, Holyoke, Mass.; T. F. GARDNER, New Orleans, La.

For the Negative—JAMES E. HUGHES, Bristol, R. I.; ROBERT E. CONROY, New Britain, Conn.; R. C. SMITH, New York, N. Y.

The judges were: MR. ANDREW J. MOYNIHAN, Director Bureau of Education, National Catholic War Council; MR. CHARLES A. MCMAHON, Director Motion Picture Bureau, National Catholic War Council; REV. J. V. NEVINS, S. S., Sulpician Seminary.

In awarding the victory to the affirmative orators the judges paid a well-deserved tribute to those of the negative. Bishop Shahan congratulated cordially both teams for the splendid debate, and declared that it ranked among the best ever put upon the stage of McMahon Hall.

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University of California,
Berkeley

AUG 3 1921

THE CATHOLIC UNIVERSITY BULLETIN

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ANNUAL COMMENCEMENT
AND
CONFERRING OF DEGREES
JUNE 15, 1921

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The School of the Sacred Sciences

BACHELOR OF CANON LAW (J.C.B.)

Rev. John Michael Brady, Sioux Falls, S. D.; Rev. Thomas Joseph Burke, Philadelphia, Pa.; Rev. Charles Daniel Gallagher, Scranton Pa. (A.B., St. Thomas College, 1916); Mr. John Goold, San Francisco, Calif.; Rev. Peter Joseph Kania, Albany, N. Y.; Rev. Michael Joseph Keyes, S.M., Marist College; Rev. Francis Andrew Kozusko, Scranton, Pa. (A.B., St. Thomas College, 1917); Rev. George Leo Leech, Philadelphia, Pa.; Rev. James William Loftus, Scranton, Pa. (A.B., St. Thomas College, 1916); Rev. Aquinas McDonnell, O.P., Col. of the Immac. Concep.; Rev. W. C. Michalicka, O.S.B., Lisle, Ill.; Rev. Hubert Louis Motry, Albany, N. Y. (S.T.B., The Catholic University of America, 1918; S.T.L. (ibid.), 1918; S.T.D. (ibid.), 1920); Rev. Albert Muller, O.P., Col. of the Immac. Concep.; Rev. Urban Peters, Altoona, Pa.; Rev. Richard James Quinlan, Boston, Mass. (A.B., Boston College, 1915); Rev. John Clement Rager, Indianapolis, Ind.

BACHELOR OF SACRED THEOLOGY (S.T.B.)

Rev. Rudolph George Bandas, The St. Paul Seminary; Rev. Thomas Joseph Burke, Philadelphia, Pa.; Rev. Joseph Bernard Giltinen, The St. Paul Seminary; Rev. Peter Joseph Kania, Albany, N. Y.; Rev. George Leo Leech, Philadelphia, Pa.; Rev. Edward John Mannix, Denver, Colo. (A.B., Sacred Heart College, 1907); Rev. R. Alphonsus Mollaum, O.F.M., The Franciscan College; Rev. Timothy A. Monahan, O.F.M., The Franciscan College; Rev. Richard James Quinlan, Boston, Mass. (A.B., Boston College, 1915); Rev. John Clement Rager, Indianapolis, Ind.

LICENTIATE IN CANON LAW (J.C.L.)

Rev. Thomas Joseph Burke.....Philadelphia, Pa.
Dissertation: "*The Competent Ecclesiastical Forum.*"

Rev. Charles Daniel Gallagher.....Scranton, Pa.
A.B. (St. Thomas College), 1916.
Dissertation: "*Deposition and Degradation.*"

Rev. Michael James Harding, O.F.M.....The Franciscan College
Dissertation: "*Documents Required for Admission to the Religious Habit.*"

Rev. George Leo Leech.....Philadelphia, Pa.
Dissertation: "*Inter Constitutionem 'Apostolicæ Sedis' Pii IX et Codicem Juris Canonici Collatio.*"

Rev. James William Loftus.....Scranton, Pa.
A.B. (St. Thomas College), 1916.
Dissertation: "*Suspension 'ex Informata Conscientia.'*"

Rev. Francis Aloysius McGinley.....Scranton, Pa.
A.B. (Mt. St. Mary's College), 1915; A.M. (ibid.), 1917; J.C.B. (The Catholic University of America), 1920; S.T.B. (ibid.), 1920.
Dissertation: "*Ecclesiastical Seminaries.*"

Rev. W. Cyril Michalicka, O.S.B.....Lisle, Ill.
Dissertation: "*The Validity of Profession.*"

Rev. Hubert Louis Motry.....Albany, N. Y.
S.T.B. (The Catholic University of America), 1918; S.T.L. (ibid.), 1918; S.T.D. (ibid.), 1920.
Dissertation: "*Faculties.*"

Bro. Albert Muller, O.P.....Col. of the Immac. Concep.
Dissertation: "*Marriage in American Law.*"

LICENTIATE IN SACRED THEOLOGY (S.T.L.)

Rev. John Joseph Lardner, S.S.....Baltimore, Md.
A.B. (Loyola College), 1915; A.M. (St. Mary's University), 1916; S.T.B. (ibid.), 1919.

Dissertation: "*The Moral Theology of Francis Patrick Kenrick.*"
Rev. Edward John Mannix.....Denver, Colo.
A.B. (Sacred Heart College), 1907.

Dissertation: "*The Psychology of the American Convert Movement.*"

Rev. R. Alphonsus Mollaum, O.F.M.....The Franciscan College
Dissertation: "*The Pauline Notion of 'Hilasterion.'*"

Rev. T. Andrew Monahan, O.F.M.....The Franciscan College
Dissertation: "*The Bloody Sweat.*"

Rev. Richard James Quinlan.....Boston, Mass.
A.B. (Boston College), 1915.

Dissertation: "*The Legislative Manifestation of the Beginnings of Medieval Civilization in the Fifth and Sixth Centuries.*"

Rev. John Clement Rager.....Indianapolis, Ind.
Dissertation: "*The Political Philosophy of Cardinal Bellarmine.*"

Rev. Maximilian George Rupp.....St. Joseph, Mo.
S.T.B. (The Catholic University of America), 1920; J.C.B. (ibid.), 1920.

Dissertation: "*The Church and International Conciliation Before Grotius.*"

Rev. John Joseph Vaughan.....Scranton, Pa.
A.B. (College of the Holy Cross), 1916; S.T.B. (St. Bernard's Seminary), 1919;
J.C.B. (The Catholic University of America), 1920; J.C.L. (ibid.), 1920.

Dissertation: "*The Morality of the Hunger Strike.*"

DOCTOR IN SACRED THEOLOGY (S.T.D.)

Rev. Leo Joseph Ohleyer, O.F.M.....The Franciscan College
S.T.L. (The Catholic University of America), 1920.

Dissertation: "*The Pauline Formula 'Inducere Christum.'*"

Rev. Ambrose J. Villalpando, O.F.M.....The Franciscan College
S.T.L. (St. Anthony's College, Rome), 1915; S.T.L. (The Catholic University of America), 1919.

Dissertation: "*De Potestatis Clavium Existentia Atque Natura.*"

The School of Law

BACHELOR OF LAWS (LL.B.)

John Joseph Baecher, Norfolk, Va.; Arthur George Brode, Memphis, Tenn. (LL.B., Cumberland University, Lebanon, Tenn., 1913); Joseph Earle Carey, Waterbury, Conn.; James Albert Condrick, London, Ont., Canada; John Francis Cotter, Washington, D. C.; Howard Francis Doyle, North Brookfield, Mass.; George Magoun, Sioux City, Iowa; Charles Aloysius Shea, Hartford, Conn.; James Dewey Aloysius Shea, Hartford, Conn.; Francis Joseph Stapleton, Jr., Waterbury, Conn.; Edwin Daniel Sullivan, Lynn, Mass.; James Raymond Tobin, Victor, N. Y.

MASTER OF LAWS (LL.M.)

Joseph John Walsh.....Scranton, Pa.
A.B. (St. Thomas College, Scranton, Pa.), 1915; A.M. (Fordham University, New York, N. Y.), 1918; LL.B. (ibid.), 1920.

Dissertation: "*The History and Development of the Law of Contraband.*"

School of Philosophy

CERTIFICATE IN ACCOUNTANCY

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John Maria Mallon

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BACHELOR OF ARTS (A.B.)

John Marie Mallen, New London, Conn.; Joseph Edmund Tierni Rawlins, Wyo.

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MASTER OF ARTS (A.M.)

Joseph Duffner Becker.....Jacksonville, Ill.

A.B. (Routt College), 1920.

Knights of Columbus Scholar.

Essay: "*The Parochial School and Family Case Work.*"

Rev. John Michael Brady.....Sioux Falls, S. Dak.

A.B. (Columbus College), 1914.

Essay: "*The Teacher's Social Function.*"

Bernard Francis Donovan.....Cambridge, Mass.

A.B. (Boston College), 1919.

Knights of Columbus Scholar.

Essay: "*Vocational Education through the Continuation School.*"

Wentworth Vincent Driscoll.....Brooklyn, N. Y.

B.S. (Colby College), 1919.

Knights of Columbus Scholar.

Essay: "*The Effect of Feeding the Anterior Lobe of the Calf Pituitary on the Growth and Weight of the Albino Rat.*"

Thomas George Foran.....Ottawa, Canada

A.B. (University of St. Francis Xavier's College), 1920.

Knights of Columbus Scholar.

Essay: "*A Standardization of Information Tests.*"

Rev. John Emil Haldi.....Covington, Ky.

A.B. (St. Mary's College), 1917.

Essay: "*The Effect Produced on the Growth of the Body and Organs of the Albino Rat by Feeding it with the Desiccated Anterior Lobe of Hypophysis.*"

Rev. Henry Hoerner.....Sioux Falls, S. Dak.

A.B. (Columbus College), 1917.

Essay: "*The Economic and Social Conditions Preceding the Protestant Reformation in Germany.*"

Edward William Hogan.....Gilbertsville, Ia.

A.B. (Columbia College), 1920.

Essay: "*The Training for Citizenship in Ancient Rome.*"

Thomas Holohan Jackson.....Waterbury, Conn.

A.B. (The Catholic University of America), 1920.

Knights of Columbus Scholar.

Essay: "*A Study in the Essentials of Business Success.*"

Rev. Charles James Linskey.....Detroit, Mich.

Essay: "*Objective Teaching in the Gospel and in the Early Church.*"

Rev. Fidelis Aloysius Meirel, O.S.B.....Cullman, Ala.

A.B. (St. Bernard's College), 1917.

Essay "*The Function of the Home in Education.*"

Rev. William Joseph Mullane.....Graigne Cullen, Ireland

Essay: "*Factors Causing or Contributing to Mental Retardation.*"

Rev. Joseph Sylvester Nicholson.....London, Ont., Canada

Essay: "*The Education of Instincts.*"

Peter Lawrence Nolan..... Brooklyn, N. Y.

A.B. (Mt. St. Mary's College), 1920.
Knights of Columbus Scholar.

Essay: "*The Correlation of Association Tests.*"

Rev. Martin Patrick O'Connor..... Sioux Falls, S. D.

A.B. (St. John's College), 1910.

Essay: "*Supervised Study.*"

Rev. Daniel Christopher O'Meara, S.M..... Marist College

Essay: "*Educational Aspects of St. Augustine's Life and Works.*"

Matthew Stanislaus Rice..... Augusta, Ga.

A.B. (Spring Hill College), 1919.

Knights of Columbus Scholar.

Essay: "*The Georgia Constitution of 1777 and the Constitution of the United States. A comparative Study.*"

Rev. William Henry Russell..... Dubuque, Iowa

A.B. (Dubuque College), 1916.

Essay: "*St. Jerome as an Educator.*"

Basil Francis Sullivan..... London, Ont., Canada

Essay: "*The Theory of Appetities According to St. Thomas.*"

Rev. William P. Sullivan..... San Francisco, Calif

A.B. (St. Mary's College, Oakland, Calif.), 1898; Ph.B. (Facultes Catholiques de Lille), 1900.

Essay: "*The Supervision of Teaching.*"

Rev. Alfred John Trotteman..... Cullman, Ala.

A.B. (St. Bernard College), 1917.

Essay: "*Individual Adjustment to Environment.*"

DOCTOR OF PHILOSOPHY (Ph.D.)

James Ambrose Losty..... Hartford, Conn.

Ph.B. (The Catholic University of America), 1917; A.M. (ibid.), 1918.

Knights of Columbus Scholar.

Dissertation: "*The Soldiers' and Sailors' Insurance Act.*"

Miriam Elizabeth Loughran..... Washington, D. C.

A.B. (Trinity College), 1917; A.M. (ibid.), 1918.

Dissertation: "*The Historical Development of Child Labor Legislation in the United States.*"

School of Letters

BACHELOR OF ARTS (A.B.)

Gavin Joseph Connor, Norwich, Conn.; Vincent de Paul Glynn, Plainville, Conn.; Edmond Audet Lapointe, Holyoke, Mass.; Joseph Elliott Mulqueen, Hoboken, N. J.

MASTER OF ARTS (A.M.)

Rev. Louis Brunner..... Hoven, So. Dak.

A.B. (Columbus College), 1917.

Essay: "*A Comparison of the Hexameters of St. Basil and St. Ambrose.*"

Rev. Francis Xavier J. Exler, O. Praem. West De Pere, Wis.

Essay: "*The Place of Greek Epistolography in the History of Greek Literature.*"

Rev. Athanasius Karlin, O.M., Cap. The Capuchin College

Essay: "*Pagan Rhetoric and the Christian Fathers.*"

Rev. Joseph Leo Linsenmeyer..... Detroit, Mich.

A.B. (St. Mary's University), 1916; A.M. (ibid.), 1917.

Essay: "*Introduction to the De Sacerdotio of St. John Chrysostom.*"

- Rev. Aloysius Menges, O.S.B. St. Bernard, Ala.
 S.T.B. (The Catholic University of America), 1907; S.T.L. (ibid.), 1908.
 Rev. Bernard Henry Skahill. Dubuque, Iowa
 A.B. (Columbia College), 1914.
 Essay: "*The Latinity of St. Augustine's Confessions, Book I.*"
 Rev. Hyacinth Steigner, O.M., Cap. The Capuchin College
 Essay: "*Scott's Attitude Toward the Catholic Church in Mar-
 mion and Other Poems and Tales.*"

School of Sciences

BACHELOR OF ARTS PREPARATORY TO MEDICINE

(A.B. PREPARATORY TO MEDICINE)

Leonard Randall Kelley, Plattsburg, N. Y.; Charles Joseph O'Dono-
 van, Baltimore, Md.

BACHELOR OF SCIENCE (B.S.)

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BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B.S. IN C.E.)

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 Lawrence Frederick Wright, Brooklyn, N. Y.

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 bury, Conn.; Karl Henry Neuhs and Maurice Elmo Weschler, Wash-
 ington, D. C.

MASTER OF ARTS (A.M.)

Rev. Louis Antoine Victor DeCleene, O. Praem

. West De Pere, Wis.

A.B. (St. Norbert's College), 1916.

Essay: "*The Theory of Involution in Modern Geometry.*"

DOCTOR OF PHILOSOPHY (Ph.D.)

Rev. Aloysius William Fromm, O.F.M.....St. Louis, Mo.
A.B. (St. Joseph's College), 1902.

Dissertation: "*The Vitreous Body—Its Origin, Development,
and Structure as Observed in the Eye of the
Pig.*"

The Catholic Sisters College

BACHELOR OF ARTS (A.B.)

Of the Sisters of St. Benedict:

Sister M. Basil, Duluth, Minn.; Sister Francis Xavier and Sister Patricia, Elizabeth, N. J.

Of the Sisters of the Blessed Sacrament:

Sister Hildegard, Cornwells Heights, Pa.

Of the Sisters of Charity:

Sister Margaret Gertrude, Nazareth, Ky.

Of the Sisters of the Poor Handmaids of Jesus Christ:

Sister M. Symphoria, Fort Wayne, Ind.

Of the Sisters of St. Dominic:

Sister M. Aloysia, Nashville, Tenn.; Sister Marie Emmanuel, Newburg, N.Y.; Sister Mary Natalie, Sinsinawa, Wis.

Of the Sisters of St. Francis:

Sister M. Alana, Sister M. Bernice, Sister M. Bona and Sister M. Confirma, Milwaukee, Wis.; Sister M. Lawrence, Oldenburg, Ind.; Sister M. Loyola, Milwaukee, Wis.; Sister M. Stanislaus, Oldenburg, Ind.; Sister M. Cecilia, Glen Riddle, Pa.

Of the Sister of the Holy Union of the Sacred Hearts:

Sister Adrienne Marie and Sister Michael Joseph, Fall River, Mass.

Of the Sisters of St. Joseph:

Sister Anastasia, West Park, Ohio; Sister Mary Cecilia, Hartford, Conn.; Sister M. Celestia, Chestnut Hill, Pa.; Sister Mary Finbarr, Brighton, Mass.; Sister Mary Gabriel, Hartford, Conn.; Sister St. Johanna, Chestnut Hill, Pa.; Sister Mary Mildred, Brighton, Mass.; Sister Mary Saraphica, Stevens Point, Wis.; Sister Maria Walburg, Chestnut Hill, Pa.

Of the Sisters of St. Mary:

Sister M. Dolores, Lockport, N. Y.

Of the Sisters of Mercy:

Sister Mary Agnes, Hartford, Conn.; Sister Mary Augustine, St. John's, Newfoundland; Sister Eugene, Wilkes-Barre, Pa.; Sister M. Magdalen, Hartford, Conn.; Sister Mary Philomena, St. John's, Newfoundland; Sister Pierre, Titusville, Pa.; Sister Mary Stella, Wilkes-Barre, Pa.

Of the Sisters of Notre Dame:

Sister Mary Fortunata, Cleveland, Ohio.

Of the Sisters of St. Ursula:

Sister M. Dominica, Louisville, Ky.

BACHELOR OF MUSIC (Mus.B.)

Of the Sisters of St. Joseph:

Sister Florence, St. Paul, Minn.

MASTER OF ARTS (A.M.)

Of the Sisters of Charity of Nazareth:

Sister Columba.....Nazareth, Ky.
A.B. (St. Xavier's College), 1918.

Essay: "*Early Life of Bishop David, Founder of the Sisters of Charity of Nazareth. (1761-1810.)*"

Of the Sisters of Divine Providence:

Sister Mary Amabilis.....San Antonio, Texas

A.B. (Our Lady of the Lake College), 1919.

Essay: "*Music as a Subject in the Curriculum.*"

Sister Mary Inviolata.....San Antonio, Texas

A.B. (Our Lady of the Lake College), 1919.

Essay: "*Outline of Epic in Latin Literature.*"

Of the Sisters of St. Dominic:

Sister Marie Francis.....Sinsinawa, Wis.

A.B. (Saint Clara College), 1915.

Essay: "*Albertus Magnus, Scientist-Philosopher.*"

Sister Paracleta.....St. Catherine, Ky.

A.B. (Trinity College), 1912.

Essay: "*The Educational Value of the Scholastic Commentary.*"

Sister Mary Rose.....St. Catherine, Ky.

B.S. (Louisville University), 1916.

Essay: "*St. Thomas' Theory of Knowledge from a Pedagogical Viewpoint.*"

Of the Sisters of St. Joseph:

Sister Evangelista.....St. Paul, Minn.

A.B. (College of St. Catherine), 1917.

Essay: "*The Contemporary National Movement in Ireland: The Gaelic League and Sinn Fein.*"

Of the Sisters of St. Mary of the Presentation:

Sister St. Guirec.....Willow City, N. Dak.

A.B. (The Catholic University of America), 1919.

Essay: "*Louis Adolphe Thiers, President of France (1871-1873).*"

Of the Sisters of Mercy:

Sister Mary Gratia.....Chicago, Ill.

Ph.B. (Loyola University), 1920.

Essay: "*The Attitude of Germany and Austria Toward the Vatican Council.*"

DOCTOR OF PHILOSOPHY (PH.D.)

Of the Sisters of St. Dominic:

Sister M. Alma.....Newburgh, N. Y.

A.B. (The Catholic University of America), 1914; A.M. (ibid.), 1915.

Dissertation: "*Pedagogical Study of the Transitions from Infancy to Childhood and from Childhood to Youth.*"

NORMAL DIPLOMA

Of the Sisters of Divine Providence:

Sister M. Clarisse and Sister M. Petronilla, Newport, Ky.

Of the Sisters of St. Francis:

Sister M. Ceciliana, Glen Riddle, Pa.; Sister Thomas Aquinas, Peekskill, N. Y.

Of the Sisters of St. Joseph:

Sister M. Agnita, St. Augustine, Fla.; Sister M. Martina, Philadelphia, Pa.

Of the Sisters of Mercy:

Sister M. Stella, Wilkes-Barre, Pa.

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THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXVII

OCTOBER, 1921

No.7

ANNUAL REPORT OF THE RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY
SALVE REGINA PRESS
ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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under the Act of Congress of August 24, 1912,

ANNUAL REPORT OF THE RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

TO THE HONORABLE BOARD OF TRUSTEES OF THE CATHOLIC UNIVERSITY
OF AMERICA:

I have the honor to submit herewith, the Thirty-second Annual Report of the Rector of the University for the twelve months ending June 30, 1921. With it are united the reports of the Treasurer, the Librarian, and the Deans of the Law School and the School of Sciences.

DEATH OF CARDINAL GIBBONS

The death of His Eminence James Cardinal Gibbons, the First Chancellor of the University, is at once the saddest and most important event in our history. He was one of the founders of the University, the last of the original Trustees, and by his office, interest and devotion deserves, after Leo XIII, the foremost place in the memory and the gratitude of the American Catholic people. He was the head of the University for the first generation of its career, and to his wisdom, affection, and courage it is owing that we live and work in the present conditions of success and goodwill. As President of the Board of Trustees he presided at every meeting since the incorporation of the University, and was the soul of all previous deliberations. Cardinal Gibbons never wavered in his convictions of the necessity and uses of the Catholic University of America, and gave ample evidence of his faith in the great enterprise by the sacrifices he made for it, the severe trials he enabled it to overcome, the daily solicitude he exhibited for its welfare, his fatherly encouragement of the administration and professors, and the very generous benefactions which he constantly made to it. In the work of the University the great Cardinal never looked backward but ever forward, and it is not presuming too much to say that he will rank in the future among those great prelates whom Holy Church honors through all time for the services they rendered to higher Catholic education. His seat, indeed, will henceforth be vacant at our meetings, but his spirit, we trust, will never be absent, nor shall we ever be wanting in the gratitude we owe to his beloved memory. Requiescat in Pace!

FINANCES

Despite the business depression of the last year, our financial condition remains sound. The Annual Collection to this date totals \$162,507.31, the largest yet received from our Catholic people. His Eminence Cardinal Gibbons donated \$10,000.00 in bonds for general endowment needs, and \$2,500.00 toward the new Gymnasium, making his entire contribution to the Gymnasium the munificent sum of \$37,500. Bishop Shahan donated to the Gymnasium the sum of \$5,000, and Mr. Nicholas P. Young of Brooklyn, donated also the sum of \$5,000.

From the estate of John Ward, of Philadelphia, the University received the sum of \$41, 860.34.

From the estate of James J. Sullivan, of Boston, the University received the sum of \$5,052.20 for a scholarship for the Archdiocese of Boston. From the estate of Catherine C. Lanahan, of Baltimore, the University received the sum of \$5,000.00, from that of Catherine A. Sullivan, of Boston, the sum of \$2,250, and from that of Captain Gaius W. Billups, of Baltimore, the sum of \$5,000. The total estate of the University, land, buildings, equipment, securities, etc., is valued at \$5,127, 851.73.

The gratitude of the University is owing to all who in any way contributed to its support and development during this twelve-month. Extensive business depression has affected seriously our generous people but they have not failed to recognize the grave duty of supporting their highest institution of learning. This popular response encourages greatly the administration of the University, and forecasts the day when its necessary buildings and endowment will be richly provided for by the Catholic people.

TEACHING STAFF

The Teaching Staff of the University included 86 members. Of this body, 21 were full professors, 18 associate professors, and 47 instructors. Our professional corps deserves great praise for its devotion to the academic and moral training of the youth committed to them. Despite the lack of important aides for the work of instruction, our professors and instructors have secured excellent results from their students, have maintained good discipline, and have won the goodwill and confidence of the student body, as is evidenced by the regularity of their return, the great majority of our students remaining to finish the entire college course.

REGISTRATION OF STUDENTS

The male students registered numbered 699. Of these 39 registered in the School of Theology, 60 in the School of Law, 43 in the School of

Letters, 301 in the School of Philosophy, and 256 in the School of Science. The students at Trinity College numbered 375. In both Summer Schools (Washington and San Francisco) there were registered 517 students. In all 1,834 students, male and female, were recipients of University instruction.

UNIVERSITY HONORS

The elevation of the Archbishop of Philadelphia, Chairman of our Visiting Committee, to the exalted dignity of the Cardinalate, calls for our deepest gratitude to Benedict XV, and for our most cordial congratulations to Cardinal Dougherty, coupled with the prayer that God may long preserve him to aid by his wisdom and devotion the cause of Catholic higher education, now so closely identified with him.

The University rejoices over the appointment of Rt. Rev. John M. Gannon, D. D., as Bishop of Erie, and over that of Rt. Rev. Patrick F. Keane, D. D., as Auxiliary Bishop of Sacramento.

Both prelates are distinguished graduates of the University, and the great confidence reposed in them by the Holy See reflects honor upon the University. *Ad multos annos!*

By raising Rev. Dr. Edward A. Pace to the dignity of Prothonotary Apostolic, the Holy See has conferred on the recipient of this rare distinction an honor amply justified by every merit and every service that could be expected of a professor of the Catholic University. We are particularly grateful to Our Holy Father for thus honoring one of our pioneer professors.

Similarly our gratitude is due him for the raising to the dignity of Domestic Prelate the Vice-Rector of the Catholic University, thereby setting the seal of pontifical approval on the loyalty and devotion to the University's welfare which have always characterized his work.

THE UNIVERSITY LIBRARY

The library has increased this year by 5,747 volumes, making our total number of books 133,307. This does not include the Law Library nor the Lima Library, nor two large private libraries in regular use and bequeathed to the University. These included, the library would total about 200,000 volumes. It is gratifying to know that a suitable edifice is in sight for the use and preservation of such a great treasure, in some ways the very heart of the University. Notable additions have brought the gift of Rev. Arthur T. Connolly, of Boston, to nearly 15,000 volumes. During the year Rev. E. W. J. Lindesmith, of Cleveland, donated 551 volumes, Mr. George Howard, of Washington, D. C., 142 volumes and Mr. Charles Byrne, of the same city, 192 volumes. The daily use and

the outside consultation of the library are growing in a remarkable way, and we look forward eagerly to the day when it can serve our students and the Catholic people generally on the broadest lines.

THE OLIVEIRA DE LIMA LIBRARY

The large Portuguese library of Mr. Oliveira de Lima, donated by that gentleman to the University, has been delivered to us, and its 20,000 volumes or more are now located in special quarters in McMahon Hall, awaiting the construction of our New Library. The University tenders its gratitude to Mr. de Lima for this generous donation and for the art works, bronzes, and paintings connected with it. This Library contains all the Portuguese literature on South America since its discovery by Columbus, and is said to be unrivalled even in Portugal. It is being constantly enriched by the donor and may be said to represent the cornerstone of a great Ibero-Hispanic collection of books in the next generation.

THE UNIVERSITY MUSEUM

Our Museum continues to grow in the number of valuable objects and their variety. It has already overflowed the space set aside for it, which originally seemed very generous. At its present rate of development we must soon consider seriously larger quarters for its treasures. It is becoming known to the general public, and valuable gifts, sometimes entire collections, are often made to it. Its power for academic service grows daily. The Curator of the Museum deserves our lasting gratitude for his peculiar skill and taste, his devotion to the gathering and arrangement of the objects, and his occasional impressment of special skill among the friends of the University.

KNIGHTS OF COLUMBUS SCHOLARS

The Knights of Columbus Endowment Scholars numbered this year 24. Of this number, six graduated Masters of Arts, one Master of Laws and one Doctor of Philosophy. The number of these graduates is increasing yearly, and already they are a creditable body in our Catholic life; not a few of them give excellent promise for the future. Fourteen scholars were apportioned to the University by the Knights of Columbus on the fund for Demobilized Service Men, and have proved themselves good students. Our gratitude is due the Knights of Columbus for the unfailing interest which this great Catholic organization takes in the higher training of our Catholic youth.

The following degrees were conferred, Knights of Columbus Endowment, June 15, 1921, on Scholars:

MASTER OF ARTS

JOSEPH DUFFNER BECKER..... *Jacksonville, Ill.*

A. B., Routt College, 1920

Essay: "The Parochial School and Family Case Work."

BERNARD FRANCIS DONOVAN..... *Cambridge, Mass.*

A. B., Boston College, 1919

Essay: "Vocational Education Through the Continuation School."
WENTWORTH VINCENT DRISCOLL.....*Brooklyn, N. Y.*

B. S., Colby College, 1919

Essay: "The Effect of Feeding the Anterior Lobe of the Calf Pituitary
on the Growth and Weight of the Albino Rat."

THOMAS GEORGE FORAN.....*Ottawa, Canada*

A. B., St. Francis Xavier's College, Antigonish, N. S., 1920

Essay: "A Standardization of Information Tests."

THOMAS HOLOHAN JACKSON*Waterbury, Conn.*

A. B., Catholic University, 1920

Essay: "A Study in the Essentials of Business Success."

PETER LAWRENCE NOLAN.....*Brooklyn, N. Y.*

A. B., Mt. St. Mary's College, 1920

Essay: "The Correlation of Association Tests."

MASTER OF LAWS

JOSEPH JOHN WALSH*Scranton, Pa.*

A. B., St. Thomas College, 1915; A. M., Fordham University, 1918;

LL. B., *ibid.*, 1920

Essay: "The History and Development of the Law of Contraband."

DOCTOR OF PHILOSOPHY

JAMES AMBROSE LOSTY*Hartford, Conn.*

Ph. B., Catholic University, 1917; A. M., *ibid.*, 1918

Dissertation: "The Soldiers' and Sailors' Insurance Act."

DISCIPLINE AND PIETY

The general discipline of the University students has been excellent, and in this respect the new Gymnasium continues to render all the service expected of it, furnishing the undergraduate students every attraction of an athletic nature, and retaining them constantly on the grounds and within easy reach of their halls and classrooms. The religious life of the undergraduates in particular has been praiseworthy for regularity and free devotion to the usual practices of an earnest Catholic life. Many are frequent communicants, and the Advent and Lenten exercises are attended regularly. The annual retreat is followed by all with the best results; the Holy Name Society has a large membership and private devotion is exercised by many.

NECROLOGY

The University has met with a severe loss in the death of one of its Trustees, Rt. Rev. Matthew Harkins, D. D., Bishop of Providence. His devotion to all the interests of the University was very great and while his health lasted he was unfailing in his attendance at all meetings of the Board, where his experience, learning and prudence were invaluable.

Another of our Trustees, Mr. Charles J. Bonaparte, has been called to his reward. In him the University mourns a public-spirited citizen, esteemed of all, but also a Trustee devoted to her honor and welfare.

At a critical period of our fortunes he rendered invaluable legal service, and by his counsel and prudence saved large material interests that were in jeopardy.

The University has met with another severe loss in the death of Rev. Dr. Thomas Edward Shields, Professor of Psychology and Education, and Dean of the Catholic Sisters' College. Dr. Shields was so intimately associated for many years with the educational work of our Catholic teaching sisterhoods that his loss seems in a way irreparable. It is largely owing to his tireless zeal and continuous self-sacrifice that the Catholic Sisters' College came into being, and has reached so soon a high degree of usefulness to the entire teaching body of our Catholic Schools. He was also the soul of our Sisters' Summer School. Dying, he left the Sisters' College chief beneficiary of his estate. His writings and discourses, his daily professional labors, even his vacations, were devoted to the holy cause of Catholic Education, and he deserves the eternal gratitude of all those to whom are committed its growth and development.

I have also to chronicle the death of Mr. Alfred Doolittle, our instructor in Astronomy, and custodian of our Observatory. Mr. Doolittle was a convert to the Catholic faith, and for many years was attached to the United States Naval Observatory. He was a mathematician of great skill, and an excellent teacher. May they rest in peace!

RECOMMENDATIONS

Our immediate needs are a new residence hall for undergraduates, and separate buildings for Physics, Mechanics, and for Biology.

RESIDENCE HALL. We need to accommodate at once on the grounds of the University five hundred undergraduates. As it is, we have rooms for about three hundred. If Gibbons Hall were completed as a quadrangle, as suggested by the architects, we should have the two hundred additional rooms needed. It is with regret that we are compelled to allow some lay students to live off the grounds, nor can we remedy this situation until we provide sufficient accommodations for the students we agree to receive. The aforesaid quadrangle could be completed in sections, in keeping with the architecture of Gibbons Hall.

PHYSICS AND MECHANICS. These sciences have long outgrown their quarters in McMahon Hall, and stand badly in need of a separate building. When constructed this building would set free a floor and a half of McMahon Hall, thereby enabling us to meet the ever-growing problem of more classroom space.

BIOLOGY. We have long since exhausted the possibilities of the space allotted to Biology in McMahon Hall, and are compelled to refuse suitable instruction in this great science to many who stand in great need of it. Our Biological Laboratory cannot accommodate many applicants, for sheer lack of space to work in. This is very discouraging in the case of advanced students, and of students of pedagogy.

Respectfully submitted,

✠ THOMAS J. SHAHAN,

Rector.

FINANCIAL SUMMARY

Report of the Rector
of the
Catholic University of America
June 30, 1921

ASSETS:

Land and Buildings	\$1,982,055.76
Equipment	261,532.98
Investments	2,915,383.77
Miscellaneous	85,701.44
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	\$5,244,673.95
	<hr/>

LIABILITIES:

Endowments (Chairs, Scholarships, &c)	\$2,925,114.78
Indebtedness—Due E. E. Jackson Estate	100,000.00
	<hr/>
	\$3,025,114.78
	<hr/>

ORDINARY INCOME:

Interest on investments	\$82,102.75
Other interest	164.16
Tuition and degrees	96,349.30
Board	72,952.37
Rents	30,003.94
Miscellaneous	63,000.09
	<hr/>
	\$344,572.61

ORDINARY EXPENSES: 542,265.91

Excess Ordinary Expenses over Ordinary Income.....	197,693.30
Extraordinary Income (Annual Collection)	214,448.45
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SURPLUS \$16,755.15

University Land, 150 acres
Sisters College Land, 109 acres
Buildings (University) 17
" (Religious Orders) 16
Insurance carried \$1,366,250.00

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXVII

NOVEMBER, 1921

No. 8

BISHOP SHAHAN WELCOMES ARCHBISHOP CURLEY AS
CHANCELLOR OF THE UNIVERSITY

DISCOURSE OF REV. DR. WILLIAM J. KERBY ON THE OCCA-
SION OF THE ARMS LIMITATION CONFERENCE

BISHOP SHAHAN'S EULOGY ON THE "UNKNOWN SOLDIER"
AT THE NATIONAL CAPITOL, NOV. 10, 1921

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

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Entered as second-class matter January, 1915, at the post-office at Washington, D. C.
under the Act of Congress of August 24, 1912.

BISHOP SHAHAN'S TRIBUTE TO THE UNKNOWN SOLDIER

This eulogy was pronounced by the Rector of the Catholic University of America before the coffin of the Unknown Soldier in the Rotunda of the Capitol at Washington. Bishop Shahan acted as representative of the National Catholic War Council.

Before this symbol of American patriotism our nation bows in homage, deeply grateful for what it represents, exalted love of country and the firm will to sacrifice all things in its defense, even life itself. This dumb clay is eloquent of our supreme American effort to end the intolerable conditions which but yesterday threatened our national welfare, and indeed, all civilization.

Living, this man was one of millions; dead, he is the stern symbol of the great and generous nation which threw its sword into the wavering balance of war, and saved the world from an iron despotism. His mortal remains are crumbling to dust, but his immortal spirit lives on to vivify all American youth and draw it ever upward to his own high level of love and sacrifice. We reverently unite ourselves to the universal welcome which greets this valorous knight on his return from overseas, and we join our voices to the chorus of praise and gratitude which this day resounds from ocean to ocean.

Standing about this unique bier, the most perfect entombment that any warrior has yet received, we pledge ourselves to live for the great cause in whose service he was not unwilling to die. We shall devote ourselves without reserve to the ideal of universal peace. And to that end we shall labor to create those conditions in which alone the peace of nations can hope for security and permanence. Let us banish forever from our own American soil all greed, injustice and oppression, and so doing we shall be justified in advocating a similar will among all nations. Let us deal openly and frankly with all mankind, in truth and justice, whatever be the occasion, domestic or foreign. Let us banish incessantly from our public life hatred and jealousy, suspicion and calumny.

So shall this poor shell of earth be glorified as an instrument of Divine Providence to promote that universal brotherhood of which the Gospel of Jesus Christ alone offers the formula, the power and the model.

ARMS LIMITATION SERMON

The following sermon was preached by Rev. Dr. William J. Kerby, Professor of Sociology in the Catholic University of America, on the occasion of the Solemn High Mass celebrated in the New Gymnasium, Sunday, Nov. 13, for the success of the Conference.

Dear Brethren:

The Hierarchy of the Catholic Church in the United States issued the following statement on the occasion of its last annual meeting at this University:

Following, not merely dutifully, but with a full conviction of its supreme importance, the expressed desire of our Holy Father, Pope Benedict XV, that steps should be taken to lift the crushing burden of heavy armaments from the overburdened shoulders of the peoples and nations of the world, and gratefully recalling the fact that the Father of Christendom first proclaimed the necessity of united action to secure this end, we commend most heartily the spirit and the measures so far adopted by the President of the United States in summoning the representatives of the great nations to meet in Washington in November to discuss and carry into effect a limitation of armaments by all the nations, and

we call upon the Catholic people of the United States to set apart Armistice Day, November 11, the day of the opening of the Conference, as a day of special prayer that God's blessing may rest upon the Conference and that His Holy Spirit may guide its deliberations towards hastening that era of peace and good will for which the stricken peoples of the earth hope and pray and labor.

The Holy Father has repeatedly expressed the hope that the great nations of the world might attain to the degree of understanding, trust and Christian idealism required to discover the way of international peace, consistent with the reserves of sovereignty. His Holiness has made earnest pleas many times that the sovereign governments of the world ease the burden of past and future wars, burdens under which the human race bends low in agony. The power of our Holy Father's appeal takes on tremendous enhancement from the character of his exalted office and from the Christ-like sympathy that leads him to wish to help in wiping tears from the face of the world and restoring to it the smile of happiness and peace.

The President of the United States has invited to Washington seventy-two delegates from the great powers, who have begun study of the problem of limitation of armament as the first direct step through the darkness that now envelopes the relations of the sovereign nations. It is reassuring to note the good-will displayed on all sides in respect to this international conference. It is terrifying to realize that by common consent it is held to be the most critical event in the history of the modern world. While the duties and complexities of life will compel persons and nations to continue in their ordinary courses during these freighted days, the hearts of all men who love the ideals of life will hold them near these conference doors, day by day, waiting for messages of hope, of release from the horrible tyranny of war.

Every type of thinker and educator, every type of statesman, of cultural organization that works in the interest of humanity, has already expressed cordial approval of the purposes that are in the keeping of this fateful conference. If universal good-will, spontaneous expressions of public opinion, and the reasoned argument of thinkers could but control the outcome of the conference, we could feel assured that Washington would become as a new Bethlehem in which the Prince of Peace would be born again.

The Right Reverend Rector of the University has directed us to assemble on this day to offer solemn invocation to God, to ask the undelayed blessings of Heaven upon the work of this conference. We have come gladly. I ask you to pray devoutly every day that God may bless this work; that the Star of Bethlehem may guide these men even as it guided the Wise Men, to the cradle of Christ.

The world is in confusion. Economic interdependence and perfect means of communication and travel, have forced it into a kind of unity that intensifies antagonisms, while increasing interdependence and suspicion. Both domestic and international relations show that the recent war disintegrated the thought of the world, drenched with human blood the standards that had guided it, questioned the wisdom of policies that had maintained the unstable equilibrium of nations. Universal uncertainty and hesitation are the direct outcome of that struggle.

Fear of invasion and nervous desire to anticipate protection of national boundary lines, makes one nation cautious about limitation of armament. The economic necessities of another throw into its

expressions of idealism a measure of reserve that invites concern. Pressure of population and desire for national expansion, makes a third cautious in spite of the generosity of its speech. A fourth nation, weak in self-assertion, helpless in the face of domestic division, its sovereignty disorganized, spreads uncertainty among all the nations. Jealousy of the independence of sovereignty, caution in committing sovereign power to binding agreements, reluctance to trust the spoken or even the written word, the chronic habit of building defences against emergencies, make all of the nations move with a caution that falls just short of paralysis.

Among the nations, our own beloved country stands eager to help to the utmost over the difficult ways that lead to peace. Perhaps it is able to carry its good-will a farther than other nations, which are hampered by historical policies, by feelings that have survived their occasion, by experience whose lessons are not without bitterness.

On Friday the President of the United States addressed a hundred thousand persons at our National Cemetery and declared his hopes for peace and his eagerness to help toward it. The continent heard his voice reproduced as he spoke. The world knows his thoughts today. At that solemn moment, when he spoke for the nation in honor of those who died in its defense, the President was the high mountain peak of the hope of the world. On Saturday, he entered the Council Chamber of the International Conference on Limitation of Armament. He was then face to face, not with the dead but with the awful facts of life, and he spoke with caution, with studied reserve and profound appeal. His representative then revealed the mind and hope of the United States with a sincerity, directness and completeness that command the admiration of the world as it strengthens our hope for a happy outcome of these momentous deliberations.

We are face to face with a solemn moment in human history. The University joins in thought, in sympathy, effort and prayer with these efforts in the interest of peace. I turn to you, both priests and laymen, professors and students, old and young. And I ask you with all the power of my soul to enlist your energies and your hopes in the service of these exalted purposes.

The tasks of prayer are limited by your understanding of responsibility and your spiritual interpretation of responsibility. The tasks of good will are limited by the compelling realities of life and the uncertainties that follow all changes in national and international relations. Now there are certain elemental truths in your social and spiritual life, the understanding of which conditions absolutely the full doing of your duty as citizens and Christians, whether in respect of peace or of war. Your present duty will be well done if you know these truths and hold them in reverence. It will be badly done if you ignore them. May God guide you in finding these truths and in obeying them.

I mention first, a kind of social faith in the solidarity of life. You are a vital part of your nation. Nothing that you do or fail to do is unimportant in its life. As you build well in education and character in understanding the subtle relations of life, you prepare for your civic duties and privileges. If you fail to realize as a profound spiritual truth, that your country is part of you and you are part of your country, you will have no understanding of fundamental relations that are divine because they are from God.

You will fall readily victims to the fallacy of believing that what you are and what you do is of no importance in the total of your country's life. Just as the power and majesty of God are displayed as gloriously "in the crumbling of the dust as they are in the kindling of the day star", the power of your nation's spirit and the majesty of the social organization that envelopes you may be displayed as effectively in the words that you utter, in the pictures that you observe, in the thoughts that cross the travelled pathways of your mind as they are expressed in armies, navies and international assemblies.

You have a duty of social faith, of believing profoundly that you are a vital part of your country's life. You must possess the social imagination that represents these great truths as abiding laws of daily life. If you neglect these truths you can be no worthy citizen of your nation. If you know and reverence them, there will be neither doubt nor hesitation in your patriotism. There is need that you guard them against the thoughtlessness of youth, against fallacies invented by your own desires, against a cynicism and irreverence of institutions found often unfortunately among the young. I have shuddered repeatedly when I have heard young men returned from overseas service say, with a shallowness that is tragedy, that war is great fun and that they would gladly go into another.

You need divine guidance, a divine faith for the motives of your patriotism, for the strengthening of your impulses to serve your country, for the enriching with divine benediction of all you do for your fellow men. When you unite social faith and social imagination, with divine faith and divinely guided motives, your character will take on the full majesty of greatness, whatever your place in life. You will understand well the horrors of war from the standpoint of race and nation, the divine sanction of all efforts to suppress it, and the infinite worth of what you are and what you do in the solemn composition of the nation's life.

You will understand your relations to the dead that have gone and to those yet to be born. You will recognize the richness of your heritage in national life and your solemn obligation to add purifying elements to it during the moment of your life in which this blessed opportunity is offered you. You will be inspired by the vision of continuity of the nation's life. You will understand your own place and its relations in it. You will fail of no duty and you will lose no opportunity to play your noble part. You will know that they who govern and they who are governed work in a divinely sanctioned partnership. All are as one commissioned by the God of nations to move through the mysterious purposes of life which we may not understand, while we obey them in humility and hope.

You will recognize that the views which you hold, the sentiments that you utter, the votes that you cast, the study that you give to public questions, the personal attitudes that you take towards your laws, have divine features and divine sanctions by which your lives enter the divine plan to further its realization. If you excuse yourselves from the understanding of these obligations, if you are superficial, ignorant, indifferent and touched by no impulse to include the welfare of your country within the sweep of your spiritual solicitudes and your daily prayers, you will in your character and ways symbolize processes that threaten the integrity of our national life more than war. If Our Divine

Lord loved all men, prayed for all men, died for all men, shall you refuse to love all men, to serve them, to pray for them, even as He did?

If modern nations, our own among them, have suffered much in the past has it not been in part, because so many of our outstanding citizens, so many of our educated men, have failed to bring to life that social faith and social imagination of which I speak? Is it not because they have brought no divine faith and no directing grace to the perception of social obligations placed above us with divine sanction by our country?

Our prayers follow our solitudes. When we care, we pray. When we care not, we direct none of the tremendous energy of prayer towards the noble purposes associated with the divine ideals of life. Behind this appeal to you today to pray profoundly that God may bless the deliberations of this great Conference, is there not an appeal for understanding of the plight of the world and of your own particular duty in that plight? None of us understand the mysteries of prayer. Every one of us may thank God, however, for the blessed privilege of intercession. And if I ask you now to know your country's claims upon you, to know the claims of humanity upon you, and to respect these claims as enjoying the high sanction of God, am I not an interpreter of divine intentions, spokesman of Jesus Christ, the Prince of Peace, Lover of men, women and little children, the Giver of all good things?

Our own problems no less than those of an international character give concern. Do we not witness within our confines, statesmanship dismayed, palliatives and compromises discounted, the machinery of government inadequate to the tasks of domestic peace? Are not social antagonisms sharpened to the point of danger? Have not even our national ideals been strained and clouded by partisanship, selfishness and disrupted relations? Are there not processes of angry thinking which may dismay us; threats of disturbances even within the law, which challenge the resources of our wisdom and seem to defy the ordinary democratic compulsions of public opinion? Should not these experiences, these observations of the life about us, invite our thought and win us to study in the interest of the common welfare? Who among you, college men of whatsoever station, can be selfishly uninterested, unmoved, conscious of no impulse to hasten to the throne of God and ask the guidance of His Wisdom in the interest of His children?

I ask you to take these your times, seriously to heart; to take an interest in the elements of both domestic and international problems, particularly in this international conference that is now the hope of the world. Bring all of them within the sweep of your spiritual solicitude. Make the peace of the world and the domestic peace of your country the objects of daily, fervent prayer. I am heartened in my appeal to you by a most impressive fact.

One of our great universities held recently a student conference on disarmament. Today there will be assembled in Chicago a national conference representing many universities, attended by student delegates who aim to help in shaping the public opinion of the student world on the problems of reduction of armament and avoidance of war. The President of the United States found it appropriate to address a letter to a representative of the Department of Education in the National Catholic Welfare Council, who will be in attendance. The President gives in that letter his exalted approval of the impulses that led to this student

conference and to the methods that it proposes to follow. If my appeal to you then is reenforced by the laws of your social life and of its solidarity, by the sacred endorsement of our Holy Father, by the hopes of our President, by the outspoken public opinion of the world, can you remain indifferent to it? Can you find it possible to refuse the social and spiritual service asked of you? I do not believe that you can.

Do your utmost then, professors and students, to bring within your ranks a full understanding of the deep lessons of these times, to arouse a restless impulse to do your noble share in meeting their problems. Be a little more serious than ordinarily. Exert yourselves a little more in the ways of understanding and thought. Clear your minds of all illusions. Put an end to the easy exceptions which release you from the social responsibilities of life. Abandon all mistaken impressions that prayer is not needed in your country's life and that your prayers for your country's welfare and the welfare of the world are not part of your constant duty to God. Believe that you offer definite and measurable help in winning the blessing of God upon these efforts now under way to help those who carry the heavy responsibilities of government of the world as they seek the way to peace.

I remind you of the beloved title of Jesus Christ as the Prince of Peace. I love to think that far beyond the deep shadows that hide the way, His Star is shining still, although the way is rough. We suffer from divided counsel, from indifference and suspicion, from national ambitions, from the urge of economic motives, from exaggerated apprehension of dangers hidden beyond the hills of tomorrow. But I cannot believe that God has abandoned us. I cannot believe that His graces will be refused or that the ways of his mercy will not be shown to guide us through the shadows toward the day of peace. Behind us are the tears of those who mourn for the soldier dead, left as the sad harvest of the recent war. Behind us is the agony of those who lost their loved ones. Behind us is the ruin of war, the horror of crushed bodies, of premature death and of a science otherwise glorious, engaged in furthering the purposes of destruction. I cannot refuse to believe that a miracle awaits our call. I believe that thronging graces now held in leash by the Hand of God will be released to strengthen, to guide and reassure, if we but storm the citadel of Heaven with our prayers. May we not hope that all of this depression of agony, and these experiences of horror may soon be forgotten in the harmony of divine praise, in the comfort of divine guidance and in the coming of justice, trust and happiness. May God grant that you be inspired to pray fervently and that your prayers may be measurable factors in hastening the day of peace.

Seventy-two men are now discussing in this city the destiny of the world. Twenty, thirty, forty years ago they were college students, even as are you. The views that they take today, the measures that they champion, the solicitude that is housed in their hearts, the principles that guide them, found their beginnings in the days when they were young men even as you. Do not, then, I beg of you, under-rate your duty or mistake the law of its fulfillment. Believe in your mission to society. Believe in the graces that await your call. Go in faith, with piety and with hopefulness, to the doing of your duty that God may reign. Help as your graces and your powers enable you, to hasten the coming of the spirit of God, which may guide the world through the mysteries of the divine purpose in whose fulfillment alone the world may find salvation.

BISHOP SHAHAN WELCOMES ARCHBISHOP CURLEY AS CHANCELLOR OF THE UNIVERSITY

In the person of Archbishop Curley the Catholic University of America greets most cordially its new head and guiding spirit, the official representative of the Holy See in all that pertains to the growth and government of the University, and to the character and range of its influence as a seat of the highest studies, ecclesiastical and secular. As its second chancellor, he takes the place of Cardinal Gibbons of blessed memory. The University could ask for no gift or endowment comparable to a continuance of the wisdom, good will, and devotion of the great Prince of the Church whose faith sustained it for a whole generation, and on whose generous heart was engraved deeply a sincere love of this child of the American Hierarchy. While Archbishop Curley, in this respect, shares the zeal and devotion of his predecessor, he brings to his high office every desirable quality of mind and heart. The conviction is universal that under his administration the Catholic University of America will develop on all sides, and reach that height of universal scholarly service to which it is called by the Holy See, the episcopate of our country, and the growing needs of our Catholic people in the way of highly trained men in every walk of life, men who can rightly interpret the noble message which the American Catholic Church has for our country, and indeed for all mankind, in these critical years. However filled these years may be with problems of highest import, none will surpass, both in Church and State, the fundamental problem of education, particularly the higher training of our youth. The growing concern of the American people in this respect is shared by the American Catholic hierarchy, and it is their hope that in the great school established at Washington the Catholic Church may make a notable contribution to the religious and secular welfare of the nation. In the new American peace an active patriotism will make great demands upon the intelligence and morality of our youth, while offering to it opportunity and responsibility beyond all past experience. It is literally true that never since the "Pax Romana" was any people called so providentially to the moral leadership of the world. Catholic higher education, therefore can have no wider field, no happier moment than the present, nor were the vision and courage, the faith and hope, of its earlier prophets more needed than in these coming years when the solid foundations already laid call loudly for the superstructure to which they are entitled, and in which American Catholic learning and virtue may devote themselves, on the highest level, to the common welfare of our beloved country.

It is the peculiar honor of the See of Baltimore that to it the Holy See has committed in perpetuity the headship of the Catholic University of America. The reasons for this important step were doubtless the antiquity of the See, its unswerving loyalty to the Papacy, its many services to American Catholicism, and the exalted character of its rulers, not to speak of the location of the University within its territory. Upon this inheritance Archbishop Curley enters in the full vigor of mind and body, encouraged and inspired by the example of his great and saintly predecessor, and welcomed by all who venerate in the Catholic Church the Mother of cathedrals and universities, the immemorial light of human wisdom and the pathfinder of human conscience,

May he hold for many years this exalted office, and when in the course of nature he lays it down, may it be richly enhanced by every service and merit which could honor the agent of Divine Providence for the highest

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No. 9

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WASHINGTON, D. C.
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IMPROVEMENTS AND REPAIRS

During the summer vacation McMahon Hall underwent a process of re-pointing, at considerable expense. The large granite pile was gone over carefully by first class masons, and the damage of twenty-six years made good at every point. The noble edifice looks to-day as well as it did when it was opened in 1895, and claims that no academic building in the United States surpasses it for dignity or service.

St. Thomas' Hall has been much improved by a new coat of paint, the removal of decaying ivy, and the renewal of its porches. St. Thomas' is very dear to all its students, and is prospering under the able direction of Rev. Francis P. Cassidy.

The grounds have been improved by the removal of a number of decadent trees, the re-surfacing of roads, and the levelling of some neglected areas.

TWO CHAPELS RE-DECORATED

The Chapel of Divinity Hall has been re-decorated at considerable expense. It has been also newly lighted, in a most pleasing way, and new Stations of the Cross have taken the place of the older ones, never suitable to the chapel. The chapel furniture has been restored in the best taste and the organ has undergone substantial repairs.

The Chapel of Gibbons Hall has also been much improved. The walls have been newly tinted in pleasing colors, and linoleum matting has been placed in the aisles. The cross-beams of the Chapel have been decorated on both sides with appropriate texts of scripture, and the sanctuary and the side-chapels have been treated in burnished old gold.

THE DANTE SEXCENTENARY

The University has been instrumental in collecting by means of the Dante Memorial Association, about \$1,300 toward the restoration of the burial place of Dante, close to the Church of San Francesco at Ravenna. This sum was presented at Ravenna on September 14, date of the sexcentenary anniversary of the poet's death, by Monsignor John T. Slattery, of Albany, author of a notable work on Dante.

During the sessions of the Sisters' Summer School at the Catholic University, the Right Rev. Thomas J. Shahan delivered a lecture to four hundred students on "The Religious Influence of Dante and His Place in the Development of Catholic Philosophy, Poetry and Art.

Dr. Joseph Dunn, professor of the Gaelic language and literature at the Catholic University, will soon publish an exhaustive study of Irish antecedents of Dante, showing to what extent medieval Irish religious thought and life affected the structure and temper of "The Divine Comedy." Many who have read Dr. Dunn's scholarly study on St. Brendan in the Middle Ages anticipate a treat for the students of Dante and medieval Ireland in this forthcoming work.

The Dante collection in the University library numbers already over one thousand volumes, mostly modern critical texts of Dante and the best studies of the last fifty years. Bishop Maurice F. Burke of St. Joseph, Bishop William Turner, of Buffalo, Bishop Shahan and Monsignor Henry A. Brann of New York, have been generous contributors

to this collection. Among its treasures is a copy of the folio edition of John da Serravalle's Latin translation of "The Divine Comedy," executed at the request of two English bishops early in the fifteenth century, in order that the poem might be better appreciated and known in England. Leo XIII had this rare manuscript published and through the Rev. Dr. John A. Zahm, C. S. C., then provincial of the Congregation of the Holy Cross, a copy was presented to the University library.

RT. REV. MICHAEL JOSEPH CRANE, D. D.

Rt. Rev. Michael Joseph Crane, Pastor of St. Francis de Sales Church in Philadelphia, was consecrated Titular Bishop of Curium, in the Cathedral of St. Peter and St. Paul, Philadelphia, Monday, September 19, by his Eminence, Dennis Cardinal Dougherty. The sermon was preached by Bishop Shahan. Bishop Crane is one of the pioneer alumni of the University, being a member of the class with which the University opened in the fall of 1889, and is the eighteenth on the list of bishops given by the University to the American Hierarchy. They are: Archbishop Messmer, of Milwaukee; Archbishop Hayes, of New York; Archbishop Dowling, of St. Paul; Bishop Conaty, of Los Angeles; Bishop Garrigan, of Sioux City, Iowa; Bishop O'Connell, of Richmond; Bishop Carroll, of Nueva Segovia, Philippines; Bishop Turner, of Buffalo; Bishop Gannon, of Erie; Bishop Keane, of Sacramento; Bishop Russell, of Charleston; Bishop Tihen, of Denver; Bishop Busch, of St. Cloud; Bishop Boyle, of Pittsburg; Bishop Shahan, of Germanicopolis; Bishop Crane, of Curium. The University extends cordial congratulations to Bishop Crane, on the exalted office to which the confidence of the Holy See and the esteem of Cardinal Dougherty have raised him, and we trust that he has before him many happy years of service to God and Country.

DR. THOMAS C. CARRIGAN

By the death of Dr. Thomas Charles Carrigan, Dean of our Law School, at Worcester, Mass., on August 5, the University has lost one of its most active and learned professors, and a most loyal and devoted friend.

Dr. Carrigan joined the teaching staff of the Catholic University in 1911, and in the ten years of his academic career rendered to the Law School most valuable services as Professor of Law, Law Librarian, and Dean of the Law School. Its graduates in many states held him ever in greatest respect, and by their high standing in their particular communities, and their rapid progress, justified his personal devotion to each student, and the painstaking direction which he never spared, either as professor or friend. He was thoroughly imbued with the noblest views of the lawyer's calling, and of his influence in the community. He looked on the Catholic lawyer in particular, as destined to exercise a far-reaching influence for good in the larger social and political life of the nation. While he labored with zeal and energy, to enrich the minds of his students, with abundance of legal lore, and to develop in each one the legal mind and temper in the highest degree, he never failed to impress on all the high moral function of the lawyer's office, and his solemn responsibility for the maintenance of the noblest ideals of right

and justice, both in private and in public law. Dr. Carrigan had the highest concept of the professor's duty and opportunities, and lived up to this concept in a most conscientious manner. He was deeply interested in the growth of the University, and he placed himself always at the disposal of the Rector for any service in his power. The Law School is deeply indebted to him for the large Law Library of about 14,000 volumes, to the creation of which he devoted himself without reserve from the beginning of his professorial career, and which will always be his worthiest monument. Affable and courteous, calm and equable in manner, he was beloved by his colleagues, who regret deeply his loss at the height of his intellectual development. His funeral took place on August 8, at St. Peter's Church, Worcester, Mass. Rt. Rev. Monsignor Dougherty, Vice-Rector of the Catholic University was celebrant of the Mass, in the unavoidable absence of Bishop Shahan. *May he rest in peace!*

RESOLUTIONS OF THE ACADEMIC SENATE ON THE DEATH OF DR. THOMAS CHARLES CARRIGAN

At the meeting of the Academic Senate, November 17, 1921, the following resolutions were adopted:

On the fourth day of August, 1921, Divine Providence called to Himself the soul of Thomas Charles Carrigan, Dean of the Law School of the Catholic University of America.

Born at Worcester, Massachusetts, September 5, 1872, the son of Charles and Ellen Thornton Carrigan, he received his early education in the schools of his native city. He later pursued courses at Holy Cross College, Ottawa University and Boston College and was graduated from the latter institution in 1895. He then entered the Law School of Boston University and was admitted to the Bar in Massachusetts in 1897. For fourteen years he practiced his profession with distinction and profit. While still engaged in the practice of law, he found time to do research work at Clark University and received from that institution the degree of Doctor of Philosophy in June, 1911.

Thoroughly equipped, with a range of practical experience as a practising attorney and a scholarship profound, he was called to this University to the departments of Law and Education in September of the same year.

Shortly after his coming, Dean Robinson of the Law School passed away and Doctor Carrigan was made Acting-Dean. The following year he was elected James Whitford Professor of Common Law and made Dean, which position he held to the time of his death.

As Dean of the School of Law two achievements stand as monuments of his labor, first, the successful change from the old lecture and text book system of teaching law to the more difficult but satisfactory case system, and second, the building up of the Law Library from practically nothing to its present great proportions.

Another achievement of vast importance to the University was most satisfactorily accomplished by him when, as General Secretary of the celebration of the Twenty-fifth Anniversary of the founding of the University, he, practically alone, attended to all the details of that most successful celebration.

His abilities were various and diversified. He was an able advisor. He was possessed of quick perceptive faculties. His conception of system was vast and his grasp of details perfect. His power of analysis was keen, while his ability for constructive work was remarkable.

As a member of the Academic Senate he rendered a conspicuously efficient and fearless service. As a Dean he was a stimulus to his associates for constant endeavor. As a professor he was quick and alert but sympathetic and patient. As a man it might well be said of him "with courtesy to all, cringing to none."

He always gave enlightenment; one was never in his presence without learning something. True to his friends, he would go out of his way to do a service for them. Generous to a fault he was most thankful for the slightest favor one would bestow on him. Sympathetic to a remarkable degree he was in the forefront as a champion of those in distress.

He bore his affliction with most commendable courage and a fortitude worthy of a true son of Holy Mother Church.

THEREFORE, BE IT RESOLVED by the Academic Senate, that in the death of Dean Carrigan the Catholic University of America has lost a truly devoted and loyal official whose conception of duty was to be at his post at all times; the Academic Senate a member whose nobility of character and profound learning made a lasting impression upon its deliberations; the School of Law an administrator of wide experience and keen judgment, whose loyal whole-hearted service and energetic leadership directed and stimulated his associates to the maintenance of high standards of scholarship, and a teacher whose great intellectual powers were a constant inspiration to his pupils, and worked in them a lasting good.

BE IT FURTHER RESOLVED that these resolutions be written into the minutes of the senate.

PETER J. MCLOUGHLIN

AUBREY E. LANDRY

DANIEL W. SHEA, Committee.

REV. DR. JOHN J. GRIFFIN

Rev. Dr. John Joseph Griffin, Patrick B. O'Brien Professor of Chemistry in the Catholic University, died at Notre Dame Convent, Baltimore, Wednesday, November 15. Dr Griffin was born at Corning, N. Y., June 24, 1859, and was ordained priest in Ottawa Seminary, May 1, 1885. He obtained the degree of Doctor of Philosophy at Johns Hopkins University in 1895, and in that year was appointed Professor of Chemistry in the Catholic University of America. Dr. Griffin was our first Professor of Chemistry, and to him are due the organization of that department, and its excellent reputation. He directed for twenty years both undergraduate and graduate work, and spared no effort to raise his department to the highest standard. He planned and equipped the Martin Maloney Chemical Laboratory, and during the last years of his life devoted himself with ardor to its perfection. During the World War, he cooperated successfully with the government chemists during their long occupation of the Maloney Chemical Laboratory. His funeral took place at Notre Dame Convent, Saturday, November 19, Rt. Rev. Monsignor Dougherty, Vice-Rector of the Catholic University, sang the

funeral Mass, at which many professors of the University were present.
May he rest in peace!

RESOLUTIONS OF THE ACADEMIC SENATE ON THE DEATH OF REV. DR. JOHN J. GRIFFIN

At the meeting of the Academic Senate, December 1, 1921, the following resolutions were adopted:

WHEREAS it has pleased Almighty God to call to his eternal rest our late confrere, Very Reverend John Joseph Griffin, Professor of Chemistry for the last twenty-six years in this University:

BE IT RESOLVED that in his death we view with sorrow the loss of one whose national reputation for high scholarship in his chosen field added lustre to our University, who in the exercise of his professorial duties gave daily proof of untiring industry, who during the late war made valuable contributions to the science of chemical warfare, and who united to his zeal for science the moral rectitude and unaffected piety of a true priest of God.

BE IT FURTHER RESOLVED that these resolutions be written into the minutes of the Senate.

CHARLES F. AIKEN

DANIEL W. SHEA

AUBREY E. LANDRY, Committee.

A SPLENDID TRIBUTE TO CARDINAL GIBBONS

Adopted by the Knights of Columbus of Kentucky in State Council, May 10th. 1921 and ordered to be engrossed and forwarded to the Cardinal's Household at Baltimore and to the Catholic University at Washington.

For his simple, kindly, true, nature, which never overreached and never disappointed even the least of all those who sought from him consolation or help,

For the great charity of his heart, which filled his many years with fruitfulness, so that his character and life are cherished with universal and affectionate esteem,

For what he said, for what he did, and for what he was, we loved him. This whole nation loved him. Knights of Columbus had in him a special friend and counsellor whose guiding thought has been for us always an anchor of security.

His supreme devotion to God and His Church is a source of undying inspiration to all who would be dutiful children of the Catholic faith.

His supreme devotion to his country and to her institutions is an un-failing example to all who would be loyal true Americans. He was an exemplar of Faith and Patriotism, the two great virtues that reach down from Heaven to lift the universe. He was a model of patience, kindness, compassion, love—flowers in the garden of the soul, kissed into bloom and beauty by the light of God's grace—flowers that the Angels gather to strew in the pathway of the Heavenly Bridegroom. As

time weaves upon her secret loom the pattern of the passing years, her flying shuttle holds many kinds of threads spun from the lives of men, most of them of ordinary texture, but some of rare and beautiful fibre and of these are the threads of his life, which make up like a cloth of gold, and shed on the history of our church and our country a lustre that will never grow dim. He rests in the Cathedral crypt at Baltimore beside the illustrious Martin John Spalding his predecessor and benefactor, whom Kentucky gave to the Church and to America, and who gave Cardinal Gibbons to the world. *May he rest in peace!*

BENEDICT ELDER

THOMAS F. MCATEE

JAMES J. O'BRIEN

FRANK E. DOUGHERTY

GEORGE A. BURKLEY,
State Secretary.

JOHN J. DONOVAN
State Deputy.

BISHOP SHAHAN ON "CATHOLICISM AND EDUCATION"

It is nothing new that the Catholic Church, as the heir of organized Christian life and order, should hold herself responsible for the mental training of her children, primarily in her own doctrine and practice of life, and then in all that world of ideas that comes forever into more or less close contact with the life, principles and spirit of the gospel. Now as then, she is of necessity, interested in the home and school as the principal agencies by which the minds of her children are developed from the ruder and imperfect conditions of nature, made into intelligent beings, fitted out with many kinds of knowledge and confirmed in all those principles and convictions that make up character, that is, a regular, habitual and assured order of life, direct and unswerving as the line graven on firm brass. It is in the home and the school that the latent capacities of her members, redeemed by Christ and acquired in baptism, are drawn out and developed; that the right use of reason and the first principles of the moral law are ingrained; that the great and simple truths of a correct philosophy of life are taught, and that the real truth about God, the world, life, the distinction and relative worth of the temporal and the spiritual, the nature of right and duty, of law and obedience, of social order and obligations, are made known in large and definite outlines.

It is worthy of remark that in assuming the teaching office the Church gave to mankind a new sort of knowledge and new principles of action. The moral ideals set before her children were no longer the feeble velleities of a Seneca and an Epictetus, but were daily practiced by countless thousands, in imitation of the Divine Master, whose un-failing spiritual presence raised them to heights of spiritual endeavor and attainment hitherto undreamed of. Similarly the great intellectual truths of the unity and goodness of God, of His surpassing love for man, of the unity of mankind in origin and destiny, of her divinely mysterious training in a long and eventful history, of God's equally mysterious calling of souls and peoples, of His sweet paternal long-animity, were based on the gospel, on faith in the life and death of the God-man, as the historical basis of the new life to which all men were invited, a glad life of freedom from the vain deceit and the hopeless illusion of the past.

In that past the Hebrew had trained youth to know the one supreme God, source and model of righteousness, stern and just lawgiver; to respect parents and the family code; to hope for a liberator in the dim uncertain future. The Greek had trained youth to perfect service of his small city-state, to the expression of beauty in all material forms, and to its moral counterpart in that balance and moderation of soul and body which become the "temperate and duly harmonized man." The Roman educated his children for the political virtues, to be frugal and thrifty, sober and laborious, fit instruments of government. All this and more is found in the education which the Church furnished to the new people whom she patiently and laboriously put together out of the varied wreckage of the past, through long centuries of political and economic infancy and social rudeness.

In the new law she set forth the perfection of religion—love, pure, and undefiled, of God for man and of man for his Redeemer. She raised the eyes of men from the city built of hands to the New Jerusalem, the only Utopia we shall ever see. She freed, and uplifted, and spiritualized in man every artistic sense and force until she filled Europe with masterpieces of religious ideals, forever eloquent of God and the soul, of the life to come and ideal justice, no longer the fleshly beauty of dumb idols, but the very odor and shadow of paradise. Similarly she taught men how to govern one another, as children of a common father, equal in origin and destiny, in fundamental rights of life and welfare. She recodified human laws in the spirit of the gospel, and enforced justice, not by the sword but by subtle and irresistible appeals to charity and renunciation, to the religious imagination, and by a gentle conquest of the inner citadel of human sympathy and equity.

She ennobled and sanctified the office of teacher, for her missionaries in every land were essentially teachers of natural, as well as supernatural truth, and her teachers were likewise missionaries of the gospel spirit and Christian life. During a thousand years her countless small churches grew to stately basilicas and her numerous small schools grew into universities, and from both cathedrals and universities she dominated the moral and intellectual life of men. In her monasteries, likewise, she saved the arts and sciences, writing, manuscripts, libraries, in a word, the intellectual documents and monuments of the past.

She introduced wonderful new elements of popular teaching through her varied worship, appealing to the eye in architecture, painting and sculpture, to the ear in preaching and music, and to the whole man in the combination of light and color, of sound and movement, that her great ceremonies exhibited. And beneath them all lay a still subtler symbolism, her loving service of the Eucharistic Christ, the source and purpose of them all. Similarly in the majestic round of her feasts and in the public administration of her sacraments, she appealed steadily and happily to the senses, to memory, imagination and feeling, and so she led along many ways the education of whole peoples and nations.

It is to be noted, moreover, that the teachings of the Church were marked by two distinct qualities. They were universal and perpetual, that is, the world was, as it were, one vast school, and all mankind her disciples, while her teaching never suffered eclipse, since her divine Master in bidding her go forth and teach all nations, had promised to be with her until the end of time.

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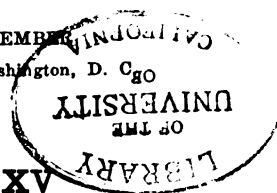
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WASHINGTON, D. C.



OBSEQUIES OF POPE BENEDICT XV

DISCOURSES OF BISHOP SHAHAN AND MONSIGNOR PACE.

DISCOURSE OF BISHOP SHAHAN

Solemn Pontifical Mass of Requiem was celebrated in Baltimore Cathedral Thursday January 26, by Archbishop Curley for the Repose of the soul of Pope Benedict XV. On this occasion Bishop Shahan delivered the following Eulogy.

And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Math. xvi, 18-19.

Your Grace, Right Reverend and Reverend Fathers, dearly beloved brethren;

The Catholic Church mourns to-day the world over, the loss of her head—Pope Benedict XV, who for eight years has governed the faithful wisely, charitably, and successfully. Full of days and of merits he has laid down the heavy burden of his exalted office, and gone before his Creator and his Judge to render an account of his stewardship. There is, therefore, at this moment no

longer a Successor of Saint Peter. In other words the normal life of the Catholic Church is arrested, her unity is in peril, and with it the security of her doctrine, the vigor of her discipline, the entire continuity of her religious life. For to Peter alone was it said "Feed my lambs, feed my sheep," and again "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." To Peter alone was given the power of the keys. Therefore, when his place is vacant the Catholic heart is oppressed by fear and anxiety until the good news goes forth that there is again a Bishop of Rome, again a successor of Saint Peter, and as such heir of the divine promises and Vicar of Jesus Christ upon earth.

How could it be otherwise? It is through the Pope that we come regularly into contact with the Divine Founder of our religion, and that the Holy Spirit enters into our lives as members of the one true Church. It is through the Pope that we know the Catholic Church of to-day to be identical with the Church founded by the Apostles. It is through the Pope that the history of the Church appears as a prolongation of Calvary: as a body they have only too well verified the sublime word of St. Paul, fulfilling in their own persons whatever may have been lacking to the sufferings of Christ.

It is through the Pope that the Church appears from age to age as one, holy, Catholic and apostolic, and that her glorious history takes on for us its real meaning and uses.

When Benedict XV was chosen, the world was entering on a war disastrous and exhausting beyond belief. His devoted flock was arrayed in hostile camps and the field of battle was largely in Catholic countries. The ordinary direction of Catholic life, the daily solicitude of all the churches, was everywhere seriously impeded. Mankind was deeply stirred to the ends of the earth. And as the conflict deepened, the old political order of Europe was threatened. Ancient and powerful states, great empires and kingdoms, collapsed amid unspeakable carnage and ever new horrors of war. Wherever the new pope looked, the Catholic religion was imperilled, and he might well believe that never had graver responsibilities fallen to the lot of any pope. Guided and comforted by the Holy Spirit, and sustained by the perfect unity of the Catholic Church and by the prayers of his world-wide flock, he met all the complex problems and trying situations which every day clamored for solution.

During the war he never ceased his efforts for peace. Formal appeals to the belligerents, public prayers, definite proposals of peace, he neglected no opening that promised success, nor was he cast down or humiliated by failure. From the beginning, he set himself to mitigate the extraordinary sufferings of the war, particularly the lot of prisoners, the cares and anxieties of their families and the ravages of famine. In the enormous literature of the war no page stands out so splendid and consoling as that on which are inscribed his tender and fatherly appeals for the starving children of Europe.

During the first half of his pontificate, the Vatican was literally the clearing-house of the sorrows and sufferings of the world. Catholics and non-catholics appealed to Pope Benedict for aid and comfort, and through his saintly hands poured out a never-ending stream of charity. He threw his vast and beneficent influence in favor of all the broad and generous relief work that so honors our own beloved country, and goes far to offset the shame that attaches to mankind for the unutterable crime of the Great War.

From the beginning he provided with fatherly insistence for the religious welfare of the soldiers and sailors in both camps. The Christmas truce and the burial truce were inspired by him. Private prayer, particularly the prayer of little children, was encouraged by him, and to crown the works of his ingenious piety he appealed to the Queen of Peace, a glorious new title which he added to the honors of Our Blessed Mother as Intercessor of mankind in the great depths of its sufferings.

In his short pontificate the Catholic world was to a great extent prevented from personal access to Pope Benedict. The first half of his reign fell during the war, while the second half beheld the economic exhaustion of Europe and the uncertain efforts of the newborn states to establish themselves. In all these

political changes vital interests of the Catholic Church were and are yet involved, and Pope Benedict set himself to save them, but with consummate prudence and with due recognition of the utter ruin of the old European order.

It is a fact that since the war the Catholic Church has been widely welcomed into the great comity of nations. This is evident from the largely increased national representation at the Vatican and the corresponding increase in the number of papal representatives in all parts of the world. In this respect the most striking success of his pontificate is the resumption of friendly relations with the French republic. He was also much gratified by the success of his efforts in favor of Catholic foreign missions affected by the defeat of the central powers. He lacked only peace and time to accomplish still greater aims for the welfare of mankind.

The eight years of his pontificate are marked by many important measures for the welfare of the Catholic religion. The most far-reaching perhaps was the promulgation of the new code of canon law, whereby the old and complex legislation of the Church has been successfully adapted to new times and changed conditions.

He was well acquainted with the genius of our institutions and cordially welcomed all Americans who came to visit him. The visit of President Wilson gave him much satisfaction, and his reception of the Knights of Columbus was in every way memorable. Non-Catholic visitors to the Vatican praise his gracious reception to them. His fatherly reception of all American bishops and clergy since the war endeared him greatly to their flocks, and had he lived to make a larger acquaintance, he would doubtless have influenced strongly our religious life.

After all, the pontificate of Pope Benedict was only a chapter, the latest, in the history of the Catholic religion. With the prestige and the success of his illustrious predecessors, he inherited also their trials and their sufferings. In this way his reign may be said to summarize the last hundred years of the papacy during which time it faced enmities and hatreds that had been long accumulating, and burst upon it, finally, with incredible violence.

One hundred years ago there succumbed on the desolate rock of St. Helena the last of the world's great conquerors, and almost at the same time there passed away at Rome a pope whom he had abused and persecuted beyond belief. Yet to-day of all the political creations of Napoleon, by which he re-made Europe, not a vestige remains, while the religious and moral authority of the successors of Pius VII has continued to grow in extent and intensity.

But all this time, the whole length of the fateful nineteenth century, the papacy has kept up a ceaseless conflict with the heirs, open and secret, of the policies of the conqueror, with an unrelenting menacing Caesarism, clad in shining armor, with ravaging philosophies of moral decay and collapse, with irreligious and hostile purpose latent in letters and in the arts, in the press, in social and educational science, in almost every form of modern progress. Armed only with faith in its divine mission and authority, its only security the divine promises of Jesus Christ, the modern papacy has stood in the breach as the defender of His gospel, letter and spirit, against its many enemies. It has preserved intact the Word of God: it has maintained the constitution of the Church; it has confessed the Divinity of Jesus Christ and has admirably honored His Blessed Mother; it has preserved the rights of Holy Church against invasion and confusion; without fear or flattery it has instructed peoples and rulers in their duties; it has shed abundant light on the social order and the complex rights and duties of all classes of men; it has expounded Christian philosophy with fulness and dignity, and has rejected the coarse and baneful philosophies of matter and the senses, of rationalistic pride and hollowness.

What is the secret of this wonderful renewal of its vitality? And where is the source of the vigor and the wisdom which it has manifested throughout a century of powerful enmities, itself reduced to the elements of its commission? Precisely in this commission, this divine commission, it has found from one situation to another, the strength and the foresight and the courage to carry on amid a thousand hostilities the mandate of its Divine Founder.

And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Math. xvi, 18-19.

O fateful words! The pilgrim to the Fisherman's Tomb at Rome and the idle visitor lift up their eyes today and behold them written in gigantic letters about the base of the dome of St. Peter's, heralding forever and consecrating, as it were with befitting majesty, the incomparable genius that built for them this pedestal thrice glorious among the works of human imagination and skill. But far more glorious is the historical career of these words of power from the day when they were first uttered in remote Palestine to our own time.

Nothing but their sacramental efficiency can explain the influence they have exercised in every century, in every form of civilization, amid all kinds and manners of men. They have sundered the spiritual from the temporal order, at an awful price, it is true, nevertheless by no means excessive; they have shaped the exercise of this dearly bought spiritual independence and conditioned the frame-work of ecclesiastical authority, whose dignity and serviceableness they have saved while they prevented it from degenerating into anarchy or becoming hopelessly the tool of secular passion or purpose; they were ever and are yet the sufficient instruction of the Successors of St. Peter, replete with freedom of action, but also replete with terrible admonition for men who believe in the divinity of Jesus Christ, His tender affection for Holy Church, and His inevitable just judgment of those who sit in the place of Peter, but do not the works of Peter; they have affected the growth of great sciences, doctrinal theology, canon law, moral theology, Church history, even of philosophy; they have fashioned effectively the civil and social order, for there was a long and troubled period, when the average Christian mankind of Europe looked to the papacy as a paternal power, and saw in each succeeding pope a moral patriarchal authority, the only one capable of dominating an arbitrary feudalism; of compelling for the poor, weak, and helpless, some measure of justice; of enforcing basic principles of the law of nations, and of planting deeply in the heart of Europe those principles and ideals through which the Western world put off its ancient paganism and even yet stands out as fundamentally different from and superior to the non-Christian Orient; they were and are the divine source of the combined insight and courage which have regularly distinguished the Successors of St. Peter, even when European society had reached the lowest ebb of its fortunes, and was everywhere dominated by a narrow and selfish secularism that abused holy institutions for vile ends.

Through these divine and imperishable words the Successor of St. Peter is forever lifted above the ordinary course of human passions and purposes, forever exhibited to mankind as the symbol of Christian unity, the criterion of Gospel truth and life, the witness and custodian of Christ's teachings, the judge of the brethren in all charity and equity, and therefore the natural guide and adviser of Christian society in all that pertains to religious faith and morality, and even in those large spheres and phases of human life that are affected for good or evil by our moral principles, or rather by the lack or weakness of them.

Benedict XV was indeed a great and good Pope, and his exemplary life, in the face of mankind, commended him to all who came in contact with him. He was truly the Vicar of Jesus Christ, but he was also an humble follower of the Divine Master, and would be the first to ask the prayers of the Catholic world that the perfect justice of God might soon be satisfied in his respect. May the Queen of Peace soon open the gates of eternal peace to him who labored so steadily for its counterpart on earth!

Holy Church also beseeches her children to pray for her in these days of her

sorrow and her danger. She is ever encompassed by adversaries, and her work on earth is at all times gravely impeded. She is the Bark of Peter now bereft of her pilot, and she knows only too well how near and how violent are the storms of oppression, injustice, and calumny; how treacherous are the currents on which her daily life moves, and how cautiously she needs to steer among the reefs and shoals of cunning and malice, of deception and selfishness, and the many falsities of the world.

Above all may Jesus Christ send her soon a worthy Successor of St. Peter, endowed with every priestly virtue, a man of holy faith and pure spiritual vision; a great heart alive to the power of love and pity and sacrifice, of patience and moderation, in a world filled with an untameable spirit of revolt, torn asunder as never before, a world steeped in suspicion and hate, seeking peace blindly in the turmoil of the senses and the idolatry of the flesh, shouting a dozen vain philosophies and ignoring the only rules of life that have ever saved men from contempt of themselves and of reason, society, and life itself. Send us, O Holy Spirit, such a successor of Benedict XV, a Good Samaritan for our suffering humanity, and a Good Shepherd for Thy world-wide flock!

DISCOURSE OF MONSIGNOR PACE

On Monday, January 30, a Solemn Mass of Requiem was celebrated at the Catholic University by Monsignor Dougherty, for the repose of the soul of Pope Benedict XV. Monsignor Pace delivered the following Eulogy.

The thought of the world centers to-day on Rome. The heart of humanity turns to the Vatican Hill. Within the shadow of the mighty dome, a deeper shadow has fallen. In the midst of it lies the figure of one who but lately reigned as the Sovereign Pontiff, as the Vicar of Jesus Christ, as the visible Head of the Catholic Church. But to-day the chair of Peter is vacant. The voice that spoke to the nations is still. The hand that so often was raised in blessing upon mankind is motionless in death. The soul of Pope Benedict XV has passed from labor and sorrow to everlasting peace.

Where his mortal frame lies at rest are gathered the foremost dignitaries of the Church, the representatives of secular power, men and women of high degree—gathered to pay tribute to a man who was neither king nor emperor but simply the Father of the faithful, who led no army, but guided the flock of Christ, who hoarded no riches, but freely dispensed the treasures of grace. To such a one the world pays homage, as though to wrest from death its sceptre, and proclaim the triumph of its victim.

But if Rome be the central scene, the entire world is to-day a temple of sorrow. One solemn requiem sweeps over the earth, one prayer to the God of mercies, that the soul of His servant Benedict be joined to the company of the blessed Pontiffs who have borne the burdens and the honors of the Fisherman's throne.

The very suddenness of his passing but serves to intensify the meaning of this world-wide lament. In truth it would seem that the souls of men, without warning or time for deliberate thought, had been startled into an expression of regret spontaneous and sincere. They realized in one flash of thought the greatness of their loss and the depth of admiration which till then they had hardly suspected. So from all the peoples, whatever their nationality or creed, there goes to the tomb of Benedict XV a tribute of grief, of recognition and of gratitude for his service to the cause of mankind.

What greater tribute could plan or purpose have devised? What utterance more eloquent of humanity's feeling? What proof more decisive of that common impulse which leads men to honor the name and the deeds of the Pope, the man, the lover of his kind?

At the moment of his death, the great ones of earth were debating the problem of the world's restoration. Out of their discussion, new questions, new difficulties, new grounds for apprehension emerged. And, far from the scene of their counselling, arose rumors of struggle and threatenings of conflict and the protest of peoples impatient at the delay of long sought relief. Then, on the instant, their murmurings ceased for a while. For a moment at least, their present concerns were forgotten. Their minds riveted on the single object which the death of the Pope presented, became, for the time being, one. Their interest, in surprise, in respect or in heartfelt sorrow, united them, made them forget their differences, bowed them in reverent silence.

Shall we see in all this merely a burst of emotion? This unified thought and regret—was it only the result of a mental contagion that spread from land to land and from soul to soul? Or was it rather the expression of an attitude for which reason can be given—the voicing of an appreciation which time and fuller knowledge will deepen and confirm?

For the Catholic mind, there is but one answer. The Pope is always our Father; and always his death is our bereavement. Of the millions who mourn him, comparatively few ever stood in his presence or heard his voice or knelt to receive his blessing. Yet all have felt his influence, have realized that he lived for them, and that he exerted in their behalf whatsoever he possessed as of nature's endowment or in virtue of his high office. His power and ministration went out to the various needs of the world, and so upon each who received it there fell a special form of benefaction and a particular debt of thankfulness.

We, more than many others, have reason to mourn him. In Pope Benedict we venerated our supreme ruler. To his wisdom we looked for guidance. In his good-will we found encouragement; in his words of approval, a reward for our efforts. Above all, we found in his life, his spirit, his attitude and his course of action, the pattern for our loyal imitation. His indeed was the *magisterium fidei* established by Christ to teach us the doctrine of faith; his the *cathedra* whence of right he could speak, as once spoke Peter, in the name of the Holy Spirit. Likewise, he taught us, through his example, the deepest lessons of life. He showed us, as no mere philosophy or theory could show, what it is to be a man, what it means to be a Christian, to bear with adversity, to face opposition, to endure false report and, amid trial unceasing, to abide in justice and deal in charity toward all men.

Such lessons he could teach because he had mastered the art of living. Such direction he could give because he had trodden the path of righteousness. He had trained himself in the knowledge of his own soul, and schooled himself in the wisdom of Christ. Through wide experience he had come to know the meaning of human nature, its possibilities for good and its liabilities to evil. He had read deeply the reality of the world, discerning its motives, its aspirations, its pretenses; looking upon the aims of ambition, the schemes for power, the greed for gain, the recklessness that trampled on right and laughed at the cry of suffering. All this was plain to him; yet he saw, as Christ had seen, that out of evil good might come and out of the ruin wrought by sin the structure of a better world. He knew that this was possible; and he knew, as few others of our day have known or seem yet to understand, the cost of such an achievement.

It is well that we ponder these lessons. It is wholesome for us who are striving to fix and maintain the standards of worthy living, that in spirit we kneel with the throngs who gather in sorrow at the tomb of Pope Benedict. The ends for which he labored are the vital concern of our nation. The evils which he sought to remove are the worst enemies of America's life, of our free institutions, of order and justice and law. Who of us now cannot recall that fateful day when above the clash of arms the voice of Benedict arose, fearlessly pointing to the causes of the world's disaster? And who that has at heart the welfare of his country, can think without trembling of the baneful effects on our national life, were those causes to continue unchecked? They were not hidden evils. To uncover them, no keen scrutiny, no profound searching was needed. What was needed, what the crisis called for, was a man of courage, a man who could say to the powers of earth: there is wrong among you. There are sources of evil

which no pretence can disguise, no violence remove, no protest or recrimination excuse. Courage was needed then, and Benedict showed it. Courage is needed now, in America, to look honestly into our conditions, to appraise our moral status and forthwith to apply remedy wherever such is called for. We who appreciate frankness and clamor for facts and pride ourselves on getting at the root of things—we surely have much to learn from this Pope's example. If the teaching of truth without regard to the way it may be received, is an evidence of worth, then Benedict XV deserves a place among the world's great teachers. And if the plain straightforward statement of principles, with no heed for the warnings of human respect, be any indication of strength, then Benedict XV must be honored as a man of character.

That his teaching was so largely unheard or unheeded, that it neither ended the strife at once nor quieted the tumult of passion—can be readily understood. If the man in anger is deaf to reason, the multitude in wrath is far less able to distinguish the right from the wrong or even to prefer what makes for its own best interests. Pope Benedict surely knew this. He knew, moreover, that the deafness of the world was no symptom of sudden disease. It was the final manifestation of a spirit that had developed through centuries, a spirit begotten in error, fostered by selfishness, instructed by lust of power. He knew that in spite of much discoursing about the rights of man, not right but might had come to be the arbiter. He expressly declared that "never, perhaps, was there so much preaching about the brotherhood of man as there is in our day . . . yet never was man in reality less of a brother to man."

But this insight in no way altered his determined purpose. It set no inhibition against his resolve to preach the gospel of justice by being just and to prove the meaning of charity by deeds of unquenchable love. Only from this point of view can we explain his firm impartiality, his appraisal of rival claims, his equal distribution of service to all the belligerent nations. On any other ground he could easily have justified the favoring of a cause, the casting of his influence in one direction, the decision of controversies that were appealed to him on their own merits and often on the ground of their significance for the Papacy itself.

With such a situation, there could not be question of force; he had none. With problems of this nature, mere diplomacy could not cope; nor did he think of it. What he did think of, what decided *a priori* his action, was his office and the duty which that entailed. For he understood in his intelligence and felt in his heart that he was the Father of Christendom, that among the men who were fighting, under whatever flag, were his spiritual children, and that if they had forgotten the bond of brotherhood he would not, and could not, forget his fatherly obligations or forego his fatherly right.

The world indeed had lost sight of this truth. It had come to look on the Pope as the Bishop of Rome, as the head of a church, one of the many churches that claimed to represent Christ. And consistently with its own supposition, the world expected that Benedict XV would yield to pressure and surrender his principles for the sake of his own advantage. That he refused to do this, that he held fast to what justice demanded and rebuked the doing of evil wherever it was done, should have called forth praise and gratitude. It should have been a cause of common rejoicing that amid the confusion and darkening of counsel one ruler was found, a spiritual ruler—who could judge fairly and act without bias or passion.

Such, we know, was not the general verdict. But we also know that the world's opposition gave the Pope new occasion to manifest his greatness of soul. That blending of justice and charity which he so strongly advocated, was exemplified by him under the most trying of circumstances. Not only was he fair to all; his fairness was enhanced by the spirit of love. It was his love for mankind that made him ingenious in finding out ways to relieve distress and to provide both for bodily ills and for those that afflicted the mind and the heart. It was the charity of Christ that constrained him to soften the lot of the captive, to bring to their loved ones tidings of those who had fallen in battle, to repair the wastage of war, to make the Vatican itself a clearing-house of information that gave its service to all with equal generosity.

While he thus drew good from evil, he was ever conscious that the evil was

there—that it was growing day by day, that neither the claims of justice nor the ministration of charity could avail so long as the nations continued their strife. And all the while, he was bending his mind upon the one great purpose which was the keynote of his life. All the while he was seeking to end the struggle by showing the peoples how they might come together on the basis of justice and dwell together with greater security in the bond of Christian brotherhood.

Is it necessary now to remind ourselves that Pope Benedict was first to point the way to a lasting peace? Is there any comfort in thinking how much the world might have spared itself—how much in the way of slaughter, destruction and hatred might have been avoided—if the Pope's proposals had been accepted and carried into effect? For three years and more the problem of peace has been under discussion. Can we say that its solution has been found in any principle more firm and deep and abiding than those which the Pope proclaimed? May we hope that out of its bitter experience the world will draw lessons of wisdom higher than those which are taught in the gospel of Christ?

According to their various philosophies, men will answer these questions or set them aside. But none can say with truth that Benedict XV did not exemplify in his own action the principles for which he contended. None can say that he lived by theory alone, or dwelt in a realm of vague ideals. That he was a man of vision looking forward to better things for mankind will readily be admitted. But it was no vain optimism that prompted him or made him restive at the delay of fulfillment. He remembered the words of St. Paul: "Charity is patient"—"beareth all things, believeth all things, hopeth all things." A man of initiative, of tireless energy, of labor that knew no relaxation, he none the less could wait and bide the time which God had appointed. He could bear with calm to be misunderstood and misrepresented, hoping always that the truth would prevail and the Church be vindicated. He was even large enough, in his patience, to rejoice that what he had originated for the welfare of mankind should come to be realized, though no credit were given himself nor any official part in framing the covenant of peace.

May we not see in the universal sorrow which his death has caused, some measure of vindication? When those who are not of his faith and yet are earnestly seeking to further the Kingdom of God, openly acknowledge that they are his debtors; when everywhere a disposition is manifest on the part of intelligent men to confess the need of religion as a factor in human progress; when it is plainly seen that the spiritual forces of Christendom must be united in order to combat the forces of evil; when it is recognized that neither faith without joint endeavor nor organization without the guidance of faith can restore the world—is it overbold to say that Benedict XV has taken his place among those who pass through tribulation to glory and through patience to a reward exceedingly great?

It were idle to imagine that he expected justification before the tribunal of human opinion; he knew too well how diverse are the standards and how changeable the estimates of men. What he, as the Vicar of Christ desired was the victory that overcometh the world—even our faith. To have men realize that only through Christ can they enter the way of peace and only through the Church can they seek and find Him—such in the last analysis was the aim of Benedict XV.

We turn again in thought to the majestic basilica which enshrines the first of the Apostles and his latest successor. In the measure of time twenty centuries lie between these two—centuries of change in all that gives value to human existence, in belief, in knowledge, in forms of government, in the arts of civilization. Yet these two are as one—in office and commission, one in their relation to the Savior of the world and to the Church which He established.

About them ebb and flow the tides of human life—the varying currents of sorrow and joy, of hope and fear, of triumph and disappointment. But to these two has come the final vision whereon no shadow falls. Before them spreads the whole course of Providence, and in it they behold the manifest power of the Father and the merciful love of Christ Jesus and the light unfailing of the Holy Spirit.

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University of California,

Berkeley

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DR. THOMAS CHARLES CARRIGAN

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MEMORIAL EXERCISES FOR
DR. THOMAS CHARLES CARRIGAN

Memorial Exercises in honor of the late Dr. Thomas Charles Carrigan, Dean of the Law School of the Catholic University, were held in the Moot Court, February 8. The speakers were: Dr. Peter J. McLoughlin, Acting Dean of the Law School, Mr. George Drew Vail, ('22), Rt. Rev. Monsignor Pace, and the Right Reverend Rector. The text of the discourses follows.

TRIBUTE OF DR. PETER J. McLOUGHLIN

On the fourth day of August, 1921, Divine Providence called to Himself the soul of Thomas Charles Carrigan, Dean of the Law School of the Catholic University of America.

Born at Worcester, Massachusetts, September 5, 1827, the son of Charles and Ellen Thornton Carrigan, he received his early education in the schools of his native city. He later pursued courses at Holy Cross College, Ottawa University and Boston College and was graduated from the latter institution in 1895. He then entered the Law School of Boston University and was admitted to the Bar in Massachusetts in 1897. For fourteen years he practiced his profession with distinction and profit. While still engaged in the practice of law, he found time to do research work at Clark University and received from that institution the degree of Doctor of Philosophy in June, 1911.

Thoroughly equipped with a range of practical experience as a practising attorney and a profound scholarship, he was called to this University to the Departments of Law and Education in September of the same year.

Shortly after his coming, Dean Robinson of the Law School passed away and Doctor Carrigan was made acting-Dean. The following year he was elected James Whiteford Professor of Common Law and made Dean, which position he held to the time of his death. In 1913, Ottawa University conferred on him the degree of Doctor of Laws.

It was less than two months after joining the faculty of law that the great responsibility of directing the Law School was intrusted to him. Dean Robinson had been called to his reward after a well rounded and busy life that had been devoted to the promotion of the best legal ideals. His eminent reputation, both as an author of important legal works and as a professor of marked attainments, had made him the logical choice to assume charge of the Law School of the newly created Catholic University of America.

During his regency, he had opportunity to cultivate deep research in the law and to encourage his pupils to imitate him. His name, as founder of the Law School of the Catholic University of America, is cherished by them in no uncertain terms.

To assume the headship of the Law School as successor to such a brilliant legal light was the task assigned to Doctor Carrigan. It was a task that required much ability and tremendous exertion. He possessed the first. He gave the second unstintingly.

Quick to observe that the trend of the times in legal education was the discarding of the text book-lecture method and the adopting of the more difficult but more satisfactory case system, he decided that the change must be made. Dean Carrigan's entrance into the field of legal education at the Catholic University of America marked the ending of one stage of legal education and the beginning of another. The change could not be effected hastily; it must be made gradually. By patient toil he accomplished the change. Today, the case method is firmly entrenched in the educational system of our Law School and stands as one great monument to the second founder of the Law School.

Another monument of his zeal and industry is the Law Library. At the time he assumed charge of the Dean's office, the law library contained 1800 volumes. To-day, as a result of his indefatigable efforts, it numbers over 14000 volumes. Many of the books in the law library today, are donations obtained through his activity. He enlisted the aid of the Hierarchy and Catholic lawyers throughout the country and inaugurated an unique system of obtaining gifts.

The first gift was a set of the Rhode Island reports made by the Right Reverend Matthew Harkins, Bishop of Providence. Other gifts followed. Today we have the reports of thirty five of the States of the Union. Of the remaining reports several have been promised. We hope the day is not far distant when we shall have the reports of all the States, in accordance with the scheme formulated by Dean Carrigan. Coupled with these donations was the princely gift of the Misses Agnes and Marian L. Mitchell, of Concord, New Hampshire, of the law library of their deceased father, Judge John M. Mitchell, who was the first Catholic to be elevated to the bench of New Hampshire. This, also, was obtained through the efforts of Dean Carrigan.

It was a hobby of Dean Carrigan's to beg books. At all times he had plans laid for getting books for the library. Someone has said that it was unsafe for a person to visit the law library for he would be so invited by Dean Carrigan to donate books that he could not refuse. Dean Carrigan cherished the library as he would the apple of his eye and always jealously guarded it. It is noteworthy to observe in this respect, that not one book was ever lost during the time of his Deanship.

His manner of maintaining the library, of caring for the books, of classifying and cataloguing them, etc., was the result of such extensive outside study, that, to-day, the law library is fashioned after the best thought in legal library methods. He always maintained that the library was the workshop of the students. The large number of students who daily make use of the library is a substantial evidence of their appreciation of what has been done for them in this respect by Dean Carrigan.

Through the generosity of Dean Carrigan's parents his own law library has been donated to us. In donating his library his parents expressed the wish that his books be kept together. This wish will always be respected. His books now constitute a conspicuous collection in the room where he had his office as Dean and will ever serve as a reminder of the great labors he expended in behalf of the law library.

To the office of Dean he brought the large practical experience and

judgment of the successful lawyer and added a loyal, whole-hearted service and energetic leadership that directed and stimulated his associates to the maintaining of high standards of scholarship and discipline. He desired to build up a school of quality. His continual admonition to his associates was "we must have standards." He was a tireless worker. He was available at all hours. If a thing was to be done he was most anxious until it had been done. He could tolerate no delay in the doing of any work. His motto was "never let the grass grow under your feet." Such a leader inspired his associates to active endeavor and they gave him a co-operation commensurate with his example.

To the students he was like a father. He had no fixed office hours, but was at the service of the students during the entire day. The students frequently sought his advice and he gave them wise counsel. Whatever tended to the true development of the usefulness of the future lawyers he impressed upon them. He had a fund of stories and examples and often used them with telling effect to drive home a truth. In this particular ministration he was not always popular, but he used to say that he much preferred the opinion of the students ten years hence than at the time he was directing them. His decisions in their regard were quickly made and were uniformly correct. The students found him, whether in the Dean's office or in the class-room, quiet and alert yet patient and sympathetic. He was quick to detect sham. He could not tolerate the loafer. He gave much credit where credit was due and stinging rebuke when it was needed. He gave much encouragement to those making honest effort, and often, by kindly admonition, shaped a saving course for a student who seemed to have the wrong perspective.

Upon the student body as well as upon the professorial staff he urged the necessity of standards. That he succeeded, along the lines he had planned in securing these high standards, is evidenced by the uniform success which our graduates have had before the Bar Examiners of the different States.

Another evidence of the recognition of these standards has been the repeated invitation to our Law School to join the Association of American Law Schools. For reasons that Dean Carrigan deemed prudent, formal application to join this Association was not made until last spring. One of the last duties he performed was the very arduous one, for him, at that time, of furnishing the very exacting information which this Association requires from prospective members. During the summer the executive committee passed favorably upon our application. At the annual meeting held last December, at Chicago, the Law School of the Catholic University of America was unanimously admitted to membership in the Association of American Law Schools. The admission to membership in this Association is another monument to Dean Carrigan's service to the cause of legal education.

His sphere of activity was not confined to the Law School. A truly devoted and loyal official, his counsel was often asked and taken in matters concerning the University in general. He gave liberally of his

time and labor in furthering University activities. In this connection, one event of vast importance to the University stands out prominently, I refer to the very successful celebration of the twenty-fifth anniversary of the founding of the University. Practically the entire management of that auspicious affair devolved on him as General Secretary. In an incredibly short time he had formulated plans that were practical and complete and under his able direction successfully carried out.

As a member of the Academic Senate he rendered a conspicuously efficient and fearless service. His nobility of character, his profound learning, and his general versatility made a lasting impress upon its deliberations.

As he gave to the University the best that was in him, so, also, he rendered a signal service to his Country during the War. As assistant in the office of the Custodian of Alien Property he was called on to perform labor of an exacting and painstaking character. That he devoted his energies to this work with tact and fidelity is attested by the commendation of his superiors. He brought to this work a concept of system and a grasp of detail that were most remarkable. He was importuned to give his entire time to government work, but he declined to do so as his heart was in the University.

In the midst of his career of usefulness, with a future of great promise before him, he was suddenly acquainted with the fact that he had, in all probability, only a short time to live. The shock of such news would have completely unnerved the ordinary man. But the fighting instinct that was ever characteristic of him urged him to battle for life, and this he did with a grit that was most remarkable. His sufferings were intense, but he bore them with true Christian fortitude. Another would have immediately abandoned all work. Not so with Dean Carrigan. He kept on heroically fighting the disease that was rapidly sapping his strength and resolutely performed a whole-hearted service for the University.

Full of hope, with a blind trust in those who were endeavoring to cure him, he still persisted in directing the affairs of the Law School. The night before he died he devoted considerable time passing on applications for the next school year. I was with him on that occasion for over an hour. During that time he displayed the same exactness to detail that was ever characteristic of him.

With an unselfish devotion to the University's interest to the end, he passed away peacefully to his eternal reward.

Eulogy here of Dean Carrigan is necessarily conterminous with his career at the University, but an intimate association with him for more than thirty years in high school and college, in practice before the Massachusetts Bar and as an associate in the Law School, impels me to add a few words of general characterization.

A gentleman born, he was the embodiment of true culture. A great lover of children, he was happy when he could do a kindly act for them. A truly devoted son, his all consuming thought was the welfare of his parents.

His abilities were various and diversified. He possessed quick perceptive faculties. His power of analysis was keen and his capacity for constructive work was of a remarkably high order. Native ability, combined with a practice of omnivorous reading and a marked aptitude for seeking information from everyone with whom he came in contact, made him intellectually great. This intellectual greatness was reflected in the enlightenment which he gave to others, for one was never in his presence without learning something from him.

True to his friends, he would go out of his way to do a service for them. Generous to a fault, he was most thankful for the slightest favor bestowed on him. Sympathetic to a marked degree, he was ever in the forefront as a champion of those in distress.

As a man it might be truly said of Dean Carrigan "with courtesy to all, cringing to none." *May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace, Amen.* Right Reverend Rector: We regret that the portrait of Dean Carrigan, the gift of alumni, students and friends of the Law School in token of friendship and affection, is not ready for your acceptance to-day. After it is finished and hangs in the Law Library, may it be a perpetual reminder of the life he typified at this University, fidelity to an ideal!

TRIBUTE OF MONSIGNOR PACE

In forming an estimate of Dr. Carrigan's worth, I have always been mindful of the fact that he passed from the practice of law to the study of educational problems and from these to the teaching of law. His interest in education, deepened by contact at Worcester with a great leader in that field, remained with him and grew more intense as his experience widened. I had frequent occasion, especially when illness kept him from academic duty, to discuss with him certain phases of educational theory and practice, in particular those which were more closely related to our work in the University. We did not agree at all points, but we reached some conclusions which became the norm of his thinking and the guide of his action. Let me recall them now as manifestations of his spirit and purpose.

He was convinced, as I was, that no one should approach the study of law without due preparation. In his judgment, it was not simply the success of the student that required this previous training. It was the dignity, even the sanctity, of the law itself—with its implications for the public welfare, for administration of justice, the upholding of personal right, the preservation of order and equality among men.

Furthermore, it was his settled conviction that every American student, whatever his chosen career, should acquire such a knowledge of the law as would enable him to perform worthily his duties as a citizen. He believed in theory; he appreciated the value of learning. But he held that the lawyer, above all others, should exemplify in his own life the spirit of justice, of respect for authority, of obedience to what that authority prescribed. And no teacher of law ever gave his students a more impressive lesson in actual conformity to law than did Thomas Carrigan.

In his view, law was not merely an enactment by the constitutional power of the moment—not merely an external coercion which men were compelled to obey. It was based on a moral principle; it spoke to a moral sense; and it called for a response, for an observance springing from moral conviction.

The standard by which the moral worth of legislation was to be judged Dr. Carrigan found in the teachings of Christ. His Catholic faith was dear to him. In the Church he recognized a divinely established authority whose enactments had lifted the law of ancient Rome to a higher plane and provided the basis for

future legislation. Loyal as he was to the belief and practice of religion, he made no display of piety. But when occasion arose to speak out in defence of the Church and her teaching, he was quick and fearless.

In the same religious spirit, he bore the affliction that led him through much pain to the end. He had fought bravely for his life. When he knew that he had lost, he awaited with cheerful patience the final summons. It found him ready. And we, remembering his faith and deeds, may surely hope that justice and mercy have united to plead for him before the judgement-seat of God.

TRIBUTE OF WALTER GEORGE SMITH, ESQ.

Philadelphia, Pa.
February 4, 1922.

Dear Dr. McLoughlin:

I am sorry indeed that I cannot be present on the 8th inst. to join in tribute to the memory of Dr. Carrigan. His death was a loss to the University, to his family and to his friends that will be long felt. The Law School may be said to have been almost his creation. His industry, his high professorial ideals, his gentle yet strong character, combined to make a man whose significance we all recognized.

His courage during his agonizing illness impressed me profoundly. He is well worthy of any eulogium that may be pronounced at the meeting in his memory.

Faithfully yours,
(signed) Walter George Smith

TRIBUTE OF GEORGE DREW VAIL, Jr. ('22)

The student body and especially the law school undergraduates will miss a faithful friend in Doctor Carrigan. Busy and burdened as he always was, with the many tasks of his office, he still had time to be accessible to all who chose to consult him. Quick to urge improvement where its need was apparent, but just as quick to recognize merit in the class room, his honesty and straightforwardness invited consultation of any and all in a predicament. An uncompromising follower, himself, of the adage that "the law is no respecter of persons," the decisions of his mind were fair and the more to be desired for the absence of any taint of bias. In such things were his whole heart and his purpose to his students ever the same, to aid their welfare by every possible means, and so, to feel, when his work was over, that nothing that could have been accomplished was left undone.

With a spirit imbued with the doctrine of service to school and fellow man it is not strange his will should drive him on, forgetful of regard for personal convenience, comfort and even physical well being. One of his most earnest remonstrances to the law school students under him was that health came first, with study and effort next in line, yet he studiously avoided applying such advice to himself. His solicitude for all student problems, for their campus and academic life, never left him, remained while he drove himself on, oblivious to the warnings of his physical self.

It was Dr. Carrigan's task to effect the growth of the Law School, not so much numerically as intellectually, and in the sense of extending the curriculum to keep pace with the expansion of modern law school work. To that engaging labor he bent his every energy, more particularly from his realization that it was an undergraduate that must be influenced, and decisively, to attain the needed results. It can be truly said that, if there were some failures among the students, they were the result of individual preferences to let substantial opportunities go by ungrasped. No other explanation can be advanced, for earnest

exhortation and kindly assistance were given unstintingly by Doctor Carrigan. He could honestly boast that the great desire which possessed him was none other than to do the utmost for the welfare of the students under his guidance and instruction. Student life, with its trials and uncertainties, was his study. His greater foresight often worked to the advantage of the students in no uncertain measure.

His untimely death brings to the student body a keen realization of the great debt of gratitude it will ever owe him for his effective work in its behalf, for the earnest counsel he gave it, and, above all, for his ever devoted, true and self-sacrificing friendship.

TRIBUTE OF BISHOP SHAHAN

The academic and administrative worth of Dr. Carrigan as Dean of our Law School has been fully and justly described by preceding speakers. It remains for me to emphasize his relations to the University as a whole. He was intensely loyal to it, and felt himself always more a member of the great corporation than the head of any particular section; or rather, he considered that the real interests of all sections were dependent on the dignity and authority of the University as such. While he was most devoted to the development of the Law School, and never lost sight of the ideal toward which it steadily moved, he was always deeply concerned with the general welfare of the University and held himself at the disposal of the authorities for any service within his power. Mention has been made of his devoted labors on the occasion of our twenty-fifth anniversary, but it may be truly said that he was ever ready with good will, counsel, and zeal whenever occasion offered. His versatile and generous nature made him an ideal co-worker, and we can only regret that he was summoned to his reward at a time when all his rare qualities, his wide experience, his liberal and sympathetic temper, his kindly helpful criticism, would have been most useful to us. Dr. Carrigan found in the Catholic University the ideal freedom for the development of his noble concept of the spirit and the functions of the law in our American society. The decade of his laborious deanship was devoted to the foundations of the future school which rose clear and well-ordered in his vision, and awaited only time and larger means for its realization.

Unselfish, high-minded, honorable, laborious and faithful in all relations, he was taking on rapidly the stature of a great teacher and an acknowledged leader of men. His wisdom and his counsel were held in high esteem by all our graduates, in proportion as they were brought face to face with the realities of their exalted calling, and not a few were grateful enough to make this known to the professor whose learning and acumen had helped them so efficiently in the early stages of their career. He followed with unabating interest the career of all his former students, and was never happier than when he saw them rise to eminence in their profession, or earn some mark of public confidence and esteem. In all of them, however, he saw not so much successful lawyers as graduates of the University who were carrying into daily life, in all directions, its teachings and its spirit, and who were thereby its most helpful friends and supporters. For Dr. Carrigan the law, theory and practice, was but one function, however noble, of the young man's life. Life itself, in its entirety, and in all its relations, was the main concern of every young man. It was his belief, and his daily life proved it, that all human life should be noble, pure, upright, and in all respects honorable and of good repute; that the young American citizen, now more than ever, was the hope of mankind, and that his views and convictions of justice and fair-play, his sense of human rights and obligations, his grasp of human experience, and his penetration into human motives, were of supreme importance, and on the broadest scale. Had he lived another decade, there is little doubt that he would have embodied this noble ideal in the legal courses of his school, and would have placed it on the highest level in respect of profundity and variety of studies, as well as the maturity and gravity of the students whom in hopeful vision he saw gathering about him. Divine Providence has ordered it otherwise, and we humbly submit to its ruling. Our gratitude and our esteem are forever assured to his memory, and our prayers will ever follow him as a beloved colleague and a master of high distinction.

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SAINT THOMAS AQUINOS: DISCOURSE OF BISHOP SHARMAN

PLANS OF THE NATIONAL SHRINE OF THE IMMACULATE
CONCEPTION



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ST. THOMAS AQUINOS

Discourse delivered on the Feast of St. Thomas Aquinos, patron of the Faculty of Philosophy. March 7, 1922, from the text:

"Thou waterest the hills from Thy upper rooms; the earth shall be filled with the fruit of Thy work." .Psalm, ciii.

It is nearly seven centuries since a young priest, dressed in the Dominican habit, preached from this text before the assembled doctors of the University of Paris. He was a candidate for the degree of Master of Theology, and from these words of the royal Psalmist he set forth the office and operation of the Holy Spirit among men. Little did he suspect that these same words were marvelously descriptive and prophetic of his own theological career, then opening in the heart of the most famous and influential of the great schools which have ever guided and uplifted the ardent and studious youth of the Christian world.

For the young priest was Thomas of Aquino, a great Italian noble of the proudest Teutonic stock, born in the heart of the rocky fastnesses of the kingdom of Naples, heir to large estates and much authority, cousin of kings and emperors, the fond hope of his powerful feudal clan, and the envy of every mother who sought for her son a career of success in the highest walks of life. The ruined castle of his ancestors is still interwoven with the gray crags of Aquino, from whose sharp peaks one may see the huge pile of Monte Cassino, the home of the Benedictine Order, and nearby the green valley of the Liris, by whose clear waters the first Triumvirs divided the Mediterranean inheritance of the Roman people and made possible the Empire of Rome and the quick diffusion of the Gospel.

Future of St. Thomas

None of the great men who voted for Thomas of Aquino on that eventful day foresaw that this tall and stately youth, whose clear and open countenance suggested the angelic purity of his life, would run a short career of less than fifty years. Neither could they foresee that their own fame—world-wide as it was and richly merited—would be swallowed up in the admiration of all posterity for this glorious disciple of the University. Nor again could they foresee that of all this wonderful thirteenth century, crowded with great names from Innocent the Third to Dante Alighieri, no man would climb to so great an intellectual height or live so efficiently in the heart of Christian Europe and of that vast New World whose shadow was even then beginning to fall athwart the course of religion and discovery.

In his short life, crowded with prayer and mortification, with reading and writing, with luminous reflections and rapid and solid mental growth of every kind, he came to dominate, as from the heights of commanding genius, all the religious knowledge of the Christian world, East and West, from the days of St. Paul and St. Augustine to his

own time. In his writings, particularly in the wonderful book known as his "*Summa Theologica*," a complete manuel of theological knowledge, he laid up with perfect fullness, clearness, good order and precision the whole intellectual life of the Christian religion prior to his own day.

Sources of His Learning

Open these glorious pages and you will find there the Gospel of Jesus Christ in its entirety, the witness and the teachings of the disciples of Christ, of the Fathers of the Church, of the great councils of ancient Christendom; you will find the great outlines of the spiritual and temporal experience of the Catholic Church; the dictates of right reason, and a broad equitable appreciation of the relations of this life and the life to come, as seen in the light of Christian faith and Christian virtue. You will find a perfect account of the nature of man, his true end, the purpose and uses of human life, the nature of good and evil, of right and wrong, of virtue and vice. You will find not only the right knowledge of man and creation, but also in shadowy though clear outline the state of man in the life to come, whatever be the portion he shall have laid up for himself.

St. Thomas and the Church

While St. Thomas is a vast encyclopedia of religious teaching, it is possible that in our own day we are most interested in his teaching concerning Almighty God, the Catholic Church and the Blessed Eucharist, three great fundamentals of our holy religion, and all three of the most immediate interest to mankind, Christian or non-Christian. While St. Thomas would easily agree that the Catholic Church was the society of the faithful professing the same Christian faith, sharing the same sacraments and under the guidance of their Bishops, notably of the Successor of Peter, we are particularly indebted to him for emphasis on the religious and ecclesiastical authority of the Holy See. He exhibits, indeed, with fullness and exactness the nature and end, the function and authority of Holy Church, its rights and dignity, its freedom and independence, its benefits and world-wide influence, but he is nowhere more practically the teacher of the Catholic world, the guide of its conscience, than when he deals with the headship of the Church as vested by divine right in the Successor of Peter. Even while he taught and wrote the secular power was waging a desperate warfare with the Popes, the purpose of which was their enslavement as creatures of a mediaeval imperialism of the feudal type. He lived to see the acme of this long struggle of two centuries in the meteoric career of his brilliant contemporary, Frederick the Second. And when St. Thomas died in 1274, on a pallet of straw, within view of his own birthplace, the imperial usurpations and anti-Catholic ambitions had lost their driving power on the same fated soil of Naples, and with the last of the Hohenstaufen vanished from the scene they had dominated for two hundred years. They vanished, however, in favor of new usurpations and new ambitions,

this time of a domestic nature. Wearied of long efforts for needed reforms, misguided men set up the novel and impossible theory of the ecclesiastical supremacy of a general council, and filled a whole century with their unedifying efforts to realize this new order of government, that contemplated the humiliation of the See of Peter and its reduction to a mere honorary and executive office in the Church of God.

But St. Thomas had written too well and had formed too soundly the thought of Europe in regard to the status and rights of the Holy See, and so in due time this great menace to the divinely-appointed constitution of the Catholic Church was banished by the Catholic conscience.

Martin Luther's onslaught on the unity of Catholicism was broken on the same rock, for which reason St. Thomas was the pet aversion of the Reformers. "Remove Thomas," said Buser, "and I will destroy the Church." But the Papacy was by this time too well buttressed in the heart of Catholic Europe, and all its outposts too well defended in the spirit of St. Thomas, and with the zeal and affection that his teaching had so long inspired in every centre of Catholic theology. No wonder that when the Council of Trent met to heal the wounds of the Church in her campaign against the final heresy, the "*Summa*" of St. Thomas was placed on the altar beside the Bible and the decrees of the Councils.

The Blessed Eucharist

Had St. Thomas written no other pages of theology than those in which he summarizes the teachings of Holy Church concerning the Blessed Eucharist, he would be entitled to the gratitude of our Catholic people through all time. It was his favorite subject, and on it he has expended all his learning and the fullness of his love. For him the heart of the Catholic religion is the perpetual presence of its Divine Founder upon its altars. The Blessed Eucharist is the source of all graces, the rock of our faith against all the attacks of the world, the flesh and the devil. It is the comfort and consolation of the people of God, the light of the soul in moral darkness, and the pledge of the divine promise of immortality and happiness without end. St. Thomas is rightly called the "Doctor of the Blessed Eucharist," and as such daily raises his sweet voice the world over in praise of the Divine Prisoner of the Tabernacle. What can surpass in sublimity and poetic charm his Office and Mass of the Blessed Sacrament, written by order of the Pope for the feast of Corpus Christi. It is the perfect gem of our Catholic liturgy. From it are taken the "*Tantum Ergo*," the "*O Salutaris Hostia*," the "*Lauda Sion*," and other exquisite cries of piety and faith and love unequalled in the literary annals of Catholicism. With the "*Stabat Mater*" and the "*Dies Irae*" they make up the world's most glorious trilogy of compassion, contrition and gratitude.

"What writer," says an eloquent historian, "has so fixed his name in every sanctuary, has made ten thousand churches ring for hundreds of years with such an ever-repeated, never-omitted anthem of joy and

praise? He who lived at the foot of the altar and drank of the dew of heaven, whose conversation was with the sons of God, had learned, as no other, how to throw into human words an angel's song." Henceforth Catholic poetry and Catholic art are under the magic charm of the great Master of the Schools, and in the "*Paradiso*" of Dante Alighieri and the "*Last Supper*" of Leonardo da Vinci exhibit the heights to which human genius can rise under the potent spell of such celestial doctrine.

God and the World.

The great book of the Angelical Doctor is based on his noble and perfect teaching concerning God as the First Cause, the Creator of the world and of man, our Provider and Preserver. Creation is an act of divine love, and the cruel presence of evil is the work of Satan and of human frailty. The glory of the Creator is the true end of creation, and the sufficient incentive of the highest endeavors of mankind.

In his teaching concerning God St. Thomas combats at every step the prevailing pantheism and materialism of his day. Owing to these errors and to the scandal of the long and bitter conflict between the Church and the Emperor, Cardinal Newman says that never was the Catholic Church in greater peril than in the century which preceded the birth of St. Thomas. Fed from the sources of intellectual Arabism and fantastic Judaism, the pantheistic teachings of the time enjoyed great vogue. God was everything and man was his highest manifestation. There was no personal God, and no revelation of His will to man. There was no free-will and matter was eternal, nor was there an individual soul but only a common soul, disseminated, so to speak, through the world. Surely St. Thomas has a living interest for us moderns, since the pantheism and materialism of our own day are substantially identical with the great destructive errors he laid low with such vigorous blows. Both errors are most active again, and both are merged in that practical atheism which from day to day takes on a more violent character, manifests an ever fiercer hostility to the idea of a personal God, the God of the Old and the New Testaments, even our Heavenly Father, and is ready to wreck all civilization, provided He can be displaced from the minds and hearts of men. Could St. Thomas return he would see the mediaeval pantheism triumphant in literature and art, and the mediaeval materialism triumphant in the worship of pleasure, in social decay and the adoration of success. He would see that both errors have become basic elements in the schools, in laws and in civil institutions, nor would he wonder that our once Christian society was fast losing its distinctive traits and was sinking to the level of an immoral and brutish paganism. Only in the Catholic Church would he find the pure and sane doctrine concerning the Creator of heaven and earth, the fountain of all goodness, truth and beauty, the origin and end and key of all life, and the divinely passionate lover of all mankind.

The University of Paris

We owe St. Thomas to the University of Paris, for he is the glorious product of its teachers and its system of teaching. Created by the Papacy and nourished to greatness by the same power, it was the foremost intellectual agency of those centuries of faith. Directly or indirectly all the universities of Europe are its offspring, and for many centuries its elevating influence is traceable in every European land. All the sciences, sacred and secular, are deeply indebted to that mighty parent of learning and virtue. Kings sat at the feet of its doctors, and Bishops innumerable filled the sees of France and other countries after graduating from its halls. The roll-call of its professors represents the flower of knowledge, almost to the French Revolution. For long centuries its doctors scattered over France as parish priests, canonists, administrators, teachers, were the moral rulers of the nation and fascinated the popular heart and imagination as no other scholars in the memory of mankind. Heresy trembled before them and tyrants hesitated while these men held their chairs in freedom and esteem. They taught the rich to endow splendidly the great seat of all European learning, while they kept free its approaches to the very poorest, and thus deserved well of democracy by reason of the gate they held open to every youth of good will and promise who could reach these venerable halls.

Innocent III and Boniface VIII were graduates of the University of Paris, and it was long the petted child of the Papacy, whose religious and temporal interests it served loyally and generously, and whose freedom from the evils of the Western Schism it urged and furthered without fear through long years of opposition and intrigue. The annals of this great school are "as rich in praise as are the ooze and bottom of the sea," but on their fairest page is emblazoned the name of Thomas of Aquino, saint, theologian, philosopher and universal scholar.

Architect of Theology

St. Thomas beheld the finishing touches of the glorious Cathedral of Notre Dame of Paris, and of other incomparable Gothic edifices that religious and generous France was then uplifting to the honor and glory of God. But he was himself a greater architect than any master builder of Europe, and the edifice he raised to God's honor and glory was destined to outlive the noblest pile that human genius could conceive and finish.

On the Scriptures and the Fathers he reared a perfect system of Catholic theology, and buttressed it with the teachings of history and reason. He tied all its parts together with consummate skill, and he decorated it within and without with marvelous erudition, drawing for this purpose on all the resources of the human mind. Unity and order, logic and consistency, are the dominant features of the great structure, while all who reverently enter it are struck by its spacious proportions and the place it generously makes for every intellectual interest of the divine science. Its approaches by the roads of philosophy and experience are

broad and easy, and its great spaces are made vocal by divinest music, while from its highest pinnacle shines eternally the Cross of Jesus Christ, illuminating the world and all mankind through every age.

St. Thomas and the Papacy

This supreme teacher of Catholic mankind has been the guide and the monitor of the Papacy since his own day. Over fifty Popes have sung his praises and proclaimed his doctrines to be safe and sound, and the profound study of his writings to be the necessary equipment of every theologian worthy of the name. In our own time Leo XIII poured forth from year to year, in his marvelous encyclical letters, the riches of the philosophy and theology of St. Thomas, and no Pope ever ranged more widely in these great fields of religious knowledge. Yet no Pope spoke more persuasively or more pointedly, or threw a warmer light upon the truths he undertook to place before the Catholic conscience. In this splendid body of Catholic doctrine, touching all the burning moral questions and acute intellectual situations of our own time, Leo XIII is the faithful echo of the Angelic Doctor, and follows with accuracy all the leading lines of his teaching. This is particularly true of the famous encyclical on the condition of the workmen, in which notable document, the most influential of all modern contributions to the relations of labor and capital, the great Pope laid down the solid principles of true social science and the broadest applications of distributive justice, as he found them in the letter and the spirit of the writings of St. Thomas. Similar practical and far-reaching wisdom is found in the incomparable encyclical letters of the nature and office and limits of the State, on education, on Christian marriage, the family and the home, and on other great fundamental matters that lie close to every Catholic heart and call for definite and sure guidance in a world and a time when all traditional safeguards of Catholic thought and life have been destroyed or moved from their immemorial settings. Nor need we doubt that future Popes will find in the same inexhaustible treasury of Catholic teaching similar guidance of the Holy Spirit amid the difficulties and the tribulations of their exalted office.

PLANS OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The plans for the National Shrine of the Immaculate Conception at the National Capital have reached an advanced stage of completion. They can now be seen in the parlor of Caldwell Hall at the Catholic University of America where also an admirable plaster model of the noble edifice is exhibited. The architects, Messrs. Maginnis and Walsh, of Boston, and Frederick V. Murphy, of Washington have labored continually for over two years at these beautiful designs, and have produced a masterpiece of ecclesiastical architecture of which American Catholics can be proud. The style adopted is the Romanesque, in which many of the most beautiful churches of the early Middle Ages were built. Those who have seen such recent great churches as the Sacred Heart basilica at Montmartre, the Westminster Cathedral, the Cathedral of Haarlem, and the vast Anglican minster of Liverpool, say that the Washington edifice will yield to none of them,

and in some ways will surpass them. Its dimensions are imposing; length, 460 feet, height, 88 feet, width of main transept, 160 feet, width of main nave 56 feet, diameter of dome 90 feet, exterior height of dome 204 feet, height of campanile 332 feet. Its seating capacity is about four thousand, not speaking of the crypt which will seat nearly two thousand.

Will be none too large

However broadly the great church has been planned, it will be none too large in the coming generation for the needs of Catholic worship at the National Capital. Its population of nearly half a million will probably reach the million figure within thirty years. It is hoped that by that time the new church will be available for the largest public services, meetings of the Hierarchy, thanksgiving and funeral services of a national character, and the many great occasions for which no parish church could well suffice. Each year will henceforth witness public events of international import, bringing together at the National Capital men and women from all parts of the country and affecting in various ways Catholic life and interest at home and abroad. The splendid Shrine of Mary Immaculate at Washington will be for all visitors a source of piety, zeal, and spiritual joys.

It seems assured now that our Blessed Mother, Mary Immaculate, will possess ere long this monumental edifice, offered to her as patroness of the Catholic Church in the United States and destined to assert in the most solemn way her glorious offices of intercessor and protectress. There are certainly few true Catholics in our vast country who will not rejoice that in the near future art and science will crown the fair brow of Mary Immaculate as nobly as religion and geography did when her sweet name was given to so many American mountains, rivers, lakes and bays, by countless missionaries from Florida to Alaska. The popular devotion to Mary Immaculate is one of the gems of our religious life. Her image or statue is seen in every Catholic household, her praises are in every Catholic heart, her clients are innumerable in every walk of life. Her glory as the Immaculate Virgin of Lourdes is great indeed, but Lourdes is only the splendid religious manifestation of sentiments that have always honored the Catholic heart from the beginning of our holy religion.

Aided by Two Popes

There can be no doubt that American Catholic generosity will rise to its usual high level, and will soon make ample provision for the completion of this great monument of Catholic faith and love. Pius X. and Benedict XV. were generous contributors to the holy work, and commended it cordially to all American Catholics by their Apostolic Letters. Nothing elevates a people like its architecture, and nothing reveals so fully its finer qualities of mind and heart as its religious edifices. The National Shrine of the Immaculate Conception will be the final magnificent expression of one hundred years of American Catholic religious life since the building of the Baltimore Cathedral revealed to our fellow-citizens the possibilities of religious art and its future influence on American life and thought.

While much remains to be done toward the decorative plan of the great edifice, the working plans of the crypt or basement are ready for execution and it is hoped that in the near future work may be begun on this part of the National Shrine. The crypt will be a good-sized church in itself, and will accommodate nearly two thousand people. Its height of twenty-five feet, twelve of which are over ground, permits abundant light and perfect ventilation. It is proposed to dedicate the High Altar to Our Lady of the Catacombs, as the offering of all the Marys of the United States and elsewhere. Provision is made for fifteen beautiful altars in the triple apse of the crypt. Four of them will be in honor of the Sacred Heart, St. Joseph, St. Anne and St. Elizabeth. The remaining eleven altars of the crypt will be dedicated to the most famous of the early Christian virgin martyrs, like St. Agnes, St. Cecilia, St. Agatha, and others whose name and fame are dear to Catholics from time immemorial. They will be as a crown of praise and honor about the Mother of Sorrows.

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THE

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APRIL—MAY, 1922



RELIGION IN RECONSTRUCTION; MONSIGNOR PACE

BISHOP SHAHAN RE-NOMINATED RECTOR

RESTORATION OF LOUVAIN LIBRARY

UNIVERSITY MUSEUM REPORT

cc

WASHINGTON, D. C.

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RELIGION IN RECONSTRUCTION

Baccalaureate Sermon by Monsignor Pace, May 28, 1922.

It is fitting, at the close of the academic year, that we take some account of the things which affect our common interests. Those things, I mean, in which not merely one department or one school is concerned but rather the University as a whole; and not alone our University, but also that larger body of earnest thinkers who, as educated men, feel that at this time they have unusual responsibilities to bear and duties of a special importance to perform.

These men realize that the aim of education is adjustment. They measure their own attainments by their ability to adapt their thought and action to environing conditions. They insist that the same standards shall be applied to those who are now equipping themselves to take part in the work of the world and its forward movement. Of you who stand on the threshold of life they ask, not so much what subjects you have studied or what amount of knowledge you have laid by, but rather how far your study has prepared you to meet the actual situation,—in what degree your acquisition fits you to handle your own problems and do your share toward solving the problems which confront mankind?

You are aware, of course, that there is general agreement on one point: reconstruction is needed. We cannot go on adding crisis to crisis and making chaos more chaotic. On some basis, whatever that may be, we must set up anew the fabric of humanity. By some plan, we must bind together the vital powers that too long have put themselves asunder. By some concerted effort, be the strain what it may, we must lift the broken world again to order and prosperity.

So much is plain. But when we ask what is first to be done, what the essential need that forthwith must be supplied, men speak a various language. Each group declares the solution of its special problems to be the one thing necessary for the salvation of all. Settle the political question, says one, and other settlements automatically will follow. Adjust economic conditions and the other problems will disappear. Place finance on a solid basis and our troubles will be ended. Legislate, amend, repeal, and the right is bound to prevail. Above all else, educate—that the people may know what they want, and how it is to be got, and what is to be done with that which they get.

Now I am sure it would be foolish to underrate the importance of any of these things. For you will agree with me that the orderly course of our human affairs demands justice in government, equity in the distribution of

worldly goods, wisdom in the making of laws, and enlightenment regarding the rights and duties which citizenship implies.

Furthermore, it is evident that the worth of any of these depends not only on its particular aim, or the energy of those who support it, or the enthusiasm of those who pursue it. In even greater measure, it depends on the manner of its cooperation with all other factors, with all other undertakings that make for the good of humanity. It is the separate strivings for each of these ends that brings about conflict. It is the unification of effort, through understanding of the common purpose and mutual appreciation, that holds out the promise of success.

What, then, shall be the basis of such universal agreement, of the solidarity which now more than ever is indispensable? Is there not some inner deep-seated strain upon the souls of men which finds expression in these various forms?—some vital impulse which urges these claims and gives to each its justification?

There is but one possible answer. If men today demand larger opportunities, if they seek a richer abundance of life, it is because they are conscious of their right to live. If they struggle against oppression, whatever its guise or motive, it is because of their sense of freedom. And if with such energies as they possess they battle for what seems to them the good things of life, it is because they feel, as never before, that they are entitled to happiness.

These rights they owe to no man. These claims are prior to any law of the State. They are God's own gift to His creatures—inalienable as is man's duty of subjection to his Maker, inviolable as Heaven's eternal law, sacred beyond any privilege or concession that human ordinance can bestow. Wealth cannot purchase them, nor poverty barter them away. Knowledge can only confirm them, and any philosophy that would set them aside is a betrayal of reason itself.

Can God, then, the Giver of these great gifts, the Author of these human prerogatives, be excluded from the thoughts of men when men are devising the means of securing their right to live?

Suppose for a moment that a student of nature should say—I will follow the course of energy but I care not whence it comes; that the leader in finance should say—I will trace the distribution of wealth, but give no heed to its sources; that the teacher should pretend to set forth truth with no concern for its warrant. Would such disregard of fundamental facts be alleged or accepted as evidence of wisdom?

Answer this question sanely and you will have passed judgment on those who imagine that the world can settle its affairs and reinstate mankind

in their rights without regard for the Creator or His claims. Answer it consistently and there will be no need to ask whether religion is entitled to a place in the world's reconstruction. For if right and duty are correlative, then the very assertion of our right to live carries with it the obligation to acknowledge the Source of that right. And such an acknowledgment is the foundation on which religion is based.

But this conclusion invites the further inquiry: What precisely is the share that religion should have? What influence can it exert that will be helpful to all other factors and agencies, that will give direction to effort, and temper to zeal, and calm determination as a safeguard for enthusiasm?

That religion can do much is beyond doubt. History bears witness to its achievements in spreading civilization, in developing the arts, in defending the rights of individuals and nations, in providing for the observance of law as the bulwark of order. Can it do as much in the present emergency?

That depends, first of all, on what religion means—what attitude of mind and disposition of heart it requires—what aims and desires it sanctions—what manner of deeds it blesses or condemns. Until these things are rightly understood, it is useless to ask what religion can accomplish, either now or at any other time, for the world's restoration. Indeed, one of the disheartening facts in the present situation is the confusion that prevails in this very matter. It is not simply that creed is in conflict with creed, and that intolerance is rampant where all are supposed to be free. It is rather the clash of opinion regarding the essential nature of religion, and therefore regarding its function in life, that obscures the issue, and too easily leads to erroneous conclusions.

If religion were simply a form of emotion or impulse, as many declare it, then surely it would help us but little. There has been too much of the emotional in our recent experience—too much stirring and ebullition in the countless forms of indignation, of sorrow and hatred and fear. What we need is not any new kind of emotion, but rather an influence that will calm and steady us. We need it in order to see things clearly, to judge of them wisely, to deal with them firmly and consistently.

Shall we then say, as so many have said, that religion is purely an affair of the intellect? Does it mean that emotion must be suppressed and that piety must lose all warmth, all joyousness, all delight in the doing of good? Such, we know, has been the ideal of some philosophers in every age. But such also has been the travesty of religion held forth by its enemies to make it a hateful thing. For they understand that the heart of

man will turn away, in bitterness, from a theory of life that identifies goodness with coldness, hardness and gloom. They know, moreover, that the surest way to eliminate God from the world is not the way of Agnosticism but of misrepresentation whereby God is made to appear as a Power without mercy, as a Being in whose supremacy there is no place for love.

The genuine concept of religion avoids these extremes. It is neither an affair of emotion alone, nor of intellect alone, but of these two combined and, with these, of all our human capacities. It permeates them all, giving to each its rightful share of activity. It preserves and quickens them all raising each with the others to a higher plane. Its vitalizing element—the basis of its harmony—is the principle of proportion. Let this prevail; let sense and imagination, emotion and desire, intellect and will cooperate—and always in due proportion—in rendering to God the things that are God's,—then you will have religion in spirit and in truth.

Now the faculties of man are not self-sufficient. They cannot close themselves in, and find satisfaction in mutual exercise. They must needs have objects beyond themselves—not merely things to be perceived and understood, but things to be desired, aims to be realized, ideals to be fulfilled. Of necessity we must strive, and the end of our striving determines the whole meaning of life.

Here again, by reason of the multitude of possible objects, the sense of proportion is needed. Here again, if this sense be lacking, men are apt to go to extremes, to bend all their energies on one pursuit, to exaggerate the value of some things and to underrate others. What is worse, they are apt, in the limitation of their own absorption, to charge religion with similar narrowness of view. They would fain persuade themselves—and others as well, that religion sets no store by any earthly thing, that it forbids us to desire or enjoy the very things that most strongly appeal to our nature and that nature most ardently craves.

This distorted idea of religion has deceived many credulous minds, yet nothing could be farther from truth. What religion commands is that we give to each object its relative worth, that we recognize the good in each thing and determine its place in a scale of values that reaches from earth to heaven, from man to God, from time to eternity. There can be no appraisal more just, no perspective more complete. In this ever balancing of values consists the art of living; in this careful adjustment of means to ends and this selection among ends without number, wisdom is found and with it the secret of happiness.

This would be true of we were concerned with material objects only—if

each of us lived in a world apart—isolated from all other men and all other human interests. But it is more emphatically true in view of our real condition—in view of the fact that we live among men like ourselves, bound up with them in complex relations, in mutual dependence, by the very necessity of social existence. Under these conditions, I say, the need of proportion as a regulative principle is even more urgent. Upon it must rest the security of all rights and the validity of all claims. It is the essence of justice and the soul of charity, the bond of peace and the solvent of discord. It is the foundation of order, the support of authority, the basis of law in nature, and the standard of law among men.

Religion, then, as fixing and maintaining proportion, enters into life in various ways. It coordinates the faculties of man. It establishes a scale of values among the objects of human endeavor. It adjusts the relations of the individual to his fellowmen, the relations of group to group and of people to people.

But, you may ask, are not these proportions arranged by agencies other than religion? Are not these adjustments secured by statesmen and rulers who know full well the meaning of proportion? And if such be the case, is not religion a superfluous, or even perhaps a disturbing factor?

Let me point out that religion differs from other agencies of reconstruction in one important respect. It insists that the several ranges or levels of proportion shall jointly contribute to the desired result. When it seeks to adjust our social relations, it presupposes that its standards and values have been accepted. And for the establishment of these it requires that each individual shall set in order the household of his soul and its manifold powers. It says, in effect: Give reason its place above passion; let reason, thus freed from its trammels, determine the value of objects according to life's ultimate purpose; and then, with minds so illumined and wills so disposed, let men come together and take counsel for the adjustment of their several claims. To attempt this last with no regard for the previous demands of proportion may be the policy of statecraft. It is *not* the plan of religion.

Let me ask you further to note that the proportions and values which other factors seek to establish are of their own thought and devising. They consequently change as varying interests require. They receive new interpretations as new emergencies arise. And if they stand in the way of individual desire or national ambition, they may be altogether discarded! Then it is said that evolution has swept them away and that it is vain to insist on what *ought* to be in the presence of facts as they are.

Religion, on the contrary, teaches that there is a standard, eternal and supreme, to which all others must be referred for final evaluation. You and I may differ as to the meaning of justice and right, and either of us may contend for his view as against all other opinions. What determines the value of each and its title to recognition is not any process of natural selection, not the outcome of a struggle for existence among rival conceptions or theories, but rather the relation which they severally bear to the standard established by the wisdom of God and upheld by His power.

In any assembly of those who are the spokesmen of sovereign states, the exclusion of religion and its standards has a twofold significance. It means, in the first place, that each nation, acknowledging no higher tribunal to which its appeal can be taken, contends for what it claims as its own in virtue of its supremacy. It means, again, that in the judgment of such an assembly an appeal to the justice of God would find no support in the hearts of the people in whose behalf the assembly is supposed to deliberate.

Thus there is left but one mode of settlement—that which the nations, from their latest experience, have come to dread and condemn. Thus, too, the right to live must finally depend on the power to slay. Whether by intimidation or threat or belligerent act, physical force regains its sway as the arbiter of our lot and destiny.

So far and so long as this conclusion is accepted, religion will get no place in reconstruction—for the obvious reason that nothing will be reconstructed. But men are not all of one mind as regards the arbitration of force. There are those who still hope and protest that some other means of adjustment shall be found. Religion, they say, is excellent in theory. Its ideals are fair and its promises attractive. But where shall we find it actually and visibly in operation? To say nothing of those who have cast it away, what evidence of its power is shown by those who retain and profess it?

To this, of course, we may answer that religion of the genuine sort is not given to ostentation. It is never fond of parade. It prefers to go its way quietly, asking no praise of men, but striving for God's benediction. How many there are who live their religion in this unobtrusive fashion, none can tell—many more, quite surely, than the world at large would suspect.

For such men and women, let us be thankful. But let no one imagine that religion is to hold aloof from public life. Under pretext of making it a purely private and personal concern, men are sometimes led into the

error of excluding not only its form and profession but also its influence from business and politics and ordinary avocations. It is this same error that divorces religion from education and then bewails the lowering of the moral sense and the lack of civic virtue in those whom the school prepares for citizenship.

But the prevalence of this error cannot excuse any Christian, least of all any Catholic, from his present duty. We shall cling to our sacred beliefs. We shall observe to the best of our opportunity the laws of the Church, taking part in her worship and furthering as we can her efforts for the good of mankind. These are our primary obligations which call for no comment and need no argument.

Let us add to them the habit of thinking in terms of religion about our every-day concerns, of forming our judgments and basing our decisions, not upon fact alone, but upon fact considered in the light of our religious principles. So shall we establish within ourselves the kingdom of God, which is the reign of peace. So shall our light shine before men that they may see our good works and give glory to our Father who is in Heaven.

How far will the manifestation of the religious spirit by individuals—by a number relatively small—by people who otherwise exert no influence—how far will the shining of their light clear up the thought of the world and lead its efforts in the right direction?

Twenty centuries ago at this season, a group of persons was gathered in Jerusalem. They were poor and despised. All around them were enemies who had triumphed. Their Master and Leader had departed from their midst—leaving them a commission to teach all nations. The day of Pentecost came, and the result fills the pages of history.

According to the promise of Christ, the same power from on high is in the Church, in the souls of them who sincerely believe in His name and walk in His footsteps.

And we therefore, in this hour of the world's distress, come before Thee, Father of Mercy, beseeching Thee, for the sake of Him who has redeemed us with His blood, that Thou guide us and strengthen us toward the accomplishment of Thy will, by each of us, by our country, and by all the nations. Send forth upon us and our fellowmen Thy Spirit to abide with us always. Send forth Thy Spirit and Thou, O God of justice and love, shalt renew the face of the earth.

RE-APPOINTMENT OF BISHOP SHAHAN AS RECTOR OF
THE UNIVERSITY

The decree of the Sacred Congregation of Seminaries and Universities re-appointing Bishop Shahan Rector of the Catholic University of America is addressed directly to Bishop Shahan and reads as follows:

Whereas His Lordship, the Right Reverend Thomas Joseph Shahan, Bishop of Germanicopolis, Rector of the Catholic University of America, at Washington, has completed his term of office, the trustees of the same have proposed, as is customary, to the Sacred Congregation the names of three distinguished men, as worthy to fill rightly that office; of these the first in order being the name of the aforesaid Right Reverend Thomas Joseph Shahan.

Now, the Sacred Congregation having in mind the exceptional gifts of learning and virtue, which adorn the Right Reverend Thomas Joseph Shahan, and which likewise have clearly manifested themselves in his past administration of the office, does by the authority of His Holiness Pope Pius XI confirm him by the present decree, as Rector of the Catholic University at Washington for another term of six years, with all the rights and privileges that according to the Constitutions belong to the above mentioned office. All things to the contrary notwithstanding.

Given at Rome on the 25th day of March, 1922.

Cajetan Cardinal Bisleti,
Prefect.

(Place of Seal)

James Sinibaldi,
Bishop of Tiberias, Secretary.

RESTORATION OF LOUVAIN LIBRARY

Bishop Shahan has joined with Cardinal O'Connell of Boston, Archbishop Hayes of New York, and other distinguished leaders of the Catholic Church in America in an appeal for aid in restoring the Library of the University of Louvain. To 2,000 Catholic educators of the nation Bishop Shahan has addressed a request for cooperation in raising the needed \$800,000. Baron de Cartier, the Belgian ambassador, is cooperating.

"I take the liberty of calling to your attention," says Bishop Shahan, "the proposition that the entire student body of our American universities and colleges shall aid in the building of the new Library of the University of Louvain, the corner stone of which was laid last July by the president of Columbia University. The details of the movement are fully explained in the circular sent you by Dr. Nicholas Murray Butler.

"It is proposed to appeal to the students of all American universities and colleges for a modest contribution, hoping thereby to raise a consider-

able part of the \$800,000 needed for the completion of the new Library. A distinguished American architect, Whitney Warren, has contributed the plans and is also giving his valuable time and services to the promotion of this good work. If every American university or college student will contribute a dollar, one-half of the cost would be realized. Columbia University will take the lead in this movement.

"Our Catholic university and college students number approximately 60,000 and their contributions would form a notable part of the needed sum. They will surely wish to cooperate with their non-Catholic fellow students in this generous proposal to present to the University of Louvain the magnificent edifice so generously designed by one of our fellow citizens.

"If the Catholic world has for centuries been deeply indebted to the University of Louvain, the American Catholic Church is in a special way the debtor of this great school, since in the last sixty years hundreds of priests have been trained there for the service of the Catholic Church in the United States.

"Moreover, the new Library will be a spontaneous donation to Cardinal Mercier by the entire college student body of our country. It becomes, therefore, a very remarkable contribution to one of the noblest figures in history. It is at the same time an international act of the widest significance, in the sense that it commemorates a mutual service in the way of science and education. The drive is projected for the week of April 3 to 10.

"Your cooperation will be particularly appreciated and the eternal gratitude of the people of Belgium and their heartfelt prayers are assured to all contributors. The entire Catholic priesthood of Belgium, to whom the new Library is an indispensable instrument of the learning which they have always placed at the disposal of every good cause, secular or religious, will never fail to pray for the welfare of all the generous students of our American universities and colleges who take part in this act of peculiar academic significance."

WILLIAM J. O'TOOLE ('15), OUR FIRST FOREIGN MINISTER

By his appointment as Minister to Paraguay, William J. O'Toole, of Gary, West Virginia, enjoys the distinction not only of being one of the few Catholics in the diplomatic service, but is the youngest head of a mission to be appointed.

Mr. O'Toole is twenty-eight years of age, and is a graduate of the Catholic University of America, class of 1915. His attainments, however,

are not to be measured by his years. At the outbreak of the war he entered the officers training camp at Fort Benjamin Harrison, and after he received his commission was sent to Camp Grant, where he served as an instructor practically throughout the war. His father, General Edward O'Toole, is superintendent of the United States Coal and Coke Company, a subsidiary of the United States Steel Corporation, and Captain O'Toole took up the same occupation. He is now president and general manager of the Central Pocahontas Coal Company, of Welch, West Virginia, but resides at Gary. He is married and has a son.

THE UNIVERSITY MUSEUM

During the past year, April 15, 1921, to May 1, 1922, our Museum has been enriched by many new donations which it is our pleasant duty to acknowledge. At the same time we wish to express our sincere gratitude to all our benefactors for their generosity. For similar lists in past years, see Bulletin, April, 1917; March, 1918; February, 1919; May, 1920; May, 1921.

Bishop Shahan: Various official announcements; invitation cards; many interesting souvenirs, among which a medal struck under the direction of Mrs. W. B. McElroy, of Providence, R. I., in honor of her guest, Cardinal Mercier, and distributed to the visitors who called at her home on that occasion; collection of eleven autograph letters from Church dignitaries and other prominent men.

Monsignor Pace: Hand of the statue of the Sacred Heart rescued from the debris of the Seminary at Menlo Park, Calif., after the earthquake of 1906.

Right Rev. Msgr. J. Freri: Collection of butterflies from India.

Monsignor Bernardini: Pontifical medal for the year 1921.

Prof. H. Hyvernât and Msgr. Paul Muller-Simonis: A rich collection of relics collected by the donors during their trip to the Orient in 1887. The collection consists of statutes, pipes, pottery and ancient coins.

Monsignor Arthur T. Connolly: Several manuscripts, bringing to twenty-eight the number of manuscripts donated by him to the University; three pieces of ivory one of which is a beautiful triptych with five figures; a collection of over thirty autographs and signatures of prelates and other prominent persons, among which is a petition to the Legislature of the State of New York signed by Elizabeth Seton and other ladies.

Very Rev. L. L. Dubois, S. M., Lyons, France: More than ninety German necessity coins and paper currency; one imperial Roman coin discovered on the premises occupied by the donor; a sample of the so-called German war macaroni in which entered a certain percentage of gun powder; four dolls dressed in the habit of as many religious Sisterhoods and representing the Sisters of St. Charles, the Sisters of Charity of Lyons, the Marist Sisters and the Sisters of the Third Order Regular of Mary.

Very Rev. H. de La Chapelle, S. M.: Two pieces of shrapnel found at the famous castle of Coucy-le-Chateau, France; the castle was entirely destroyed during the war; Two Mexican gold pieces, fifty pesos and two pesos.

Abbe Court, Roanne, France: A large and valuable collection of coins, The collection consists of over 100 Roman coins, thirty old French coins, and an assortment of German, Austrian, Spanish, Bulgarian, Rumanian, Greek, Egyptian and Turkish coins.

Abbe Legros, Roanne, France: Collection of French coins, war tokens and paper money.

Abbe Ballandras, Roanne, France: Collection of French coins.

Mother M. Ephrem, Bastia, Corsica: Thirty dolls dressed in the habit of as many orders of nuns; a collection of coins; a valuable Oriental shawl of the 18th century; stalactites from the Cave of Brando near Bastia; engravings, postal cards and various other objects.

Sister M. Angeline, Roanne, France: Collection of thirty-two specimens of French paper currency; a collection of eighteen coins and tokens; four dolls representing the costumes of four different orders; post cards; albums and various pamphlets.

Mr. Gaetan Fabretti, Bastia, Corsica: A Corsican dagger with inlaid handle.

Rev. Dr. P. Guilday: Specimen of propaganda literature dropped over the American lines in France by German aeroplanes.

Rev. J. S. Martin: Various specimens of Confederate paper currency; the commentary of Maldonatus on the Gospels, Venice 1597.

Very Rev. M. Boch, S. S., Northern Solomon Islands, Oceanica: Photographs of the natives and various landscapes of the Shortland Group of the Solomon Islands.

Sister St. Guirec, N. Dakota: Three specimens of potato beetles.

Rev. Mother M. Generose, Manitowoc, Wis.: Doll dressed in the habit of the Franciscan Sisters of Charity.

Mrs. W. B. McElroy: Two Japanese carved chairs, one Japanese carved hall seat; one Chinese screen, two stands, one of which with onyx top; one table, nineteen chairs beautifully carved and with seats and backs of embossed Spanish leather; one cabinet; two marble clocks; three beautiful vases; two statuettes and a bronze bust of Mr. Banigan. Mrs. McElroy has also sent numerous objects of interest not yet placed in the Museum.

Rev. Dr. B. A. McKenna: Collection of thirty-five coins, six of which rare California gold pieces; twelve religious medals.

Rev. P. Sandalgi: Roman Missal used by the American chaplains during the war; one Spanish coin of the eighteenth century.

Rev. W. A. Maguire, S. M.: Pyx case and oil stock case beautifully embroidered and lined with silk; badge of St. Mary's College, Van Buren, Maine.

Rev. C. Barth, S. M.: A collection of Papal coins.

Rev. Dr. A. A. Vaschalde: A card inscribed with the so-called 'Credo francais'.

Prof. A. E. Landry: Various souvenirs and badges of the centennial celebration of the University of Virginia in which Professor Landry represented the Catholic University.

Hon. Medill McCormick: Medal of Charles X, King of France.

Knights of Columbus of Albuquerque, N. M.: Pamphlet on S. Felipe Church with cross made from the wood of one of the wattles of the roof of the old baptistry of the Church.

Miss Margaret Rittenhouse: Ornamental brass shell of 37 mm.

Mrs. A. E. Berkman: Six specimens of ceramics.

Mrs. A. E. Anderson: One piece of old Irish ware.

Rev. J. F. Quinn: Collection of coins; collection of twenty-two letters written by Rt. Rev. T. J. Capel, one letter of J. S. Thomson and another of John Hobson Matthews written to Msgr. Capel.

Rev. E. L. Buckey: Autographe letter of Archbishop John Carroll to Mrs. Joanna Barry, Wasington, July 5, 1800.

Rev. C. Le Flem, S. M.: Aeroplane bomb used at the beginning of the war by French aviators.

Sister De Sales: Rosary made of acorns from Florida.

Rev. Mother M. Joseph, Dallas, Texas: Doll dressed in the habit of the Ursuline Nuns of the Roman Alliance; specimen of horned toad now preserved with Balsam St. Rocco.

Sister M. Annette, Hartford, Conn.: Doll dressed in the habit of the Sisters of Mercy.

Sister M. Jeanette, O. S. B.: Doll dressed in the habit of the Benedictine Sisters.

Rev. J. J. O'Connor: A collection of forty-four coins from various European and American countries, including an American gold dollar of 1856.

Abbe E. Dusbois: Booklet illustrative of Luray Cave.

Sister M. Suzanne, T. O. R. M.: Fiji Islands: Collection of butterflies, coleoptera, sea shells from the Island of Makogia; also a native mat.

Sisters of St. Mary of the Presentation: Doll dressed in the habit of that congregation.

Sister M. Raphael: Doll dressed in the habit of the Visitation Nuns.

Mrs. Henri Mahaut, Roanne, France: Collection of French coins.

Mr. P. Gardette, Roanne, France: Collection of coins.

Mrs. J. Charret, Roanne, France: Collection of coins.

Rev. J. J. Thorat, S. M.: Horseshoe crab secured on the property of the Marist Fathers in Staten Island, N. Y.

Mr. Coutinho: Collection of foreign coins and paper currency.

Mrs. F. W. Dickins: Feather rug from South America; engraving showing the shade of Napoleon visiting his tomb.

Mr. J. P. Wayne: American bullets; helmet worn by the donor during the war; case for carrying canteen.

Mrs. Harry Wolf: Bowl of Bohemian glass.

Sister M. Magna: Doll dressed in the habit of the Sisters of the Precious Blood.

Sisters of the Holy Family: Doll dressed in the habit of their congregation.

Sister M. Alphonsus: Doll dressed in the habit of the Sisters of the Immaculate Heart of Mary.

Miss Sara Maher: An original Bull of Pope Urban VIII with lead seal.

Mr. Raymond Pflieger, Alsace, France: Specimens of German war bread and of German war soap.

Rev. Moses Habeb: Works of two old watches of the 18th century, found in the Archbishopric of New Orleans, La.

Mr. F. X. Downing: Photographs of ancient Oriental monuments.

Miss Polaccia de Sassari, Bastia, Corsica: Basket made of raffia by Sardinian girls.

Miss F. Brawner: Contermarked copper cent of 1849.

Miss Louise Bonny, Paris, France: Collection of French coins and badges.

Miss F. Woods: Pottery from San Juan Pueblo, N. M.

Miss Annie Bohnert: Mexican silk kerchief.

Rev. A. Sharkie: Steel strike-a-light from Aleppo, Syria.

Mr. E. J. Hines: Pilgrim half-dollar, 1620-1920.

Mr. E. Cain: Card bearing signature and title of S. M. O'Meara, the Lord Mayor of Limerick.

Mr. F. J. Braendle: Six mounted butterflies; illustrated album containing photographs of the bas-reliefs of the Church of Sts. John and Paul in Venice; folio containing facsmiles of the various manuscripts illustrating the various methods of writing in Oriental countries.

Miss A. C. McCormack: Cameo mounted in gold, eighteenth century.

Sisters of St. Dominic: Doll dressed in the habit of their order.

Mrs. M. E. Sartwell: Sea shells and United States coins.

Rev. J. Deihl, S. M., Samoa Islands. Rev. Father Deihl who left the Marist College in 1920 for the South Sea Missions has not forgotten us and has proved his interest in sending the Museum various specimens of the Apia District, viz., a Tapa made from mulberry bark; a mat made of the leaves or "moemoe" of the cocoanut; roots of Kava; a flabellum made of the hair of a horse tail.

Besides, we have received through the Rev. Chas. B. Schrantz, S. S., a very valuable collection of objects from Egypt excavated by Msgr. C. M. Kaufman, of Frankfort a/M. The collection was secured by contributions from Bishop Shahan, Msgr. A. T. Connolly, Msgr. F. J. Van Antwerp, etc., and consists of over 200 ostrica, 125 ancient coins, a beautiful brass Lychneion, a brass vase, eleven ampullae, and various relics of Egyptian and Byzantine textile art. Besides there are two rare editions of the Bible.

Some few more specimens have been added through exchanges or purchase.

We must express our sincere gratitude to all our benefactors, some of

whom have helped us year after year, as can be seen by glancing at the lists of the preceding years. It is also our pleasing duty to acknowledge our indebtedness to Rev. T. Roser, S. M., for his constant assistance during the entire year; to him much credit is due for the classification of our collection of minerals and the identification of many of our ancient and rare coins.

IN MEMORIAM: REV. E. J. W. LINDESMITH

By the death of the Rev. E. J. W. Lindesmith, of Cleveland, O., the Catholic University Museum has lost one of its best and most constant benefactors. During his long life, Father Lindesmith never ceased collecting objects illustrative of the place in which he lived and of the work in which he was engaged.

The first collection donated to the Museum by Father Lindesmith was received in 1893. It consisted of various Army and Indian relics which he had collected in the West while he was Chaplain of the U. S. Army during the Indian wars. The collection includes various weapons, rifles, bayonets, swords, specimens of Sioux and Cheyenne weapons, ornaments, bead work, medicine sticks, etc.; it contains also heads and antlers of Western Fauna. Every object is carefully labeled and described by the donor. This collection was further enlarged by other objects sent in 1907 and again in 1911. The value of the collection is still further enhanced by a series of albums and scrap books illustrating and describing some of the objects. Up to the last, Father Lindesmith remembered the Museum and a few days before his death we received five boxes containing autograph letters, pamphlets, books, etc.

The labels with which every object is accompanied often furnish first hand information not only for the history of the West but also for the history of many dioceses or sections of the country. They show not only the objective explanation of things with which Father Lindesmith came into contact, but oftentimes reveal to us the tender soul to whom all human suffering appealed, on whom the ideal had a firm grasp and on whom country and Church alike could depend.

To give an idea of the value of these descriptions as well as of the spirit of Father Lindesmith, we beg leave to reproduce two or three of them selected at random among the several hundreds of similar data.

On the Medicine Stick he has the following to say: "A bunch of Sioux Indian Sacrificial Medicine Sticks. They tie up a little list of whatever they want—for instance, buffalo, elk or deer meat, tobacco, coffee, sugar, grass, powder, bullets, corn, etc.—in a rag or buckskin, on the end of a stick or sticks about two feet long. Then they would select the highest butte in the neighborhood; on the top of it they would plant the sticks in the ground nicely in rows and place around them the heads of the largest animals, and then go there early in the morning before sunrise. As soon as the sun can be seen they begin their prayers, singing to the Great Spirit, the true God. If after some time they do not get what they want, they will assemble in the early part of the night, under the sky, near

their wigwams; beat a drum with one hand on it, sing, pray, making a dreadful noise. I heard them when they were more than a mile away. All of this is the worship of the evil spirit, the devil. They first worship God, and if they think He does not hear them, then they will turn to the devil and worship him. I got these sticks on Medicine Butte, about four miles northeast of Fort Buford, North Dakota, about three miles north of the Missouri river, on Friday evening, July 8, 1881."

On his Alb (No. 885), he says: "For a time, after my ordination, I used the Alb of the parish, on the missions; but it was too bulky and easily soiled. Then I got this light Albe for the Missions alone. When it was torn, I mended it myself time and again, until it was mended almost all over. And so I kept on. I would think it did so long, it will do yet. When it gave way first, I felt unable to buy a new one. The congregation paid me an annual salary of thirty-seven dollars. At the mission some one would pass my old hat around; some would throw in a fippenny, also called a fip, also called a Picayune, a Spanish silver coin worth six and a quarter cents. An old shilling would sometimes find its way into the hat; this is a Spanish coin, value $12\frac{1}{2}$ cents, also called a bit. A number of pennies were dropped in it. I am sure some of them were the widow's mite. When I became able to get a new Alb, I forgot it, neglected it, and put off still longer. Then some persons began to admire the patched Alb and asked questions about it. Some would say that they would rather see the old mission Alb than a fine new one. Then by degrees, I began to love the old Alb, and continued to use it on all my missions in Ohio and in the Rocky Mountains and after my return to Ohio. The last time I had it on for Holy Mass was at St. Matthew's Mission at Atwater, Portage county, Ohio, November 10, 1907, in the Town Hall which was formerly a Methodist church, where I said Mass regularly for a year. January, 1912, I gave it to the Museum."

On an Indian knife (No. 499) the tag reads: "Fort Keogh, Mont., May 30, 1882. I received this Indian knife from Broderick, an old Irishman and a soldier for twenty-one years. He captured it in an Indian fight. Broderick has seen everything, has been everywhere; he can do naything. In a fight he is perfectly at home. He is never scared or bashful except when he speaks with a priest; then he is shy and very reserved and backward."

In the same manner every label is a source of information and there are very few indeed from which the reader could not learn something.

Before closing, we wish to remark that Father Lindesmith did not want any funeral oration delivered on his remains. He himself prepared and printed a little pamphlet to be distributed to each person attending his funeral. He gave it for a title "The Enemies of our Salvation." It consists of Scriptural quotations, together with his own remarks and interpretations. Thus the Venerable Father continued, even after death, to speak to the living. We beg of all our friends to remember him in their prayers. As long as the Museum exists his generosity will be remembered and his name held in veneration.

R. BUTIN, S. M., Curator.

THE CATHOLIC UNIVERSITY BULLETIN

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NO. 6

APOSTOLIC LETTER OF PIUS XI
THE PAPAL MESSAGE TO THE AMERICAN HIERARCHY
STUDENT PATRIOTISM: ITS GREAT LESSON
WELCOME TO CATHOLIC HOSPITAL ASSOCIATION
NATIONAL SHRINE CRYPT BEGUN
IN BEHALF OF THE UNIVERSITY

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APOSTOLIC LETTER OF POPE PIUS XI

To Our Beloved Sons William Cardinal O'Connell of the Title of St. Clement, Archbishop of Boston, and Dennis Cardinal Dougherty of the Title of Sts. Nereus and Achilles, Archbishop of Philadelphia, and to Our Venerable Brothers the Archbishops and Bishops of the United States of North America.

Pius XI, Pope

Beloved Sons and Venerable Brothers,

Greeting and Apostolic Blessing.

Knowing full well how much can be done by Catholic Institutions for the right formation of heart and mind, We, at the beginning of our Pontificate, cannot but turn our whole thought and care upon those noble seats of learning which, like your University, have been established in order to train up teachers of truth and to spread more abundantly throughout the world the light of knowledge and of Christian wisdom.

Accordingly, since We have ever loved that great work from the time it was founded, at the instance of the American bishops, by Our Predecessor of happy memory, Leo XIII, so also We have not failed, as occasion offered, to praise the zeal of those who strove by all manner of means to further it, in the firm conviction that the Church in America would derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science.

REASONS FOR FOUNDATION OF THE CATHOLIC UNIVERSITY
OF AMERICA

Now, among other reasons for founding the University which the Bishops presented in their letter to the Holy See after the Third Plenary Council of Baltimore, was "that condition of mind which can be protected against wide-spreading error and strengthened in faith by the deeper investigation of truth both revealed and natural on the part of the faithful and especially on the part of the clergy." Weighty as they then were, these reasons are of even greater weight at this time when all are striving to the best of their power for the restoration of order in human society. For it is plain that no such reconstruction will come about unless youth be rightly educated. Nor is any and

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

every sort of education fitted for the attainment of the desired end, but only that in which instruction is based on religion and virtue as its sure foundation and which the Church unceasingly has commended in every possible way.

But it is essential that youth when they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the great Mother of God who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because "godliness is profitable to all things" and "knowledge without piety puffeth up." For this reason We, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

THREE IMPORTANT AIMS

Therefore, Venerable Brothers, recalling your minds to that object which your predecessors had in view when they founded the University, We desire that you take measures toward realizing that same object in accordance with the directions given in the Apostolic Letter "*Magni Nobis gaudii*" whereby Leo XIII brought the University into existence.

So doing you will easily accomplish these three things:

1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church and will be able to explain and uphold the Catholic faith.

2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.

3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system.

ONE FULLY EQUIPPED UNIVERSITY

We fully understand of course that in your country with its vast extent, there is room for more than one university. However, new undertakings of this sort would be ill-advised if they should remain incomplete or if their faculties should lack in number or fail to increase. Better one university completely organized and equipped than many of stunted growth.

Such surely was the thought of the American Bishops when they petitioned the Holy See not to approve the foundation of other universities or to favor any such plan until the Episcopate should have manifested its will in this regard. Complying with this request, the Congregation of Propaganda by its rescript of March 23, 1889, which further explained the ordinance of Leo XIII in his Apostolic Letter "*Magni Nobis gaudii*", forbade the establishment of other universities or institutions of like character, until all the usual Faculties should have been organized in the Catholic University at Washington.

This indeed was a timely and prudent prohibition, especially when one considers that today there are so many other common needs of the most pressing kind, which make demands upon the charity and generosity of the faithful. Further to be considered is this: the University at Washington, by preparing teachers for the universities of the future, will serve for all of them, as a splendid example and an efficacious bond of unity, if through the effort of all loyal Catholics, under the guidance of the American Bishops, it be fully and perfectly developed.

THE UNIVERSITY BELONGS TO ALL

It must be remembered that, as Leo XIII in his wise Constitutions declares, the whole thought and concern of the entire American Episcopate is to be centered on the University. If, as must needs be, a small group of bishops is charged with its government and administration, nevertheless all should have at heart its development since it was established for the benefit of all the dioceses of America.

A DEFINITE PLAN TO BE SUBMITTED TO HOLY SEE

To do this thing, it is absolutely necessary that you, Venerable Brothers, take counsel among yourselves and present through our Sacred

Congregation, which has charge of universities, a fixed and definite plan or program whereby you will more fully obtain the useful results which are expected of your Institution. This plan which you will surely submit to Us as soon as possible for Our approval, will produce, We are confident, the desired fruits by providing ways and means both to establish new Faculties and more quickly to collect and administer the funds that are needed. For We have no doubt that your clergy and people who have given such splendid proof of their generosity toward every kind of good work, will eagerly follow the example of their Pastors and, as usual, contribute willingly and liberally, to the support of their University, the most useful of their many works.

And now, Venerable Brothers, feeling sure that you will continue your active interest in the American College in Rome which offers so many advantages for the training of your clergy, knowing moreover your steadfast loyalty toward the Vicar of Jesus Christ and your earnest devotion to the welfare of souls, We confidently hope that, under God's favor, this Letter will prove effectual by so reinforcing your common endeavor that devotion to the cause of Catholic education may day by day increase among you. You will thus afford Us great assistance for the administration of the Apostolic office which the Providence of God in His inscrutable design, has entrusted to Us; and you will have great joy in the consciousness of duty fulfilled while you so zealously strive to extend the kingdom of the Lord Jesus on earth.

Gladdened by this hope, We implore for you the choicest blessings and as a token of heavenly gifts and a proof of Our special good will, We from the fullness of Our heart bestow upon you, Venerable Brothers and upon the whole flock entrusted to each of you, Our Apostolic Benediction.

Given at St. Peter's, Rome on the Twenty-fifth of April MCMXXII, in the first year of Our Pontificate.

Pius, XI, Pope.

THE PAPAL MESSAGE TO THE AMERICAN HIERARCHY

The Holy Father's keen and benign interest in all matters that concern the welfare of the American Church is strikingly and pointedly illustrated by his recent message to the hierarchy of this country, in

which he deals with issues that are of vital importance and of the utmost consequence for the steady and continuous advancement of ecclesiastical learning, the harmonious development of religious education and the general progress of the Church in this country.

It is evident from the context of the letter that the Sovereign Pontiff makes his inferences from the most accurate and reliable information, which extends even to minor details; and that he bases his paternal counsels upon a vast and well-interpreted experience that has come to him in the course of an eventful and successful career. The American Church is grateful for this signal favor, and will be glad to put into execution the advice given by the Vicar of Christ and happy to benefit by his wisdom and foresight.

The letter, couched in a language that bespeaks anxious solicitude and tender care, stresses in particular three points that are eminently worthy of the undivided attention of the Hierarchy, the clergy and the Catholic laity of the United States. These points bear in a comprehensive way on various phases of the educational problem that confronts the American Church, and upon the happy solution of which will depend to a large extent the future of the Catholic religion.

1) Following in the footsteps of his illustrious and beloved predecessors of holy memory, Pius XI pleads for the Catholic University in Washington and asks for it the wholehearted and generous support of all the Catholics in the United States without exception. By this time the University has proved its great usefulness and has merited the full confidence of American Catholics. It is indispensable for the intellectual life of the American Church; any lack of support would seriously cripple our higher education; for, from this youthful and vigorous centre of learning, movements have proceeded which have lifted Catholic culture to a higher plane throughout the length and the breadth of the whole country. An institution that is so intimately bound up with the best interests of religion cannot be indifferent to any American Catholic who is not utterly without the broader zeal and the larger vision. In this respect, the Pope's letter only echoes the sentiments of American Catholics, and his plea for more generous and intelligent support will not fall on deaf ears.

2) No one will be surprised that the Holy Father solemnly approves of the beautiful National Shrine about to be erected in honor of Our

Blessed Lady, patroness of the Church in the United States, in connection with the University; for this plan already possessed the endorsement of his immediate predecessors. The idea in itself is so charming that it will readily appeal to everybody. It symbolizes the union of piety and learning. Nothing is more important than that these two should never be divorced. Either one of them, if separated from the other, becomes a source of danger. That this shrine of piety should be dedicated to the Mother of God does not require much explanation; we only need to refer to the glorious title of Seat of Wisdom that has been bestowed on her. In the shadow of this shrine learning will flourish and under the patronage of the Immaculate Queen of Heaven the University will prosper and successfully brave all attacks from whatever side they may come. It is the best augury of final triumph that the University has made it a point to foster piety as well as learning and to body forth its uncompromising stand in this matter by its project to rear a shrine that will speak more eloquently than words. The great National Shrine will have an added significance as an outward expression of the unity of American Catholics. It will be the result of the concerted efforts of the whole American Church; and therefore, it will proclaim unequivocally that, where the honor of religion is concerned, American Catholics are one and undivided. Future generations will admire it as a monument of devotion to the highest ideals and will draw from it the inspiration to carry on the noble traditions of the past.

3) The Holy Father is anxious to see the University at Washington grow rapidly and steadily to its full stature. All American Catholics share this wish. They have watched with delight its uninterrupted growth; they have seen it assume vaster dimensions and nobler proportions. They fondly endeavor to visualize it in all its splendor, both material and spiritual, when it shall have arrived at its full development and when it will be the pride and boast of the American Church. This day is not far off, provided no unforeseen impediment arises; for the growth of the Washington University up to this date has been unparalleled. It would be deplorable if anything should interfere with this magnificent progress. Consequently, the Supreme Pontiff deprecates any attempt at this juncture to set up any rival institution which would detract from the support that ought to go to the Catholic University until it has reached its full development and complete maturity. This is the course of wisdom; indeed, it is nothing more than a benign accession to the importuning of the Holy See by the American Bishops themselves when they established the Catholic University. A scattering of efforts has frequently proved detrimental to noble enterprises and done incalculable harm. At present the Catholic University should be the one great

concern of American Catholics. Let them finish this grand and glorious work, and then they may profitably address themselves to other tasks.

The American Church receives with filial gratitude the paternal message of the Holy Father. It recognizes the profound wisdom that has inspired every word of this kindly letter and appreciates deeply the love that has prompted every line. The effect of the letter is not doubtful. All Catholics will be aligned in support of an object that is so dear to the Holy See and that has elicited from the Sovereign Pontiff, Christ's vicar on earth, such encouraging and inspiring words.

Catholic Standard and Times, Philadelphia, July 1, 1922.

IN BEHALF OF THE UNIVERSITY

Pope Pius XI has spoken a strong and a striking word for the Catholic University of America. The letter which he has addressed to the Bishops of the United States may have been provoked and called for by circumstances which may be rather surmised than definitely chronicled, but it is nevertheless a mandatory and specific document. It indicates clearly and emphatically that its author looks for results and that he is going to look minutely and continuously.

The Catholic University is the peculiar offspring of the zeal of the American hierarchy. They are committed to it. Its founders of the generation of bishops that have passed on to their reward made it their special and most particular charge, and they have committed it as such to the generation of prelates who have entered into their inheritance with all its blessings and all its obligations. They are held by all that is just and honorable and now by pontifical command to carry on the great work begun by their predecessors. Any failure, small or great, partial or entire, will be chargeable to the Bishops and to the Bishops alone. They founded the University, and, by charter they are to rule it. It is theirs to sustain and to support.

Whatever the history of the institution from the beginning to the present day, it is the reigning Pontiff's desire and command that the work be carried on now and from henceforth with zeal and spirit, and that it be carried on by a unanimous and enthusiastic hierarchy, until the Catholic University of America be not a Catholic University of America in name only, but in name and in fact. Other great Catholic institutions of learning there must be, and there will be in this vast and prosperous country; but the Catholic University of America, the Pope being Patron and Protector, must be established in prominence and pride of place, and set on the high and sure road to progress and to the success which was proclaimed at its foundation, and which the importance of the work, the resources of the Catholic Church of the United States and the Pontifical favor demand.

Catholic Transcript, Hartford, July 6, 1922.

STUDENT PATRIOTISM: ITS GREAT LESSON

Discourse of Major General Tasker H. Bliss, Governor of the National Soldiers Home, Washington, D. C., on the Occasion of the Unveiling of the Memorial Tablet, Wednesday June 14, 1922, in Honor of the Catholic University Students who fell in the Great War of 1914-1918.

The Rt. Rev. Rector has asked me to speak a very few words on this occasion of the dedication of your Memorial Tablet, erected in honor of those undergraduates of the University who died in the service of their country during the Great War.

The real dedication is with bowed heads and in reverent silence; and it is very difficult for uttered words not to jar upon the harmony of that spirit.

You have symbolized the ceremony of dedication by the offering of a wreath. In doing this, you have followed a custom older than the memory of man and which had its origin in the primal instincts of the human heart.

You remember that the ancients had two forms of altars,—one, the altar of sacrifices, the other, the altar of offerings. It came to be the custom, in increasing degree, for the State to erect altars of this latter form in honor of eminent men who had deserved well of their country by the devotion of their lives to its service.

This Commemorative Altar,—as they called it,—came in time to be erected, as a common custom, by private persons in memory of loved relatives and friends. You will see the survival of this custom, through Pagan and Christian times, to this day in the altar tombs of our churches and cemeteries.

Out of the same spirit, and to serve the same purpose, came the Commemorative Tablet.

Now, upon these commemorative altars, and before these tablets, no sacrifice of blood was made, but only offerings of sweet flowers and the kindly fruits of the earth;—not sacrifices to appease the wrath of a dread and offended deity, but offerings of gratitude to some beneficent, personified force of nature, or in loving memory of some one whom we knew and who had served us well.

And so now, to keep alive the memory of the young men whose names are inscribed upon this tablet, and who offered their lives to their country on that other altar of bloody sacrifice, you, in each succeeding year, will do again what you have done today, and before this tablet, as upon a commemorative altar, will lay the fair fruits of the cultivated fields of your hearts and souls—annual wreaths of the flowers of memory and hope and love.

You knew these men well. I have no conscious knowledge that I ever looked upon their faces. Yet I like to think that perhaps I did. Perhaps I saw them, and all unconsciously exchanged a friendly salute with them, in some one of these countless columns of American troops that for a time thronged every road in France leading from the seaports toward the enemy.

If so, it was at these very men named here that I saw the bent-backed plowman pause in his furrow to gaze; it was at them that his palefaced wife stood in the door of her cottage to gaze, with her little child—all that war had left her—clinging to her gown. It was at them that all who saw, gazed with staring, startled eyes, with a gripping at the muscles of the heart and a swift intake of the breath; at this glorious manhood come to redeem a nation from despair; glorious in the purple light of youth, clear-eyed, grave-eyed, stalwart, marching with swinging stride, and singing as they went, to suffering and death.

And so they went on, up the long slope and over the crest and down into the valley beyond,—where they and so many others died.

And now,—they are but a memory, and you commemorate it by this tablet.

But, gentlemen of the University, will you commemorate it in no other way? Yes, I am sure you will. That tablet teaches, the dead lips of those whose names are writ thereon teach, too many lessons and too clearly—most of all the lesson of the nobility of sacrifice—for you to ignore or forget. You, too, will have your opportunity for service and sacrifice; you, too, will have your steadfastness of purpose tested, as these men had; your love of right and righteousness, your determination to play the man and not the slacker in the great fight that is coming for you.

These dead men had no monopoly of glory. You too are drafted for a great War,—the Great Recruiting Sergeant has already tapped you on

the shoulder,—the everlasting war of right against wrong, of righteousness against sin. You are now in the training camp. Soon you will be pronounced fit for service—over-seas or elsewhere—and then you, too, will go marching away to play your part in the great unfinished war, to redeem not a nation but a world from despair.

Then you, like these men, will have an opportunity for citations, for mention in orders, for decorations, and at the end of it all,—a Tablet. For, mark this well; you may not yet know what your path of duty is, but when you have found it and have followed it to the end, it will bring you to this Tablet. Perhaps not like this one, of stone or bronze, nor one carved and graved by the hand of man; but, whatever it is it will be there waiting for you. And I think that if you look toward it now, with clear vision, you can see above it, in the radiant glory that emanates from it, as I like to think we can see it, in a glory above this Tablet, that Sacred Symbol of the reward that awaits those who have run the course well, who have fought the fight well, and who, like these men, have been faithful unto death.

WELCOME TO CATHOLIC HOSPITAL ASSOCIATION

Address of Welcome, by Bishop Shahan, at the Opening of the Seventh Annual Meeting of the Catholic Hospital Association, Catholic University of America, Washington, D. C., June 20, 1922.

Most Reverend President, Members of the Catholic Hospital Association:

In the name of one of the younger universities of the world, I extend a cordial welcome to the representatives here assembled of the oldest university of the world, that university of human suffering whose knowledge, skill, experience, and works are coeval with mankind, and to whose needs and demands, from one age to another, human progress is so variously indebted. You have much in common with all associations for the relief and extinction of physical ills, but you differ from purely secular associations by the interests of religion which your name asserts and promotes. I may, therefore, rightly welcome you in the name of the Catholic Church, under whose aegis you have arisen, with whose good-will and protection you have grown so rapidly, and whose spiritual welfare you seek amid all the countless works of corporal charity

and helpful science which you are forever and everywhere creating and advancing.

There may be no Catholic chemistry or physics, but there is surely a Catholic pathology, the long story of the practical interest of the Catholic Church in the physical sufferings, not alone of her own children, but of all mankind. In the midst of the great pestilence of Carthage St. Cyprian could invite the Mediterranean world to admire the common devotion of Christian men and women to all the victims, without distinction of creed. Long before the mighty Empire of Rome collapsed, the first great Catholic hospitals were established within its borders, East and West. A glorious new institution, of universal human value, was created by the Catholic religion, and perpetuated by the love and the sacrifices of the Catholic clergy and people. Nothing like it had ever been seen before in the world, and it was the envy of dying paganism, sensible that in itself it possessed no such response of life or promise for the future. The mediaeval hospitals of Constantinople and Rome were born in that day, and also the mental temper to which we owe the respect for and the transmission of the writings of Galen, and the not contemptible medical skill of the ancients, on which physicians managed to live through long centuries of political confusion, social crudeness and economic and industrial infancy.

In the West racial charity was superimposed upon the general Christian virtue, and to the Irish monks we owe the creation from the seventh to the tenth century of the "*Hospitia Scotorum*," those humble Alpine refuges in which they took in their frozen, exhausted and crippled brethren on their way to Rome. Soon monasteries and abbeys throughout Europe imitated these humble but beneficent shelters, and gradually from them seems to have arisen the hospital system of the middle ages, rich beyond belief in its own way, those hundreds of small hospitals found in tiny hamlets and in lonesome settlements, at the gate of every monastic house, or the guild-house, or near the parish church, or connected with the annual fairs or public meetings.

More wonderful still was the continuous supply of devoted nurses, men and women who, inspired by religious motives, everywhere offered themselves for hospital service; wonderful, too, was the popular generosity in providing for hospitals, beds, food, service, and such equipment as the age could furnish. With the Crusaders came the need of hospi-

tals in the wake of the great armies, the long sieges, and the climatic changes. Eastern disease, like the leprosy, created new demands all over Europe, and in the new freedom of travel by land and sea medical science found the best occasions for growth and esteem. Medical schools, like Salerno in Italy, arose and flourished, and Jewish and Arabic skill became known in the Christian world, often by means of papal favor and encouragement. The great Roman hospital of Santo Spirito, destroyed only recently by fire, was the creation of the popes, who for a thousand years favored it in many ways as they did many other great hospitals of Italy, at Bologna, Milan, Padua and elsewhere. The monastery or convent held everywhere the apothecary's or druggist's shop, and often also offered the only available medical help for the poor, for travelers, pilgrims, and the afflicted generally, not to speak of remote and inaccessible places.

Whence arose such a universal devotion to the sick and afflicted? Its chief motive was then, and is yet, a deeply religious one, an irresistible sympathy with all suffering men and women in their quality of members of the mystic body of Christ. The shadow of Calvary fell continuously over land and sea, over young and old, over rich and poor, and from the side of the Saviour poured always the redeeming blood in which was washed clean the Christian soul. Its temple, the human body, was destined to eternal union with this redeemed soul, and no true Christian could be indifferent to its welfare. In every Christian land, men and women heard daily and heeded those sublime words of the Gospel, "I was sick and you visited me. . . Lord when did we see thee sick and come to thee? . . . Amen, I say to you, as long as you did it to one of these my least brethren, you did it unto me." (Math. XXV. 36-40.) This is the true root of all the corporal works of mercy, and in particular of the devotion to the sick and ailing, from the Roman martyr broken on the rack down to the cancer patient and the incurable tubercular.

In the last four hundred years over one hundred Catholic religious associations of women have been founded for the care of the sick, and it is to these associations, nearly all yet active, that we owe in no small measure the great progress in the care of the sick. The Spaniards founded many hospitals for the Indians, and created brotherhoods for

their service. Cortez himself founded the first hospital in the New World, the Immaculate Conception Hospital in Mexico, and it is still in existence. The Hotel Dieu at Quebec and the Hotel Dieu at Montreal were both founded about the middle of the seventeenth century. They are yet flourishing and are conducted by the communities which founded them.

Modern industrial and commercial conditions, beneficent discoveries in the way of hygiene, of antiseptic and anesthetic treatment, the mastery of contagion and infection, have contributed greatly to the growth of hospital accommodations and experience. It may be said that specialized skill and organized efficiency have revolutionized the physical treatment of disease, and that to them the modern hospital owes its almost incredible advance over past material conditions.

But modern advantages, despite their number, timeliness and splendor, do not and cannot affect the inner life of the Catholic hospital. Whatever its size and influence, or the grade and volume of its public service, it is ever the "domus hospitalis," the guest-house of the Divine Sufferer, beneath whose roof all who resemble Him may claim admittance, and for their resemblance have their claim allowed. Here lie humbled and broken the elements of self and the world, pride and lust and self-will, and on these ruins may arise, by the grace of God, a new life, a life of the spirit freed from the shackles of sin. What volume could hold the wonderful spiritual annals of one hospital? Its peculiar religious apostolate can be fully known only to the Holy Spirit Who works there as in His own province, and performs the most astounding miracles of conversion. One day, four centuries ago, a lame soldier of Spain lay in a hospital, comforting his pain by reading the annals of Christian virtue, when suddenly his worldly life slipped from him, and from the soldier of an earthly king he became the soldier of the heavenly king, and the world-wide record of his great victories has not yet been closed.

But it is not alone the sick and the suffering for whom the hospital acts as the vestibule of a better and a higher life. It is an incomparable arena for those generous souls who conduct it, and for its service give up whatever is thought desirable in life. For them it is the school of every virtue and a sure way to that Imitation of Christ which is perfect holiness. Of St. John of God, the heavenly patron of all hospitals, we are told that no material flame could equal the flame of divine love

which consumed him in the service of the sick. Countless indeed, in every hospital, are the victories over self which every day records, and equally incalculable the approach in many hearts to the all-consuming love of the Crucified One for the souls which the Father had given Him. May your deliberations be productive of real progress in all the departments of your glorious science, as old as the Good Samaritan and as new as the last conflict with the real causes of disease; May they be conducted in the spirit of Him who from His unique seat of authority upon the Cross draws ever upward a sick and wretched world, of which St. Augustine says that its true fever is the vice which weakens its heart and the passion which darkens its vision. May Our Mother of Sorrows than whom no human ever sounded a deeper abyss of suffering, preside in your counsels, and by her intercession obtain for all the members of the Catholic Hospital Association an ever-growing sense of the peculiar sanctity of their work, a more secure grasp of its divine principles and spirit, and a closer reliance upon that Sacred Heart whose love and imitation can alone enable men and women to rise daily above their weak and vicious selves, and daily face the grim spectre which from the entire periphery of life watches, tireless and resolute, for the human prey that a divine love as regularly withdraws from it.

NATIONAL SHRINE CRYPT BEGUN MAY 31, 1922

The countless lovers of Our Blessed Mother will rejoice to know that the long-awaited work of the National Shrine of the Immaculate Conception at Washington has begun. On May 31, the Feast of Our Lady of the Sacred Heart, the construction of the Crypt or basement, was awarded by the Building Committee of the National Shrine to the Charles J. Cassidy Company of Washington, the lowest of ten bidders. The workmen and materials are rapidly being assembled.

The corner-stone was laid September 23, 1920, by Cardinal Gibbons, before an audience of ten thousand, and in the presence of Cardinal O'Connell, of the Apostolic Delegate, seventy bishops, and several hundred priests. The Archbishop of Philadelphia, now Cardinal Dougherty, gave Solemn Benediction on the occasion. The Ambassadors of Spain, France, Italy, England, and other countries were present, besides representatives of President Wilson, the Supreme Court, and the Army and Navy. Altogether, it was the greatest public honor ever paid in our

country to Mary Immaculate, and a good omen of the happy completion of her glorious monument.

It is hoped that the Crypt can be opened for worship in two years. It is about two hundred feet long, and occupies all the space beneath the sanctuary of the church. The transept measures one hundred and sixty feet. The height of the Crypt is nearly twenty-five feet. From these figures it can be seen that the Crypt in itself is a very large and impressive edifice. It will hold about eighteen hundred people, and will be none too large for the demands that will be made upon it.

The Crypt will have fifteen altar-chapels arranged in semi-circular groups of five each. The High Altar will bear the name of Our Lady of the Catacombs. With its pavement, walls, and vaulting, it will be the gift of the Marys of the New World, and when completed will be one of the loveliest tributes of the grateful American Catholic heart to the Mother of Our Redeemer, combining all that piety and art can suggest in honor of her who made famous the name of Mary through time and eternity.

The five chapels that close the apse will be dedicated to the Sacred Heart, Saint Joseph, Saint John the Evangelist, Saint Anne, and Saint Elizabeth, the dearest friends on earth of Our Blessed Mother. Of the two other groups of chapels, one will be in honor of Saint Agnes, Saint Agatha, Saint Cecilia, Saint Lucy, and Saint Anastasia, and the other in honor of Saint Margaret, Saint Barbara, Saint Catharine, Saint Dorothy, and Saints Perpetua and Felicitas. All of these holy women were martyrs of Christ, and most of them are commemorated daily in the Canon of the Mass. They will form like a perpetual guard of honor about the Queen of Martyrs.

The plans of the National Shrine of the Immaculate Conception are now complete, and if all the means were at hand, the noble edifice, one of the world's greatest churches, could go up at once, and our debt of honor to Mary Immaculate could be discharged by the generation which saw the beginning of her glorious monument by the stately Potomac.

Berkeley,

Cal.

EXCHANGE
NO. 26

THE CATHOLIC UNIVERSITY BULLETIN

V. XXVIII OCTOBER—DECEMBER, 1922

NO. 7

BISHOP CURLEY AND THE CATHOLIC UNIVERSITY
OF AMERICA

DONATION OF OLDEST CATHOLIC LIBRARY
DOCTOR HYVERNAT AND THE MORGAN COPTIC
MANUSCRIPTS

WASHINGTON, D. C.
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OUR CHANCELLOR'S APPEAL TO THE CATHOLIC HIER-
ARCHY AND CLERGY OF THE UNITED STATES IN
FAVOR OF THE UNIVERSITY

ARCHBISHOP'S RESIDENCE
408 NORTH CHARLES STREET
BALTIMORE, MD.

Right Reverend Dear Bishop:-

The near approach of the First Sunday in Advent, the date fixed by the Holy See for the annual Collection in favor of the Catholic University of America, impels me to address you with brotherly earnestness in favor of that great work. Four popes have strongly commended the University to the Catholic clergy and people as the proper and authorized centre and source of our Catholic educational system, and have asked for it the generous support of the faithful. It cannot be that their holy interest in our Catholic education is unjustified, or that their appeals will fall on deaf ears.

This very year Pius the Eleventh has summed up the whole mind of the Holy See in regard to the higher education of American Catholics, and in words of great weight and force asks for their University the most liberal support, calling it "the most useful of their many works". It is significant that the new Pope, himself one of the most famous of modern scholars, should make our University the subject of his first Apostolic Letter to American Catholics, and should therein exhaust the principal arguments for its generous support and immediate development.

Going to the heart of the question, he tells us that "the whole thought and concern of the entire American Episcopate is to be centered on the University," and that all should have at heart its development "since it was established for the benefit of all the dioceses of America."

A sense of the common good, of common responsibility and common duty, permeates this great pontifical document, than which no more definite utterance on Catholic higher education has come from the Chair of Peter. Three things, he says to all the Catholic bishops of the United States, will be accomplished by the cordial support and rapid development of the University.

"1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church, and will be able to explain and uphold the Catholic faith.

2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.

3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system."

Our Catholic University of America appeals to the Holy Father as the proper nursery or training school of Catholic teachers for our diocesan seminaries, religious novitiates, and Catholic colleges. Indeed, if all the choice young men who are destined to teach in our numerous institutions of learning, ecclesiastical and secular, were sent to the Catholic University for their proper formation, there would soon be realized in every diocese and in every religious order and community all the ardent hopes of the Holy Father. Finally, it is to our University, generously supported and fully developed, that the Holy Father looks for that higher degree of uniformity and system which modern conditions have made possible and for realizing which he considers our American genius especially well fitted.

Looking out upon the world from the high seat of the Vatican and rightly appreciating, as Vicar of Jesus Christ, "the deep causes of the world's restlessness and discontent," he tells us that the anxiously awaited return of good order to human society depends upon education. But not on any and every sort of education. The saving education he speaks of "is that in which instruction is based on religion and virtue as its sure foundation, and which the Church unceasingly has commended in every way." Speaking frankly, it is his judgement as it was that of Leo XIII, Pius X, and Benedict XV, that through the satisfactory growth and development of our Catholic University the American episcopate will accomplish this ideal of Catholic education, "will derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science," and whence they will one day issue "to spread more abundantly throughout the world the light of knowledge and of Christian wisdom."

The Catholic University is surely not unworthy of the eloquent advocacy to which the Holy See in this noble letter commits itself. It has served our common Catholic interests in a practical way by the creation and conduct of great works of education and charity that depend upon it for life and action. It has provided a superior training for hundreds of excellent priests in many dioceses, and has sent them home to teach in our seminaries and colleges, to conduct the

school systems in their dioceses, to organize diocesan charities, to sustain the Catholic press, to become apostles of social truth and action. From all parts our Catholic teaching sisterhoods frequent it in large numbers for the educational opportunities it offers. That most helpful work, the Catholic Encyclopedia, is deeply indebted to the University. It is no small tribute that twenty-five members of the American Catholic hierarchy have come from the University. Though young in years, it has sent out over a thousand lay graduates, lawyers, doctors, journalists, scientists, business men, often honored by their fellow-citizens with places of trust, and always loyal to principles of Catholic truth and honor.

Out of the donations of the faithful it has acquired a large academic estate in trust for future ages. It has shed honor on the Catholic Church at the National Capital by the number and splendor of its buildings, by its noble appearance, and by the manifold public service of its daily life. It welcomes yearly our Catholic people from every state and diocese and lends dignity and comfort to their meetings and conventions.

Its chief merit, however, is the rich and secure promise of future growth, the evidences of which are seen on all sides and are felt by every loyal Catholic heart.

Some growth of its annual revenue is immediately needed by the University. Its hundred professors, most of them Catholic laymen, with wives and families, have a right to some increase of their modest salaries. The expenses of heat and light, the upkeep of the beautiful grounds and buildings, the constant equipment of the laboratories and the library, call for heavy expenditure, of which the students can meet only a part. New buildings are demanded by the great growth of the last ten years. If every adult Catholic will make annually a generous offering to the University Collection, our immediate needs would be cared for, and our minds left free to plan efficiently that development of the University which the Holy Father suggests in his paternal letter to our American Catholic Bishops.

Indeed, it is to this Annual Collection, so cordially recommended by the Holy See and the American episcopate, that we owe in very large measure the actual development of the University. May Mary Immaculate, Seat of Wisdom, and Patroness of the University, as of the American Catholic Church, move the hearts of all our faithful people to rally strongly to the support of this great educational work, which does them so much honor at present, and is destined to honor and comfort them in a yet higher degree!

I beg of you then most respectfully, dear Bishop, to aid in every possible way the work of the University. Without that generous help it cannot make the progress that its mission demands. As Chancellor

I will be most grateful if you can see your way to send to your clergy and laity a word of encouragement on the occasion of the announcement of the annual Collection, so that this year's contributions may surpass in amount all former efforts.

October 24, 1922.

Cordially yours in Xto.,

✠ MICHAEL J. CURLEY

Archbishop of Baltimore.

ARCHBISHOP CURLEY'S APPEAL TO THE CLERGY AND
LAITY OF THE ARCHDIOCESE OF BALTIMORE
IN FAVOR OF THE UNIVERSITY

November 10, 1922.

To the Clergy and Laity of the Archdiocese of Baltimore.

On Sunday, November 26th, announcement will be made at all the masses in the Archdiocese of the Annual Collection for the Catholic University of America to be taken up on the first Sunday in Advent, December 3d.

A little more than thirty years ago the Catholic University was founded by the American Hierarchy with the approval and blessing of Leo XIII. It was brought into existence as the completion of our Catholic educational system, and was intended to be a great powerhouse of science—a source of inspiration and strength to every Catholic teacher in the nation. The Fathers of the last Council of Baltimore with a keen vision of the future needs of the Church in America realized that we should have a great Catholic centre of higher studies, where the traditions of the University-building Church would be continued, and which in a special manner could be looked on as representing in the field of scholarship the whole Hierarchy and the whole Catholic people of America.

Notwithstanding many trials, the University in comparatively few years has made wonderful progress, and stands today in the Capital City of the Republic a source of pride and power to all of us. The enemies of the Catholic Church are no longer attacking her teaching. They have left the field of definite dogma to us. They are now concentrating their engines of attack on our schools. They are attempting to deprive Catholic parents of all rights in the matter of the education of their children. They wish to secularize the training of youth to a point where Christ and His teaching will be eliminated from the minds and hearts of all future generations of American

citizens. We Catholics must be on the alert. There must be no apologizing for our principles. We must state them clearly and stand by them fearlessly. Our religion imposes on us the obligation of making our Faith an integral part of our children's education. To do this we have a right, and in exercising it we are rendering a profound service to America.

Our interest in the work of Catholic education must not be interpreted to mean an interest in grammar and high schools only. It must extend to Catholic centres of higher education. The life and work of our Catholic schools in this Archdiocese and in every diocese of the country are intimately connected with the Catholic University of America. Our schools will grow with its growth and gather strength with its strength. It is preparing our teachers in its summer schools and Sisters College. Text books of superior literary quality that give a permanent place to the God of Nations are coming to us from the pens of the University's professors. If the Catholic University should grow weak for want of support or lack of interest on the part of American Catholics, our Catholic schools everywhere will suffer as a result.

I cannot understand why our many wealthy American Catholics are not interested in the work of the University, and do not show appreciation of what the University means to the Church and America by endowing it richly, so that it might continue unhampered in its great mission for God and Country.

As Archbishop and Chancellor of the Catholic University, I am making a fervent appeal to those of our Archdiocese whom God has blessed with the goods of the world. Christ, Whose school of learning it is, is calling. If our wealthy Catholics really wish to invest their money where it will be productive of most good in the cause of God and America, then I direct them to the Catholic University, peculiarly the University of our twenty million Catholics. Their money will go into the sacred work of forming great Catholic leaders, men of Christian character, who will never place self above service, never sacrifice country to self, never attempt to extinguish the lights of heaven, nor exile God from this great land.

My appeal goes out to every Catholic in the Archdiocese. The University is theirs, too, because of its connection with and work for the parochial school. If we of this Archdiocese gave but ten cents per capita, our collection this year would amount to thirty thousand dollars. As a matter of fact, we do not contribute five cents per capita per annum to our University. It is our University just as it is the University of every diocese in the nation, yet we may be permitted to call it ours in a special sense. It is situated in the Archdiocese, and your Archbishop is the Chancellor or supreme director of

it. If every Catholic, rich and poor, in our community, ought to be interested in it, the Catholics of the Baltimore Archdiocese ought to show a very special concern in all that affects the welfare of the University.

To all then I appeal for generous donations this year. His Eminence loved it and gave abundant proof of that love. Let us cherish it. The welfare of the Catholic Church in America is inseparably connected with the strength of the University.

Thanking you most warmly for whatever you do for the University, and wishing you every blessing, I remain,

Yours faithfully in Xto,

✠ MICHAEL J. CURLEY

Archbishop of Baltimore.

THE HOLY SEE AND THE UNIVERSITY

AN APPEAL TO THE CATHOLICS OF AMERICA

*Discourse delivered by Archbishop Curley, Chancellor of the
Catholic University of America, on the Feast of the
Immaculate Conception, December 8, 1922.*

Right Reverend Bishop, Reverend Fathers, Dearly Beloved:

We gather once again to pay homage to Mary Immaculate, and to re-dedicate through her this Catholic centre of learning to the service of her Divine Son. Years ago Our Blessed Mother, under the title of her Immaculate Conception, was proclaimed the heavenly patroness of the Church in America. If today she is honored in every section of our land, it is meet that here particularly voices be raised in her praise, and grateful hearts give expression to their joy. Here the Catholic Church of America exists "in parvo"; here she stands as a citadel in the Nation's Capital to expound and defend the teaching that once fell from the lips of Immaculate Mary's Son. Here she answers in most effective manner the ago-old accusation, patently false to every student of history, that the Church of God is no friend of education.

While the teaching of Jesus Christ is proclaimed from every Catholic pulpit and in every Catholic school in America, the Catholic University occupies the unique position of official representative of the Church in this country, in the domain of higher studies and scientific research. It is the culmination and completion of our Catholic educational system, the best friend of our Republic, and today the only educational work that may be said to guarantee the perpetuity of our country by inculcating the need of religion and morality, which a century ago appealed to

George Washington as the only bulwarks of our then young nation's continued strength. Is it any wonder, then, that protagonists of materialism and rationalism, destructive forces in any national life, are wreaking their vengeance upon Christian education, and would fain obliterate from our American landscape our cross-crowned schools?

It is the same old warfare, taking now one and now another form. Important as may have been the function of the Catholic University in its relation to the Church in America during the past thirty-three years, today and for all time to come it assumes a new role, or rather its real purpose as planned by the Fathers of Baltimore's last Council, is now coming out in bold relief. It was conceived in the minds of men of great Christian vision and of broad patriotic views, of men who, looking into the future, saw the blighting forces of European rationalism, of false philosophies, of emphatic negation of fundamental Christian principles, sweep over-seas and invade churches, schools and homes of this land of ours, with results that today are becoming apparent, perhaps even to the casual observer. The Catholic University was founded to stand as a great break-water against the lashing waves of infidelity and cold religious indifference. It was to proclaim the existence of a personal God and our duties to Him, to a people confused by the intangible mouthings of teachers of Pantheism. It was placed here to preach Jesus Christ crucified to an age that has so minimized the divine dignity of the Son of God, that they have left Him but a pale Palestinian myth. It rears its stately pile in Washington to teach the essential need of respect for authority and law in any nation's life, to combat the growing spirit of disregard, if not contempt, for things intrinsically sacred. It is in a sense the Church's treasure house, in this country, of sacred science, of learning vivified and enlightened by the teaching of the God-Man, and as such it has a very evident connection with every Catholic college high school and grade school in this country.

When the Bishops of America thirty-three years ago, with a courage inspiring to us of this day, set themselves to realize their cherished ideal in a small and seemingly insignificant beginning, they turned instinctively to the Vicar of Christ, Leo XIII, to lay before him their plans, and to ask his blessing on their project. The first word that gave expression to the feelings of the Supreme Pontiff was the word "Joy". Burdened by his pontifical office, with responsibility for the welfare of God's Church everywhere, he rejoiced at the thought of the erection of a great national Catholic centre of Christian education. But for it he saw in vision go forth an army of officers and men whose training and formation would do much to steady a world rocked by the wild vagaries of pseudo-science and blatant unbelief. Seer-like, he saw the coming greatness of the then struggling Church in America, and realized better than any one in this country, the need of such a home of true learning, in order to give dignity and poise to the Church that for

sixteen centuries had specialized in the work of building schools, colleges and universities where religion and learning went hand in hand.

Its profound influence for good in our American life, its strengthening force on the growing Church, its inspirational effect on Catholic education in America, its becoming the Alma Mater of countless sons of strong Christian character and highly developed mentality, its shining as a very sun in the firmament of true learning, its preparing the future teachers of our Church's neophytes, all this the brilliant mind of the great Leo conjured up, and hence in his deep satisfaction he sent back to the waiting Prelates a cheering message of joyful approbation. Its right to life as a great ecclesiastical institution of learning came from him. Its constitution we owe to him. From that day thirty-three years ago this University became the University of the Catholic Church in America. It never had, even when it had but one building and four professors, any localized limits. It became the treasured possession of every Bishop and every diocese in America. With consolation do we recall in the troubled times of God's Church, the reassuring words of her divine Founder, "Behold I am with you all days". These words give us an assurance of the indefectibility of the Spouse of Christ. They constitute her a perpetuation of Himself down the long corridor of years. May we not look on the approbation of the Vice-gerent of Christ given to this University, and the promise of a continued interest on the part of himself and his successors in its welfare, as a guarantee of its growth, and adequate fulfillment of its sacred mission? There were times when the faith of its friends was tried, as there were days of gloom and well nigh despair in the life of the early Church. But faith and trust failed not, and today this University has more than justified its existence. "Dost thou seek a monument? Look about"! It stands, not as a finished but as a growing monument to the Church in America, and like the Church of Christ, it stands "surrounded with variety". It has attracted to itself the Church's efficient ornaments, her religious orders and congregations who come here as to a perennial source of Christian wisdom and erudition, and leave its sacred precincts to carry the University's message to every part of our own land, yea, to shores separated from ours by the wide expanse of Ocean.

The interest in this University evidenced by Leo XIII during the last fourteen years of his life, was continued by his sainted successors, Pius X and Benedict XV. What shall I say of our new Pontiff, Pius XI? On April 25th of this present year, there came to the members of the American Hierarchy, from the hand of our Holy Father, a Letter on the University. When the history of the University will be written, that Letter will be looked upon as one of the most precious documents in its possession. It breathes not only an interest in, but also a love for this seat of learning, as a place where the youth of America may be formed according to the Heart of Christ. If the reasons given for the foundation of the Catholic University were weighty in 1887, "they are,

says the Pontiff, of greater weight today''. Today men are striving to check the growth of chaos, and restore order. To do this men must be *rightly* educated, and this *right* education is alone that system of training that is founded on religion and virtue.

Pius XI is anxious to see arise on these grounds, contiguous to our halls of learning, a monumental church in honor of Mary Immaculate, Seat of Wisdom, in order that this University may thus symbolize its devotion to piety and learning. His love for our University does not stop with an expression of approval of its purpose and work thus far accomplished. His affection for it prompts him to plan for its growth and development. He, the Vicar of Christ, the Bishop of Bishops, the centre of our unity, our Father in all things of the soul, directs the Archbishops and Bishops of America to centre their whole thought and concern on this University, and to present to the Holy See in the near future a plan for its further development. He desires the establishment of New Faculties and the perfecting of those already existing, and to this end invites the Catholics of America to give generously of their means toward this noble and sacred work. What more do we need?

Here is a clarion call, one of divine imperiousness to all of us—Bishops, priests and twenty million Catholics of America—to build up this University in order that we may thus afford assistance to our beloved Pontiff in the administration of the Apostolic office which the Providence of God has entrusted to him. May these words of Pius XI sink into the minds and hearts of our American Catholics, and bring forth a loyalty to this University which will be synonymous with our loyalty to the Vicar of Christ! The affectionate sentiments of the Letter of April 25th were expressed to me in person by the same blessed Pontiff when he received me in audience on July 27th last. While he was deeply interested in all the affairs of the Church in this Archdiocese, I must say that he evidenced his keenest concern in the work, the influence and the future of the Catholic University of America. That future is large with hope. We cannot know failure in this work. Today more than ever we must be alert. The tactics of the sworn enemies of God's Church and work will but spur us on to greater efforts to defend, strengthen and advance the great work of Catholic education.

Our patriotic duty calls upon us to consecrate ourselves anew to the task of training generations in virtue and learning, if we are to save our country from ruin. Christ must be recognized in our national life, and His principles practiced, if tyranny is not to be permitted to de-throne social order. The Church of God in America needs the Catholic University, so does America.

If the voice of the Vicar of Christ raised in behalf of the suffering and hungry millions of war-torn Europe has called forth an enthusiastic and generous response from our American Catholics, why should

we not find a similar response to our Holy Father's appeal issued in emphatic form to the faithful of this country in favor of the Catholic University of America? No work can be more noble or more lasting than that of Catholic education, considered from the standpoint of good wrought for God and country. The wealth of non-Catholics flows daily into the great secular universities of our Country. The generosity of these men in the cause of education is little short of marvellous, and should be an inspiration and an impetus to us. To our Catholic people then I am appealing today, in the name of Christ's Vicar, in behalf of our national University which, notwithstanding its great progress, has many needs. Secularism is settling like a blight over our Nation. The remedy is Christian education. The Catholic University of America, working for God and Country, calls you to a partnership in its noble mission.

ARCHBISHOP CURLEY TRANSFERS HIS ARCHIEPISCOPAL LIBRARY TO THE UNIVERSITY

The famous library of the Archdiocese of Baltimore which has been housed in the Archiepiscopal residence for many decades, is being transferred to the Catholic University of America. The library is valued at \$60,000.

The library is to be replaced by a Cardinal Gibbons' Room, in which will be kept books and other treasures, including gifts from all parts of the world, which were owned by America's greatest churchman. In this Cardinal Gibbons' Room will be kept the chalice used by His Eminence at the Holy Sacrifice of the mass, manuscripts of the Cardinal's sermons, his diary, copies of books written by him and books written about him.

The rare gifts received by the Cardinal from several of the Popes, from members of the royalty of Europe, together with other gifts, including the simple, but affectionate, presents which came to him from the poorest of the poor, will be placed there. A painting of the Cardinal will have a place of honor in the room. A new floor will be put in the old library and other improvements made. It is Archbishop Curley's sincere wish that the memory of Cardinal Gibbons be kept green in the hearts of the people of the Archdiocese of Baltimore. He wants the Cardinal's memory to be an inspiration to thousands in years to come.

Among the books that are being transferred to the Catholic University are some of the rarest in this country. One of them, which is printed from wood type, was published in 1479, thirteen years before Columbus discovered America. A letter written by Pope Pius IX while that Pontiff was in prison, is contained in the collection of books and manuscripts. The following note was made by Cardinal Gibbons, then Bishop Gibbons, on the letter:

"This letter was received wrapped in a vile newspaper".

It is believed that the letter was forwarded in an Italian anti-Catholic paper of the Menace type in order to make sure that the letter reached America safely.

The Rev. Dr. Peter Guilday, professor of Church History at the Catholic University of America, who is supervising the transfer of the library, will write an article dealing with the books as soon as he has time to make a study of some of the more valuable works.

Archbishop Curley has transferred the library to the Catholic University for the purpose of facilitating the work of members of the faculty of the University, who are interested in studying and writing on various phases of the history of the Church. The professors of the University had to come to Baltimore frequently to study the various books. Such travelling caused great inconvenience and great loss of time. His Grace decided that as the Catholic University was the great centre of higher education in the United States it was fitting that the library be placed there. He felt that by such a transfer the library would remain in a particular way the property of the Archdiocese of Baltimore. The history of the Catholic hierarchy, from Carroll to Gibbons, is to be found in the books. The volumes are a literary gold mine.

When the new Gibbons' Room is dedicated, His Grace intends to invite all the people of the Archdiocese and all citizens of Maryland to visit it.

DR. HENRY HYVERNAT AND THE MORGAN COPTIC MANUSCRIPTS

Reverend Dr. Hyvernât, head of the department of Oriental Languages at the Catholic University of America, has recently returned from the Eternal City where for nearly two years he was engaged in supervising the preparation of the photographic edition of the Coptic manuscripts in the library of J. Pierpont Morgan. This magnificent edition, which consists of 57 volumes, marks an epoch in the annals of Coptic literature. The friends of the Catholic University will be glad to learn that the successful execution of this immense task is largely due to the expert knowledge and untiring energy of Dr. Hyvernât who, upon the request of the late J. Pierpont Morgan and with the approval and encouragement of the University authorities, assumed complete charge of the undertaking. The time seems opportune to give a brief account of that wonderful collection with which the University, through its distinguished representative, is so intimately associated.

The Coptic collection of the Morgan Library includes 53 manuscripts, 52 of which were discovered in the spring of 1910 on the site of the monastery of the Archangel Michael on the southern border of the

province of Fayum in a little village called Hamouli. A party of Arabs while digging in the ruins of the monastery for certain lime products which they use as fertilizer, came upon a large box filled with old parchment volumes. Aware of the value of their find they hastened to convert it into cash by selling the manuscripts in small lots to various Cairo antiquarians. One of these, however, realizing that the ancient volumes would gain in importance if kept together, bought out his colleagues and took the volumes to Paris hoping to dispose of them to a single buyer. As Dr. Hyvernat happened to be in the French capital at that time, the owner of the manuscripts desired to have his opinion on the nature and worth of his great treasure. A cursory examination convinced the illustrious orientalist that this was by far the largest and most remarkable group of Copto-Sahidic manuscripts ever found together. Here were over fifty parchment volumes of the same provenance, written in the Sahidic dialect of the Coptic tongue, some of them in their original bindings, and all of them as old as the ninth century. Dr. Hyvernat, during his travels on the continent, has personally inspected every Coptic manuscript in the great libraries of Europe, but now for the first time in his long scientific career he had before his eyes complete copies of the Sahidic version of some books of the Old and the New Testament, besides many liturgical and historical documents of which only small fragments were known to scholars. He gave the owner a brief statement as to the nature and contents of the manuscripts and they were offered for sale to J. Pierpont Morgan for his library. The generous American financier was quick to recognize their bearing on early Christian literature and, with full confidence in the expert opinion of Dr. Hyvernat, bought the entire collection, thus showing himself again a true patron of learning, for, had he not made the purchase, the precious volumes would have been put to auction and scattered throughout the world.

Having acquired the manuscripts Mr. Morgan discussed with his able librarian, Miss Belle da Costa Greene, and Dr. Hyvernat the best means of making them available for the learned public. As the volumes were more or less damaged, some of them to such a degree that they could not be handled without risk of injury to their contents, it was decided that they ought to be repaired and that the best place for this delicate task was the Vatican Library, which possesses a world renowned department or *atelier* devoted to the repairing of manuscripts. Dr. Hyvernat came to Rome to confer with Fr. Ehrle, the Prefect of the Vatican library, spoke to him of the manuscripts, and inquired if he would undertake their restoration. Fr. Ehrle answered that he could not act without the consent of the Librarian, Cardinal Rampolla, and of the Secretary of State, Cardinal Merry del Val, but assured him that if the manuscripts proved to be of real scientific interest, not only would no objection be raised but the opportunity to contribute to an undertaking of such importance would be considered a great honor. Upon learning of Fr.

Ehrle's answer Mr. Morgan asked Dr. Hyvernât to take the manuscripts to the Vatican Library for examination. When Fr. Ehrle saw the ancient volumes he immediately perceived their value and importance stating that it would be a pity if the Vatican Library could not take part in the work. All admired the great collection and the most enthusiastic of all was Monsignor Achille Ratti—now Pope Pius XI—the director of the famous Ambrosian Library in Milan who came to Rome occasionally to help Fr. Ehrle. Pope Pius X having given full consent and approval to the work Mr. Morgan was exceedingly gratified to know that the Holy See felt the same spirit of love for science and antiquity which had prompted him to buy the manuscripts. He was not satisfied with having purchased them for the sake of science; he also wished to defray the necessary expenses of restoring them and of publishing a photographic edition of a limited number of copies to be placed at the disposal of the foremost institutions of learning. The Vatican Library offered for the work of restoration and the preservation of the edition all its technical and scientific advantages without compensation beyond what was strictly necessary to cover actual costs. Mr. Pierpont Morgan asked the authorities of the Catholic University to allow Dr. Hyvernât to direct the restoring and editing of the manuscripts; the permission was granted willingly and with enthusiasm, the University being flattered by the opportunity to associate its name with an undertaking of such magnitude and importance.

The manuscripts were brought to the Vatican Library in July 1912 by Dr. Hyvernât, and were entrusted to Fr. Ehrle and his collaborator Monsignor Achille Ratti. The latter who, as director of the Ambrosian library in Milan, had also given particular care to the restoring of ancient volumes, followed with close attention every step taken in the repairing of the manuscripts of the Morgan collection and his interest increased when, having succeeded Fr. Ehrle as Prefect of the Library, he came to stay at the Vatican. The world war interrupted the work so auspiciously begun and in 1914 Dr. Hyvernât came back to the United States. He was not able to return to Rome till Nov. 1919 so that during his absence of five years the work was suspended and could not be resumed before the end of the year 1919. Nevertheless, in spite of many delays owing to the scarcity of material and labor prevailing in Europe, with God's help and the generous cooperation of all concerned, the restoration of the manuscripts was completed with the most gratifying results. An idea of the thoroughness with which it has been carried out may be gathered from the fact that the parchment leaves were repaired one by one and then bound again into volumes corresponding exactly to the original ones. Only the ancient covers were set apart as objects of artistic and archaeological interest. Never were ancient volumes more worthy of the care bestowed upon them by the experts of the Vatican Institute, for their importance is unique in many respects. First of all they form the largest and oldest collection of Sahidic manuscripts of one

provenance, being part of the library of the monastery of S. Michael the Archangel in the Fayum. The Edfu Collection, which stands next in rank, consists of but twenty-three manuscripts, twenty-two in the British Museum and one in the Pierpont Morgan collection (no. LIII of the Check List), and its oldest dated manuscript (960) is later by 46 years than the latest dated manuscript of the Morgan Collection (914). In the second place the Morgan Collection is especially important on account of its contents which have added a vast amount of new material to Coptic Literature.

There are ten Biblical manuscripts some of them containing the complete Sahidic version of books of which so far only fragments were known to us, for example: Leviticus, Numbers, Deuteronomy, I and II Kings, Isaia, the four Gospels of which Matthew, Mark and John are complete; two copies, one of which is perfect, of the fourteen epistles of S. Paul; and the seven Catholic epistles. Liturgy is represented by three complete volumes: Lections to be read on Feast Days and during the Synaxis throughout the year; the Book of the Holy Hermeniae (prayers and antiphons based on the Psalms), the Cries of the office of the Night or Matins and other chants for the canonical Hours, and Alphabetas or Acrostic Hymns for the various Feasts and Saints' Days; the Holy Antiphons of the Martyrs and Feasts. The other 40 manuscripts contain one hundred or more tracts pertaining to the Synaxary which corresponds to the Martyrology of the western churches; they have preserved to us homilies and discourses of some of the Greek and Egyptian Fathers on various subjects and a number of Acta Martyrum or Martyrdoms which throw considerable light on the early history of the Coptic Church. Most of these tracts either are altogether new or at least appear for the first time in their entirety.

It was to make this rich material more readily accessible to scholars that the photographic edition has been published. This edition has been limited to twelve copies. It contains 7248 full size photographs which form 56 volumes corresponding to the 52 above mentioned manuscripts in Mr. Morgan's possession and four others which escaped the antiquarian and were acquired by the Egyptian Museum at Cairo. A fifty-seventh volume contains the general indexes although each volume has its own table of contents.

Each volume of the edition bears as frontispiece the following Latin inscription:

Bybliothecae Pierpont Morgan—Codices Coptici—photographice expressi.

Membranas reficiendas curaverunt Praesides Bybliothecae Vaticanae aduentibus Summis Pontificibus Pio X, Benedicto XV, Pio XI.

Codices ordinavit, tabulas omnes photographicas membranis contulit, titulos adposuit, indices digessit Henricus Hyvernatus, S. Theologiae Doctor, in Universitate Catholica Americae litterarum orientalium Antecessor.

In English:

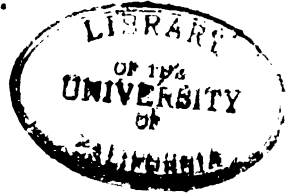
Coptic Manuscripts of the Library of Pierpont Morgan photographically reproduced.

The Prefects of the Vatican Library directed the restoring of the folios with the consent of the Supreme Pontiffs Pius X, Benedict XV. Pius XI.

Henry Hyvernatus, D. D., Professor of Oriental Languages at the Catholic University of America, collated the manuscripts, compared all the photographic plates with the folios, wrote the titles and compiled the indexes.

The first copy of this magnificent edition has been offered to the Holy Father. The second will be given to the Catholic University of America and the others will be distributed as gifts to the principal universities or libraries of the world. The formal presentation of the Papal copy was made to the Holy Father by Mr. Morgan in a private audience granted to him and Dr. Hyvernatus on October 26, 1922. Upon the artistic table in the private library of His Holiness was placed the first volume of the copy, the first volume only as the others have yet to be bound. The binding is in garnet red leather and linen cloth of the same color. The papal coat of arms, in gold, is printed on the outside front cover and there is another white silk cover the better to protect the volume. Pius XI greeted his visitors with extreme cordiality. The audience lasted half an hour and was as interesting as could be, one in which a generous patron of learning and an illustrious orientalist were face to face with a Pope who is also a scientist universally known and who, before his elevation to the Chair of Peter, had spent his life in literary and historical pursuits. After Pius XI had thanked Mr. Morgan for the gift of this unique edition with which the names of the Vatican Library and of the Pope would always be linked, His Holiness examined the volume in detail recalling circumstances of the restoration which he had witnessed while in charge of the Vatican Library and discussing many technical points about the methods of restoring and preserving manuscripts. At the conclusion of the audience he gave Mr. Morgan the gold medal of the first year of his Pontificate, and, to Dr. Hyvernatus two other medals, one gold and one silver, one for himself and the other for Miss Greene, who has shared with him the care and responsibility of this memorable undertaking.

EXCHANGE
AUG 4 1922.



THE CATHOLIC UNIVERSITY BULLETIN

VOL XXIX

JANUARY

NO. 1 - 9^c

NEW UNIVERSITY COLLEGES

MODEL SCHOOL: CATHOLIC SISTERS COLLEGE

PROGRESS OF NATIONAL SHRINE

ART DONATIONS

PORTRAIT OF BISHOP KEANE

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter January, 1915, at the post-office at Washington, D. C. under the Act of Congress of August 24, 1912.

HOUSE OF STUDIES: MISSIONARY SONS OF THE IMMACULATE HEART OF MARY

The Congregation of the Missionary Sons of the Immaculate Heart of Mary has opened a House of Studies on Monroe Street, Brookland, D.C. Two commodious adjoining houses have been purchased for this object.

This religious community is of Spanish origin, and has houses of study in San Francisco, Los Angeles, Monterey, Tucson and San Antonio, their mother house being in the latter place.

NEW COLLEGE OF MINOR CONVENTUALS (BLACK FRANCISCANS)

The completion of the building for the Order of Minor Conventuals, the latest religious order to affiliate itself with the Catholic University of America at Brookland, will add another unit to the buildings already erected in the immediate vicinity. This building, the thirty-first of our academic group, will be known as a House of Studies, and will be occupied exclusively by members of the Order of Minor Conventuals sent from different parts of the United States to study at the university. The site is at the intersection of Monroe street and Michigan Avenue.

The building of three stories will be Collegiate Gothic in design, constructed of brick and stone. The first floor will contain the chapel, parlors, refectory, lay brothers' room, pantries, kitchen and servants' rooms. Several storage and supply rooms will be in the basement. The second floor will include the library, bishop's, provincial's, superior priest's and guest rooms. The third floor will contain students' sleeping rooms, with a large community room. Baths will be on each floor. Complete systems of vapor heating, plumbing and electricity will be installed.

The foundation of the building will be of concrete, with that part above grade to water table of stone. All walls above will be of brick, faced with selected tapestry brick, laid in dark-colored mortar joint, with Indiana limestone trim, to harmonize with the surrounding structures. A featured entrance of stone will give practically the only evidence of ornament. The rear, or service portion, with plot in front, is to be planted. Concrete walks and drives will also be built.

The entire operation will cost about \$150,000. The architects are Ogden & Gander, of Albany, N.Y.. The Boyle-Robertson Construction Company of Washington is erecting the building.

The Order of Minor Conventuals is one of the three separate bodies forming with the Friars Minor and the Capuchins what is commonly called the First Order of St. Francis. The Friars Minor have a community established at the Franciscan Monastery in this city, and the Capuchins a house of study on the Harewood Road, opposite the Soldiers' Home. The mother house of the Minor Conventuals is located at Syracuse, N. Y., and there are over 300 members of the order in the United States. The habit of the Conventuals is black, whence they are sometimes called the "Black Franciscans."

MODEL SCHOOL: CATHOLIC SISTERS COLLEGE

St. Anthony's Parish School of Brookland will hereafter be used as a model school for the Catholic Sisters' College of the Catholic University, under the direction of our Department of Education. The curriculum will be based on the Catholic education series of the late Very Rev. Dr. Thomas Edward Shields, former Dean of the Catholic Sisters' College and editor of *The Catholic Educational Review*. The new school will be in a true sense of the word a memorial to Dr. Shields, to the carrying out of whose educational ideas it will be devoted.

The school has been placed under the direction of a teaching staff of six Dominican Sisters, from Newburg, N. Y. The staff will be maintained at the personal expense of Mrs. Justine Ward, and the parishioners of St. Anthony's will provide for the upkeep of the school.

The school promises to engage the attention of leading educators in every part of the United States, and to have an influence upon educational methods in many parts of the country, due to the high regard in which Dr. Shield's work was held. Washington educators declare that it is particularly fortunate that the result of his long observation and deep study of the fundamental needs and difficulties which hampered schools and teachers can now be given practical demonstration and placed at the disposal of educators throughout the land.

The ceremony of opening of the school was marked by a Solemn High Mass celebrated by the Rev. Dr. Patrick J. McCormick, Professor of Education at the Catholic University; with the Rev. Dr. Edward B. Jordan as deacon and the Rev. Dr. George W. Johnson, sub-deacon.

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION:
PROGRESS OF THE WORK

The construction of the large Crypt of the National Shrine of the Immaculate Conception at the Catholic University is going on rapidly. The concrete work of the foundations and the walls, twenty feet in height, with the granite encasement, is employing a large number of workmen, and already the great size of the Crypt is quite visible to all.

Many visitors frequent the work, especially on Sundays and holidays. It will soon rival as an attraction the building operations of the great Anglican Cathedral on the other side of the city. The concrete of the Crypt foundations, reinforced with steel rods, is in some places six feet thick. The foundations of the dome are particularly solid, and the conditions of the red clay soil, dry and hard, are most favorable, and quite satisfactory to the engineers. It is calculated that the clay strata are at this point about one hundred and thirty feet in depth.

In the past the foundations of the great government buildings in Washington have never caused concern for their solidity, owing to the peculiarly favorable conditions of the soil. Before beginning the Crypt, several narrow wells were sunk to a great depth, to insure the best possible observation of the qualities of the soil, and specimens have been

preserved in jars hermetically sealed, to be kept in the small museum that will preserve forever the many interesting objects that the construction of the National Shrine of the Immaculate Conception already is accumulating. These include plans, elevations, models, plaster casts, and the series of photographs showing the progress of the work since Cardinal Bonzano said the first Mass on the beautiful site, on the venerable altar that Archbishop Carroll used for his first Mass in his mother's home at Forest Glen, a few miles distant, across the Maryland border.

The pouring of the great concrete foundations of the Crypt is a very interesting sight, and never fails to attract a large number of University students, visitors to the National Capital, young ladies from Trinity College and the other Catholic educational houses of the city, not to speak of an occasional body of nuns from the neighboring Catholic Sisters' College.

The Crypt is calculated to hold about eighteen hundred persons. The main nave is two hundred feet in length, twenty-three feet in height, and the transept is one hundred and sixty feet in length. There will be fifteen chapels, corresponding to the fifteen chapels of the Holy Rosary in the great upper church. The High Altar of the Crypt is dedicated to Our Lady of the Catacombs, and is the gift of a great multitude of Marys in the United States and Canada, and in foreign countries.

GREAT MEDIAEVAL MANUSCRIPT RETURNED TO VATICAN LIBRARY

It is not often that a great mediaeval manuscript finds its way back from the New World to the Vatican Library.

But that is what happened this Christmastide, when Pope Pius XI received, through the Right Rev. Thomas J. Shahan, rector of the Catholic University, an illuminated choir book, that once belonged to the Church of Santa Sabina in Rome.

The book is made up of three hundred and twenty-three parchment leaves, or six hundred and forty-six pages, and for five hundred years served for the public recitation of the Breviary in open choir, particularly for the antiphons of the Psalms and the responses of the Scripture lessons. The book is seventeen inches long, twelve inches broad and five inches thick, and every page is studded with initials in vivid blues and reds, with most delicate scroll work along the edges of many pages.

The colors of the book are so fast that they seem to have been laid in quite recently, despite the fact that the manuscript is believed to be of the fourteenth century. Each initial is executed with a curious perfection of finish that suggests the hands of mediaeval nuns, to whom such work was often confided as peculiarly fitted to their sacred calling. There are nearly one hundred initials, as elegant and intricate of design as a Persian carpet, and marvels of color.

The initials are usually found at the beginning of the great feasts of the Calendar, such as Christmas and Easter, while favorite saints, like

St. Dominic and St. Ambrose, have exquisite minatures encased in the great initials with which their feasts begin.

The manuscript was the property of an American priest who considered that a religious book of such size and beauty could find no more appropriate home than the Vatican Library and, through Bishop Shahan desired to send it to Pius XI with sentiments of filial love and homage.

The book, it is said by scholars, will not be the least of the manuscript treasures of the wonderful repository in Rome. The binding of the manuscript, almost intact, save for the great clasps of hammered brass, is the original covering and has held the beautiful leaves with security for fully five hundred years. The pages themselves permit many curious and interesting observations as to the methods, the writing instruments and the difficulties of a mediaeval scribe of the highest class.

"Looking on an object of such exquisite beauty," said Bishop Shahan in inspecting the book, "and reflecting that it is only one of many thousand similar mediaeval books, who could have the heart to accuse of idleness, selfishness, moral grossness or ignorance, the men and women capable of executing a work of such refined perfection? Very few could even attempt such a work today."

According to Bishop Shahan it would probably take one person ten years to execute the book in perfect facsimile.

MADONNA AND CHILD: DONATION OF RARE OLD IVORY STATUETTE

Not the least of the recent acquisitions of the University Museum is an exquisite fifteenth century statuette of the Madonna and Child, done in delicately veined ivory. It is the gift of a generous donor who has already presented so many fine ivories of the fifteenth and sixteenth centuries that the university collection is now one of the largest in the United States. These ivories are both secular and religious in character and they offer much of interest to the student of the minor arts. One of the oldest, a religious triptych, bearing yet the traces of its original colored decoration, was a wedding gift to a young princess of Italy, and came from the collection of a Russian connoisseur who died some years ago in Florence.

NORTHERN KINGDOMS: VALUABLE ADDITIONS TO UNIVERSITY LIBRARY

Among the valuable works on the ecclesiastical history of Norway, Sweden and Denmark brought back last summer by the vice rector, Mgr. Dougherty, is the collection in fourteen volumes of the mediaeval Icelandic lives of saints, warriors, explorers, etc., done into Latin from the vernacular of the famous manuscripts yet preserved and highly treasured by these northern peoples. Other very rare and valuable collections, like the "*Scriptores Rerum Danicarum*," in nine folio volumes, present a wonderful picture of mediaeval life in the Danish Church and states, raids of vikings, conversions of kings and chiefs, building of churches, growth of civilization, the arts, centralized government, etc.

Monsignor Dougherty brought back about 100 volumes of this character, most of them difficult to obtain even in Copenhagen or Upsala. They are a very rich addition to the University library, already well equipped with medieval historical sources.

PORTRAIT OF BISHOP KEANE

The University gallery of paintings has been notably enriched by a large oil portrait of Bishop Keane, its first Rector (1889-1896), done by a Washington artist, Miss Agnes Knight Shea. Devoted friends of Bishop Keane have presented this excellent portrait too long lacking in the institution to which he devoted the best years of his life, and which he in all truth called into existence, and sustained in its arduous youth, besides collecting the major part of its original endowment, and constructing Caldwell Hall, McMahon Hall and Albert Hall. He ranks in the annals of the American Hierarchy as Archbishop Keane of Dubuque, but to the friends and well-wishers of Catholic higher education he will always be Bishop Keane, the saintly, eloquent, liberal and energetic prelate to whom Catholic higher education owes in great measure the appreciation and esteem in which it is now held among us, but which were not so strongly in evidence when the former Bishop of Richmond at the request of his brethren in the hierarchy, put his hand to the plow, and ran the first furrow straight and deep.

PORTRAIT OF CARDINAY XIMENEZ

A contemporary oil portrait of Cardinal Ximenez de Cisneros, chancellor of Castile, confessor to Queen Isabella and one of the most famous churchmen of the Middle Ages, is among recent gifts to the University.

The portrait, although four hundred years old, is perfectly preserved and is probably the only one of its kind in the New World.

Cardinal Ximenez had a particular interest in America during his life and was one of the first prelates to organize a band of missionaries for its evangelization. He drew up a code of instruction for the natives and used every effort to shield them from oppression and convert them to the Catholic faith. He took especially strong measures to repress slavery. He was not only a great church-man and statesman but a warrior, as proved by the fact that he himself took the field at the head of an army in 1509, and took the Moorish city of Oran by assault.

Cardinal Ximenez is particularly remembered for the foundation of the University of Alcalá in 1504 and for the publication of the first polyglot Bible, which was published in 1517 after the prelate had devoted fifteen years and a small fortune to its preparation. It had a great influence on subsequent Bible study.

So highly did Ferdinand and Isabella regard his services that he was appointed chancellor of Castile in 1495 and on the death of Ferdinand he was made regent of Spain, being responsible for the transfer of the seat of the kingdom from Guadaloupe to Madrid, a choice confirmed by subsequent rulers.

The portrait is the gift of the Rev. Dr. William F. McGinnis, of Brooklyn.

UNIVERSITY DISSERTATIONS

The Librarian recently sent to Archbishop Curley, Chancellor of the University, a complete set of the twenty printed dissertations presented last June by successful candidates for the doctor's degree. If printed as a collection they would make several large volumes. They deal with scientific, literary, historical philosophical and theological subjects and exhibit a pleasing evidence of the research work accomplished last year at the University. Up to date nearly 200 similar dissertations have been printed and a descriptive index of them soon will be forthcoming.

A. O. H. ESSAY CONTEST

Plans for an essay contest, open to all parochial and public schools of the United States and Canada, to be conducted under the auspices of the Ancient Order of Hibernians for the purpose of stimulating an interest in the study of Irish and American history have been announced by Professor Joseph Dunn, head of the department of Celtic languages and literature of the Catholic University.

There are three classes designated for the contest, open respectfully to college students, high school and academy students, and pupils of the seventh and eighth grades of grammar schools. Twelve cash prizes, ranging in value from \$200 down, will be given successful contestants in the competition, for which all manuscripts must be submitted not later than October 1, 1923.

The choice of two subjects is given the essayists in each class. In the college division the subjects indicated are: "Did Ireland gain or lose, or both, and how, by not becoming a part of the Roman Empire?" and "Ireland's Influence on American Affairs, and America's on Irish Affairs." The prizes for this class will be \$200, \$100, \$75 and \$50. The length of the essays for this class will be about 3,000 words.

In the high school and academy class the subjects will be: "The Relation of the American Colonies to England and that of Ireland, till the year 1800, compared," or "Why we should, and how we can best study Irish History." The prizes in this class will be \$100, \$75, \$50 and \$25, and the length of essays about 2,000 words.

In the grammar school class the subject will be: "What, in your opinion, was the greatest event in Irish History, and why?" or "My favorite Irish hero or heroine." The prizes will be \$50, \$25, \$15 and \$10 and the length of the Essays about 1,000 words.

According to the rules announced by Dr. Dunn, contestants must be pupils in a public, private or parochial school, academy and college in the United States or Canada, but need not be of Irish birth or descent. Essays in Class A and B must be type-written, and all essays must be sent to the State chairman of Irish History for the Ancient Order of

Hibernians in the state in which the school is located. Essays must be signed with assumed names and the assumed name with the real name of the writer must be sent to Professor Dunn at the Catholic University. The essays in each state will be examined by a competent committee selected by the state chairman and those selected as best in each class will be sent forward for examination by a committee of judges to be appointed by the national board.

AMERICAN CATHOLIC ARCHIVES

Three projects that promise to have an important bearing upon Catholic historical endeavor in the United States, and throughout the world, have been announced by the American Catholic Historical Association.

They include the preparation of a universal bibliography of Catholic Church history in all languages, a complete study of the present status of Catholic archives in the United States, and the compilation of a list of subjects of books most needed by American scholars on historical church subjects.

No general bibliography of church history exists in the world today, and the necessity of such a bibliography was so impressed upon the scholars who gathered at the recent convention in St. Louis, that Rev. Francis Betten, S.J., of St. Ignatius' University, Cleveland was selected to head a committee which will begin preparations for such a work this year. He will have the aid of members of the Association in the United States, and the Vatican Library and other great centers of Catholic learning throughout the world will be called upon to assist in the compilation.

The importance of the study of Catholic archives in the United States has been made manifest by the fact that scholars during the past few years have found that immense treasures of Catholic history have been lost because no adequate provision was made to safeguard them. During the Civil War valuable records of the New Orleans diocese were destroyed because kept in unsafe places. One of the oldest dioceses of the United States suffered the loss of invaluable records due to the fact that the only storehouse available was an old attic.

It is expected that some plan by which one or several central archival depots will be established will be introduced as a result of the investigations, which will be conducted by the association under the direction of a committee headed by the Rev. Dr. Paul Foik of Notre Dame University. A catalogue of the resources of the archival center or centers will be included in the plan.

The work of compiling the list of subjects for Catholic historical research and the suggestion of topics for new works and the encouragement of competent historical writers to assume their preparation, will be carried out by a committee of which the Rev. Dr. Peter Guilday of the Catholic University, Secretary of the Association, is the chairman.

Calif. University Library.

Exchange Dept.

Berkeley, California.

EXCHANGE
APR 25 1923

THE

CATHOLIC UNIVERSITY BULLETIN

Vol. XXIX

FEBRUARY, 1923

No. 2

UNIVERSITY MUSEUM REPORT

WRITINGS OF PROFESSORS

EDUCATION AND CHARITY: VALUABLE REPORTS

WASHINGTON, D. C

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter January, 1915, at the post-office at
Washington, D. C. under the Act of Congress of August 24, 1912.

UNIVERSITY MUSEUM REPORT

During the past year, May 1 1922 to February 13 1923, the Museum has received several gifts which we are glad to acknowledge with sentiments of genuine gratitude. For similar lists in past years, see BULLETIN of April 1917, March 1918, February 1919, May 1920, May 1921, and May 1922.

RIGHT. REV. T. J. SHAHAN, *Rector*: Medal commemorating the seventh centennial of the University of Padua, 1222 - 1922; tercentenary medal of the canonization of St. Theresa, 1622; one silver oil stock; various autographs of Church dignitaries and of prominent laymen; copy of the National Intelligencer, Nov. 25, 1845.

RIGHT REV. MGR. A. T. CONNOLLY: Our generous benefactor has added the following valuable objects to his collection: Two beautifully carved ivory triptychs, one representing Mary, Queen of Scots, and the other a scene of the Crucifixion; two incunabula, viz. Jacobus De Voragine, *Sermons*, 1484 and J. Consobrini, *De Iustitia Commutativa*, Paris, 1483; autograph letter of O'Brien Murrough, First Earl of Inchiquin, to "my noble friend Sir William Ogle and Sir Harde Walter, either of them" with typewritten transcription.

RIGHT REV. MGR. F. BERNARDINI: Medal struck by Cardinal Gasparri, *Sede Vacante*; medal struck by Prince Luigi Chigi, marshal of the Conclave which elected Pope Pius XI, Feb. 6, 1922; first medal of the Pontificate of Pope Pius XI, commemorating the tercentenary of the Foundation of the Congregation de Propaganda Fide; autograph letter of the scholarly Cardinal Angelo Mai; two volumes, viz. *Monumental Dalmatia* and *San Francesco d'Assisi*.

PROF. H. HYVERNAT: Photographs of reconstructions of various places in Ancient Rome; books and pamphlets; souvenirs of the Procession of the Blessed Sacrament during the Eucharistic Congress held in Rome in 1922; among these souvenirs are prayers dropped from aeroplanes during the procession; cards of admission to the Pontifical apartments, *Sede Vacante*; photographs of a painting of St. Francis of Assisi by Spagnoletto, the original being in the possession of Father Perini, O.S.A., Rome; collection of French and Belgian paper currency (39 specimens); collection of various coins and tokens (44 specimens). Prof. Hyvernats has also given a very interesting collection of photographs of Pope Pius XI. As soon as to news of the election of Cardinal Ratti to the Pontifical Chair was announced, photographers began to issue photographs of the new Pontiff in his Pontifical robes before any of them had had any opportunity to take a real photograph of the Pope. This was obtained by setting the head of Cardinal Ratti which they had, on the body of some preceding Pope. Thus Vereschi of Milan used the head of Cardinal Ratti from a photograph taken at San Callisto, June 1921, when the Cardinal received the Red Hat and combined it with the body of Benedict XV with summer mozetta; on noticing that the summer mozetta would

betray the fraud—the new Pontiff having been elected Feb. 6,—because it was inappropriate to the season, the photographer issued another photograph with a winter mozetta, i.e. added by hand to the summer mozeta a border of Ermine and further retouched the coat of arms on the sash. Felici of Rome also produced a similar composite photograph by using the body of Benedict XV standing with a stole. The same firm published another picture by using the body of Pius X standing with cloak. The original photographs of Benedict XV and Pius X from which the body was taken were secured by Prof. Hyvernât at the same time as the composite photographs, so that we can see how cleverly the work was done.

Besides these spurious photographs, the collection contains the first genuine photograph of Pope Pius XI taken by the same firm of Felici and of four others taken by Pompeo Sansaini. The latter photographer also took a photograph of Prof. Hyvernât himself which we are very happy to possess as that of a former Curator of the Museum.

REV. P. RULQUIN, S. M., *Van Buren Maine*. Father Rulquin is a native of Verdun and during a visit to France in 1920, collected a large assortment of war relics which he presented to our Museum during the Summer of 1922. Every object was carefully identified and in some cases a complete history is given. The collection consists of various pieces of shrapnel picked up at Douaumont, St. Mihiel, Camp-des-Romains, etc., various bullets among which is a clip of five German cartridges showing the gradual deterioration in the material used owing to the growing scarcity of copper; shells of 37mm and 75mm.; three hand grenades; American knapsack; German service cap; French machine gun belt; French gun sword; American hunting used at the time of the armistice; French medal "Pour le Droit"; reproduction of the famous German dream medal prematurely struck to commemorate the entry of the German troops into Paris, 1914.

MOTHER M. EPHREM, *Bastia, Corsica*: Various objects carved by the peasants of Corsica.

SISTER M. ANGELINA, *Roanne, France*: 29 specimens of French, Italian and German paper currency; engraving by Choffard, 1781, from the painting of Charles Monnet, the Crucifixion.

MR. F. J. BRAENDLE: History of the Art of Writing, Classical and Medieval periods.

SISTERS OF ST. MARY OF THE PRESENTATION: One pair of beaded mocassins, possibly Mohawk.

SISTERS OF THE BLESSED SACRAMENT: Sketch of a life of our great benefactor, the late F. W. J. Lindensmith.

REV. FRANCIS B. GOMEZ: Autograph letter of F. de La Mennais, dated May 19, 1832.

REV. THOMAS J. KERVICK: A valuable collection of coins, tokens and medals.

SISTER M. THERESE, *Atlanta, Ga.*: International Postage Stamps Album with many rare specimens.

SISTERS OF CHARITY OF ST. AUGUSTINES Seal and Scale having belonged to Rev. E. W. J. Lindensmith, Chaplain U. S. A.

REV. A. J. CAREY: Match box made from an old cannon in the Allegheny Arsenal, Pittsburgh, Pa.

REV. M. G. RUPP: Assortment of Confederate and U. S. paper currency; collection of coins and medals, among which a medal of Rt. Rev. J. Henry Tihen, Bishop of Denver.

REV. J. M. THOMAS, S.M., *Van Buren, Maine*: Three coins among which a Wellington half penny, Ireland, 1816.

REV. ALBERT CARROLL, S.M., *Van Buren, Maine*: Large collection of 108 miscellaneous coins; collection of French paper currency.

REV. THEO. ROSER, S.M.: Red Cross porcelain medal; various autograph letters and autograph signatures; a very valuable collection of 50 miscellaneous coins.

SISTERS OF THE HOLY CROSS, *Dumbarton, D.C.*: Doll dressed in the habit of their order.

FRANCISCAN MISSIONARIES OF MARY, *Providence, R. I.*: Doll dressed in the habit of their order with indoor and outdoor costume.

SISTER M. FLORENCE, *Texas*: Doll dressed in the habit of the Sisters of Divine Providence.

SISTERS OF ST. DOROTHY, *Staten Island, N.Y.*: Badge worn at the procession of the Eucharistic Congress in Rome, 1922; medal of Leo XIII.

DAUGHTERS OF THE CROSS, *Shreveport, La.*: Doll dressed in the habit of their order.

REV. BASIL STEGMANN, O.S.B.: 27 specimens of German aluminum tokens.

SISTER M. SYLVIA, *of the Sisters of Nazareth*: Bronze medal struck in Poland in honor of the 50th anniversary of Pope Leo XIII.

REV. P. H. DAGNEAU, S.M.: Mounted horns of a steer from Port Arthur, Texas.

REV. W. P. A. MAGUIRE, S.M.: Street car checks from Philadelphia: badge and medal of the Catholic Total Abstinence Union of America.

REV. DR. J. M. COOPER: Specimen of sand from the Sahara desert; paper weight made of sea shells inclosed in glass and with tile base.

REV. GRAHAM L. REYNOLDS: 2 pieces of an Egyptian wooden mummy case.

BRO. BRUNO, C. SS. R., *Ste. Anne de Beaupré, Canada*: Souvenirs of the fire which destroyed the Shrine of Ste. Anne in the spring of 1922: the souvenirs consist of a crucifix, medal of St. Anne and of a half melted fragment of the bell.

REV. FRANCIS S. BETTEN, S.J.: Collection of manuscripts on philo-

logical subjects bearing on Semitic, Hindu and Indo-European languages.

MISS AMELIA MARRON: 3 specimens of mineral and sand from the fumaroles of Pozzuoli, Italy.

MISS NANNIE B. YOUNGER: Large assortment of 202 specimens of Confederate paper money; collection of 13 miscellaneous coins.

DR. T. M. CHATARD: various pamphlets and periodicals. Dr. Chatard, it will be remembered, donated to the Museum a very valuable collection of minerals in 1920.

MRS. D. A. BLANCHARD: Marble bust of a lady; paper scroll of the Hebrew Pentateuch.

MISS FRANCES BRAWNER: Autograph of Father Wm. Matthews, once pastor of St. Patrick's Church, Washington, D. C.

LIBRARY: Album of photographs from Rome and Grottaferrata.

MR. AND MRS. J. P. MCKENNA: Doll dressed in the habit of the Sisters of St. Dominic.

MADAME DE LAVAL, *France*: Collection of French paper currency, 7 specimens.

MR. CHARLES P. WHITING: Bullet from the battlefield of Manassas, near Bull Run.

REV. DR. E. B. JORDAN: French paper currency.

REV. DR. A. A. VASCHALDE: Street car token from Toledo.

REV. CHARLES J. TRINKAUS: Beautiful silver stock for holy oils.

MISS C. V. ALLEN: Swiss coin.

MISS A. G. MUNSON: specimens of U. S. coins.

REV. DR. R. BUTIN, S.M.: Various Canadian coins.

THE STUDENTS OF MARYKNOLL attending courses at the University and preparing to go to the Missions of Japan, Corea or China, are frequent visitors at the Museum and have promised their cooperation in the development of its ethnological section. In the meantime they have presented the Museum with a Corean silver pipe.

FATHER JOSEPH DEIHL, S.M. (*Apia, Samoa Islands*) has kept his promise and has sent us the second installment of native objects, viz. a girl's dress made of leaves with vegetable colouring; 2 large native shell necklaces; 2 hats made of coconut leaves from the Union Islands; 11 specimens of tropical shells. In a letter just received, Father Deihl says that he will send "more things and still more things." He is now engaged in fitting up a library for the English speaking members of his Congregation and asks us to help him if we can, by securing for him clean novels, preferably Catholic, books of history, books of useful information . . . anything. Needless to say that we shall be very glad to forward to him any book that our friends and patrons may wish to send him and thus help one who is himself helping us.

R. BUTIN, S. M., *Curator*.

A GENERAL HISTORY OF THE CHRISTIAN ERA, in two volumes. Volume II: Modern Times Since 1517, by Nicholas A. Weber, S.M., S.T.D., Associate Professor of History at the Catholic University of America. Washington: Education Press. pp. lvi+710. \$2.75.

The present volume is the sixth in the Catholic University Series of text-books and the second of Rev. Dr. Weber's work on the general history of the Christian era. It is gratifying to notice the ever-growing list of good text-books in this series published by Professors of the Catholic University who are guided in their work by their own scholarly attainments in the specialties they teach, by their lengthy class-room experience, and by the application of the most reliable principles of sound pedagogy with regard to selection of matter as well as presentation, thereby assuring, not only for their own students, but also for those in the various affiliated and other schools, the privilege of trustworthy teaching embodied in the most practicable form.

From the hearty reception given the first volume of Dr. Weber's History by reviewers on all sides, from its speedy adoption in so many institutions of learning, it is safe to infer that the book fulfilled a long-felt need, and to predict the happy lot of the companion volume which keeps all those features of the first that met with such general approval.

On comparing the two volumes, however, one feature will immediately strike the eye: the second is about twice the size of the first. Yet the period it covers is far shorter than that treated previously. For this relatively much-expanded treatment of the history of modern times the two following reasons were undoubtedly responsible: a desire on the part of the author to conform to the current practice of devoting more attention and attaching more importance to events nearer our own times, since they have a more intimate causal connection with actual occurrences and movements; and second, the fact that the book is destined for more advanced students who can safely find their way in a larger exposition and interpretation of events.

No Catholic teacher of history who understands aright his sacred calling can afford to overlook in the Christian era the existence and activities of the Catholic Church, its vital function in the life of nations, and the Catholic view-point in the interpretation of divers facts. Too often the teacher has had to use text-books of general history in which the Church and her representative members were given but scanty recognition, or systematically overlooked, or belittled and ridiculed. In judging of the causes that control the course of events, that is, in the interpretation of philosophy of history, there are two systems of thought: one seeks an explanation in the all-wise guidance of Divine Providence, which ordains the actions of man in harmony with the divine plan of Redemption; whilst the other, applied in so many modern text-books, seeks in history the verification of the much over-wrought laws of evolution, which need not necessarily exclude God's control, but which generally tend to become grossly materialistic. From this standpoint Dr.

Weber's work is a veritable boon to teachers who were compelled constantly to supplement their text-books with details on the life and work of the Church, correct in them various false or misleading statements and interpretations. In the present volume the author has given to the religious affairs in each country the fair share of consideration they deserve. On points that have given rise to biased discussions, numerous calumnies, and unwarranted attacks against the Church, such, for instance, as the preaching of Indulgences, the Massacre of St. Bartholomew's Day, the Gunpowder Plot, the writer, after clearly defining the issues involved, states the facts objectively and impartially. With unerring discrimination he unravels the tangled skein of history, and enables readers to understand it aright.

Sociological, economic, and educational problems, in their historical aspect, must not be neglected in a modern text-book of general history. Many of the solutions that are now commonly accepted had been expounded and tried many decades, even centuries, ago; while others have their roots in past needs and experiments. To avoid the aridity characteristic of technical discussions of this nature, the author generally treats such questions in connection with the biography of a recognized pioneer or leader, a method which not only affords bold relief in exposition, but facilitates also the memorizing of salient features.

Contemporary history also is included. This will prove a welcome feature to practical teachers who wish their students to be "up to the times", acquainted with "current events." The World War, Peace Efforts such as the League of Nations, the Genoa Conference, the Disarmament Conference, Papal activities for the promotion of peace, are given a necessarily brief but very helpful treatment. No less useful is the summary of the principle and main facts connected with the Sinn Féin Movement, Socialism, Anarchism, Bolshevism, Feminism, and the Peace Movement. On finishing this course in history the student will not only possess a fund of past lore, but will also have at his command reliable information on his own time, with sound general principles to guide him safely through the confusing maze of reports and editorials in current newspapers and periodicals.

With regard to the method and style of this textbook, it is obvious to a close examiner that the approved principles of pedagogy are everywhere strictly applied. The "encyclopedic tendency" dominant in so many history text-books, where thousands of items of information are treated on the same dead level of insignificance, is studiously avoided. The large, important issues are treated in a thorough manner; whilst a number of episodes and anecdotes, that have profound meaning for the student of the subject, are omitted. Facts are marshalled in unusually good order. The style everywhere is smooth and limpid, ever marked by dignified simplicity. Clear divisions, prominent headings, make a direct appeal to the mind of the average college student who needs these external helps to "move in light."

The intellectual and artistic achievements of the past, so indicative of the life of a nation, are included in the scope of the present work. At intervals in the book, mention is made of the best-known authors, with their famous books, artists and their artistic productions.

Precious assistance is tendered to teacher and student by the comprehensive bibliographies inserted at the end of chapters. A noteworthy feature is the inclusion of historical novels under a special caption, after the bibliography referring to the period considered in the chapter, whenever they deserve recommendation. A copious table of contents and index, with several chronological tables, further enhance the value of the book. Beautiful illustrations—some of them rare—have been inserted; and exceptionally clear maps aid the intelligence of the text. The moderate price,—\$2.75 the copy,—places the book within easy reach of all schools.

While the work has been considered mainly from the point of view of its stated academic purpose as a text-book, its usefulness is not therefore confined to the class-room. It is an excellent reference-work for the general reader and will prove invaluable to anyone who seeks exact, sufficiently complete, but succinct information on the leading facts and issues of general history in the period extending from the birth of Christ to the present time.

By his scholarly, painstaking, and practical work, Rev. Dr. Weber has rendered service to the cause of Catholic Education. We heartily concur in the opinion expressed by the reviewer of the work in the *Fortnightly Review* (Feb. 1, 1923): "After a careful study of both (volumes) we feel justified in saying that Fr. Weber's is now the best text-book of medieval and modern history available for Catholic high schools and colleges."

THE LIFE AND TIMES OF JOHN CARROLL. By Rev. Dr. Peter Guilday, The Encyclopedia Press, New York, 1922., 8vo. pp. 868. \$5.00.

Few historical works by Catholic authors during the past year have been the subject of so much interest and discussion as Dr. Guilday's life-story of the first Catholic bishop of the United States. It was evident to all who understood the purpose Dr. Guilday had in view in founding the "Catholic Historical Review" that the history of the Catholic Church in the United States was to be his chosen field. This present work may safely be called the first-fruits of the dedication of talents trained by masters in the world renowned University of Louvain. Dr. Guilday's work is the first chapter in the history of the Catholic Church in the United States written with strict adherence to the latest methods of historical research and criticism. Dr. Belford has written: "Dr. Guilday makes John Carroll a real man and inspires in his readers a desire for closer acquaintance. He makes him a patriot and a churchman; above all, a man of God. He does not obscure his hero's human nature with the trappings of an idol."

The truly heroic figure of the first Archbishop of Baltimore looms up above the circumstances of his time as a pioneer, a founder, an organizer, and a providential administrator of the Church in this country.

The archives of Europe and America were searched personally by the author for this first work on American Church History from his hands. The story told by the documents is one of high endeavor and noble devotion on a part of our first bishop.

Much has already been written about John Carroll, notably his *Life* by John Gilmary Shea. But in the forty years that have passed since Shea's death, a wealth of documents has been discovered, and these are now made available in Dr. Guilday's work. Among the very interesting questions on which much new light has been shown, may be mentioned the following:

What was the chief disability of Catholics in Colonial days?

For what are we specially indebted to the Catholics of Maryland at that time?

What part did Catholics take in the War of the Revolution?

Was the hostility to Catholics in our Colonies, as aroused by the Quebec Act favoring Catholics in Canada, a more determining cause of that war than unjust taxation or other forms, of political oppression?

What was the motive of opposition to an American Bishopric?

What are the real proofs of effort on the part of certain French ecclesiastics, and later of certain Irish ecclesiastics, to obtain control of dioceses in the United States?

Why was the Congregation of the Propaganda first averse to having even two Sees in this territory and then suddenly in favor of four new Sees?

What was the status of the ex-Jesuit priests here during the Suppression of their Order?

Was Carroll really opposed to their restoration as a Society?

How did he succeed in persuading the same Congregation to abandon regulations which might have intensified prejudice, or occasioned embarrassment in dealing with the civil government?

These are only a few of the many questions that come up in the forty chapters of this great work. All this is done without bias or partiality, with a keen eye always for what was best and most constructive in days when the foundation was laid deep and broad enough for the gigantic proportions the edifice of the Church in this country has already assured.

PROPHETS OF THE BETTER HOPE, By the Reverend William J. Kerby, Ph.D., Professor of Sociology, Catholic University of America; Author of "The Social Mission of Charity". With a foreword by the Right Reverend Bishop Thomas J. Shahan. Longmans Green & Co., New York. 1922, pp. 253.

Dr. Kerby has gathered into one volume the papers which he pub-

lished during recent years in the *Ecclesiastical Review*, on many aspects of priestly character and work. It is not difficult to discover the unity of purpose and sympathy in spirit that hold these originally desultory chapters in close relation.

The author attempts to draw clerical ideals as near as possible to life and to strip them of the alleged remoteness which so often robs them of practical force in our commonplace experience. On the other hand effort is made to search out and quicken everything in the heart of the priest that may be found in correspondence with those ideals. Failures are noted, dangers are interpreted, successes are indicated and motives of high endeavor are suggested in ways that the reader who brings good will to the task will find refreshing.

The reviews that have appeared commend Dr. Kerby's volume in very high terms. The title is based on Hebrews VII, 18 - 19. The volume is dedicated to Dr. Thomas Bouquillon, the memory of whose wonderful scholarship still endures in the University. The Foreword is written by the Right Reverend Rector of the University.

PROCEEDINGS OF THE EIGHTH SESSION OF THE NATIONAL
CONFERENCE OF CATHOLIC CHARITIES, Washington, D.C.
September 17 - 21, 1922—pp.294.

PROCEEDINGS AND ADDRESSES OF THE NINETEENTH ANNUAL
MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION, Philadelphia, Pa., June 26 - 29, 1922—pp. 564.

These stately volumes present the record of a new, varied and extensive Catholic activity in the vast fields of education and charity. In their pages the zeal and self-sacrifice of thousands of teachers and charity workers stand out boldly and challenge our admiration. The ideals and methods, the experience and the plans of our Catholic charities, are not more fully presented than those of our Catholic educational works. The papers, reports, and discussions that abound in each volume exhibit quite fairly the annual output of love and devotion that ensoil and sustain our Catholic works in each of these great divisions of religious life and thought. Twenty years ago such exhaustive summaries of American Catholic courage and industry were lacking; moreover, the necessary unity and cooperative practice had not been created. We were still in the parochial and individualistic stage, and had everything to learn in the way of organizing the splendid and abundant material that Catholic life everywhere offered.

The University is rightly proud of its merits in the development of the great and successful movements of which these volumes are the mirror. Its professors have always stood in the front rank of the courageous and far-seeing organization of our charities and our educational enterprises, some of which have almost depended upon them for support and guidance. In these volumes they have a foretaste of the reward which is their due, however unselfishly they may have labored. No reader can per-

use them without a sense of joy and pride that Catholic thought is alive to all our educational and charitable needs, and Catholic zeal is ever alert to provide the ways and means by which these needs can be met. Both volumes should be ready attentively by every person concerned to know the measure of American Catholic interest in works of education and charity.

HANDBOOK OF SCRIPTURE STUDY, By the Rev. H. Schumacher, D. D., Professor of New Testament Exegesis in the Catholic University of America. Vol. III., pp. 317. B. Herder & Co., St. Louis, 1922.

The Encyclical "Providentissimus Deus", the greatest Biblical document of the Catholic Church, with its strict demand of scientific critical methods for the study of Sacred Scripture, resulted in an astonishing revival of Catholic Biblical research in Europe. The present splendor may be rightly compared with the glory of the "golden age" of Catholic exegesis (1650-1750). Thorough commentaries, admirable collections of monographs, magnificent dictionaries and periodicals represent the "monumentum aere perennius" which European Catholic enthusiasm has erected to itself.

Owing to circumstances Catholic Scripture study in America could not keep pace with its European rival. The description of the situation given in the "foreword" to Brassat's splendid Introduction: "It is a sad commentary on the scholarship of Scripturists of the Church, both in England and America, that we possess, in the whole realm of English Catholic literature no reliable and scholarly Introduction to the New Testament", may be an exaggeration. But the lack of a comprehensive critical commentary and of a Biblical periodical is proof enough that the vineyard of our Scripture study is anxiously waiting for laborers. The hope rests chiefly on the young Seminary student whose enthusiasm and ambition have to be awakened by a text-book adopted to his taste and conditions.

Dr. Schumacher's "Handbook", of which Vol. III has appeared, is an attempt to meet the demands of the situation.

It is so *concise* that in Seminaries where comparatively little time is allotted to Scripture, the student will receive the absolute *necessarium*; and so *comprehensive* that in Seminaries with sufficient Scripture classes it offers ample opportunity for a more intense treatment of Scriptural matters.

To facilitate the study, and especially to assist the memory, the *paragraphing* method is selected, which has been adopted very successfully in other branches. The student receives an iron net-work, which should remain his firm possession for the future. The spaces may be filled out according to the talent, ambition, and time conditions of the individual student.

The most important feature of the book is its method to arouse the scholarly curiosity and ambition of the student. To that end the chief

problems of each New Testament book are pointed out and provided with the necessary literature. They are intended to furnish the raw material for Scripture Seminars, which are a *conditio sine qua non* for further progress. The most talented students should be entrusted with the treatment of select problems. At proper intervals the essays of the students should be read and discussed in the Seminar. This method will necessarily increase the interest of the entire class, awaken and further the enthusiasm and zeal of the authors of the papers, and thus implant early a scholarly spirit in the hearts of the young candidates from whose number future teachers in Scripture have to be recruited.

The favorable reviews, together with the fact that the volume is already an accepted text-book in several Seminaries seems to indicate that the author found the right note. To quote a statement of a reviewer: "This volume breaks new ground, even in the rich field of Handbooks and Introductions to the study of Sacred Scripture . . . This brief and pertinent treatment, combined with scientific thoroughness, adapts the book admirably to conditions in American seminaries." (Dr. Charles J. Callan, *Homiletic and Pastoral Review*, July 1922, p. 1165.

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NECROLOGY: REV. DR. JAMES JOSEPH FOX

FUNERAL DISCOURSE: REV. DR. CHARLES F. AIKEN

SAINT THOMAS AQUINAS: REV. DR. IGNATIUS SMITH, O.P.

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REV. DR. JAMES JOSEPH FOX

Rev. Dr. James Joseph Fox, our Associate Professor of Ethics, died early Monday morning, February 26. About 5 p.m. on Sunday he suffered an apoplectic stroke, and during the six hours of his agony he never recovered consciousness. Dr. Fox was born in Ireland, at Newtown—Stewart, County Tyrone, in 1856. In 1888 he received the B.A. degree at Dublin from the Royal University of Ireland and soon entered the Marist Society. Coming to this country, he opened the Marist College in Salt Lake City, but soon joined the secular clergy, and came to the Catholic University where he obtained the degree of Doctor of Theology in 1900. His dissertation, "Religion and Morality," was a masterly study, and is yet highly considered by competent authority. For nine years he taught philosophy in the Paulist College of St. Thomas, but in 1909 he became Associate Professor of Ethics in the Catholic University, which office he held until his death. Dr. Fox was distinguished as a writer on ethical subjects, contributed valuable essays to various reviews, and for several summers lectured at the Cliff Haven Summer School. His range of reading in his own subject was most extensive, and his students were always deeply attracted to him. He never spared himself when it was a question of their advancement. For many years he acted as chaplain for the orphan girls of St. Vincent's Asylum, and for them his loss is irreparable. The Right Reverend Rector celebrated Pontifical Requiem Mass in the Gymnasium on the occasion of his funeral, Tuesday, February 27, at 10:30 a.m. The funeral sermon, given below, was preached by his life-long friend, Very Rev. Dr. Charles F. Aiken. The remains were taken to Cambridge, Mass. for interment. They were accompanied by two professors, Rev. Dr. Bernard A. McKenna and Rev. Dr. Thomas J. McGourty.—*Requiescat in pace!*

DISCOURSE OF VERY REV. DR. CHARLES F. AIKEN

at the funeral of Rev. Dr. James. J. Fox, Feb. 27, 1923.

There is something inexpressibly sad in the passing away of a good and great man. Even in the humbler walks of life, the death of a good Christian saddens the community with the sense of its great loss. "No man liveth unto himself and no man dieth unto himself." Unconsciously, as with the air we breathe, we draw inspiration from the good example of those around us, from the sight of others repairing cheerfully to their daily task, going faithfully to Sunday worship, frequenting the sacraments, revealing in their daily conduct the observance of industry, temperance, charity, and other virtues. Their exemplary conduct is an encouragement to ourselves. It is also a silent reproach, if we are conscious of falling below their standard of right living. Individuals like these, both men and women, are a most precious asset to a community. There cannot be too many. Often, alas, their number is too small. And so to be deprived of a single individual of this type is to make the community the poorer. And this loss is more keenly felt, when a leading member is called away. It is a cause for genuine sorrow.

And what shall I say of those whom blood relationship and years of family association have bound together with the closest ties of mutual dependence and tender affection? And of those who called the dead departed one by the sacred name of friend? To part with such a one

for the rest of earthly life is like tearing the heartstrings asunder, leaving a cruel wound that may take years to heal.

Tender mother as she is, the Church in her consoling liturgy for the departed takes note of this legitimate sadness incident to death. She clothes her ministers with sombre vestments, and chants her prayers in minor keys expressive of sorrow.

In this feeling of sadness we all share today, as we are gathered to pay our tribute of respect and of spiritual aid to our dear departed confrere, Dr. James Joseph Fox. In his death the Catholic University loses a highly valued professor, the Sisters' College one of its foremost teachers, his immediate relative a devoted brother, and not a few of us a dear and loyal friend.

Dr. Fox commanded the unstinted respect of all who had the good fortune to know him. And the number of these was very large. Few members of our teaching corps counted a wider circle of well wishers. And yet he did not court popularity. It came to him unsought, simply and naturally, the spontaneous tribute of esteem to a character singularly noble and winsome. Nor was this esteem in any way lessened by more intimate acquaintance. It is a common saying, and a true one, that to know a person well, one should live with him. It is then that reveal themselves the petty failings and the less gracious traits of disposition that do not come to the surface in times of dress parade. Dr. Fox was one of those rare souls that show up grandly on intimate companionship, and wear well on every occasion. Those of us who have lived with him in Caldwell Hall, who have come into daily contact with him, are second to none in our high estimation of his admirable qualities.

Endowed by nature with a kindly, sympathetic disposition, he was at all times one of the most companionable of men, almost invariably cheerful and high spirited, welcoming the visitor with smiling countenance and putting him in a joyful mood with his pleasantries and flashes of wit that were so natural to him and in which he had few equals. And beneath that rippling surface of gayety flowed a deep under-current of sober, serious thought; for he was no trifler. He had a philosophic mind, trained to critical judgment and accurate thought. In the field of ethics his chosen object of teaching, he was a master. His doctorate dissertation on *Religion and Morality* was a work that set a high grade of excellence for those that were to follow. In his lectures he had the graceful art of giving a clear and solid presentation of the subject while at the same time making it highly interesting. His public lectures both here and at the Summer School at Plattsburg never failed to attract a crowd of delighted hearers.

Noble nature that he was, he was a hater of sham. He scorned to do a mean thing. There was nothing small or petty in his makeup. In his quiet, unostentatious way, he practised kindness and charity to a most generous degree. In more than one family in Brookland and Washington, his name is cherished in grateful benediction. Perhaps nowhere is his loss more keenly felt and more deeply deplored than in the neighboring Orphanage of St. Vincent, where for years his sympathy for these little ones had prompted him to celebrate the Holy Mass on Sundays in their behalf. Sunday after Sunday, in fair weather or foul, he proved faithful to this self-imposed task. Can this long continued service of love in behalf of Christ's little ones fail to bring a rich re-

ward? "Amen, I say to you, forasmuch as you have done to the least of these my little brethren, you have done it unto me."

His great kindness of heart was recently brought to view on the occasion of the fire that was rashly set in his rooms during his absence from the city. He turned to find a large part of his effects destroyed and his rooms rendered unfit for use. Great was the damage and grave as was the inconvenience that he had to face, he did not cherish the least resentment against the misguided author of this rash deed, but did all he could to secure for the unhappy culprit the largest measure of clemency. It was but a few days ago that he completed this act of mercy. "Blessed are the merciful for they shall receive mercy."

Perhaps the finest trait in his character was his spirit of priestly devotion. His ideal of the priesthood was lofty and noble. He had a genuine zeal for religion. The splendid donation he made to the National Shrine of the Immaculate Conception is an eloquent testimony to his devotion to our Blessed Mother. Can her intercession for his eternal welfare have been lacking in his dying hours?

His end was tragic in its suddenness and leaves us dazed and bewildered. Only a few hours ago he was up and about, conversing with some of his friends. Stricken of a sudden, in the midst of his preparation of a lecture for the morrow, he was found unconscious and dying, and after a painless death struggle of some hours passed away into the great eternity. His was a sudden death, but such an end need have no terrors for one like him, whose mind was habitually turned in loving submission to God. To be ready to die when God calls is the one thing needful: In the Litany it is from a sudden and unprovided death that we pray to be delivered. And so we commend to God our dear departed professor. And as he lies before us cold in death, he preaches to us the great lesson we cannot take too closely to heart, the impermanence of life and the supreme need of preparing for the end. To live for God so as to rob death of its terrors, this is the true philosophy of life. Neither riches, nor talent, nor high station, nor distinguished service to Church or State, can insure us length of days. "All flesh is grass, and all the glory thereof is as the flower of the field. The grass is withered and the flower is fallen, because the spirit of the Lord hath blown upon it." "Man is like to vanity; his days pass like a shadow." Such is the warning of Holy Writ; shall we fail to heed it? Sooner, perhaps, than we think, the evening of life will be at hand, and with it the end of our probation. O may the close of life, sudden though it may be, not find us unprepared! From a sudden and unprovided death, deliver us, O Lord! Grant that our end, like his, may be happy in Thy sight, without the shame of grievous guilt, free from excessive fear, made peaceful by Thy grace, in the hope of a favorable judgment at Thy hands.

Eternal rest grant to him, O Lord, and let perpetual light shine upon him. *May he rest in peace. Amen.*

SAINT THOMAS AQUINAS

Discourse of Rev. Ignatius Smith, O.P., on the Feast of St. Thomas Aquinas, March 7, 1923.

A life like that of St. Thomas Aquinas leaves little to the imagination. It is so crowded with achievement that even the eulogist attempting a summary and not a lecture must become a historian. Holy Mother Church

has dedicated this day to the hallowed bulwark of Christ's Truth who was born in 1225 and who died in 1272. Our University since its inception has consecrated this day in annual challenge to our gratitude for his services to Holy Mother Church and in continued exaltation of his unsurpassed example.

Saint Thomas Aquinas is popularly and justly known as the Angelic Doctor and the Angel of the Schools because in him both eminent sanctity and unparalleled science met in an astounding degree. But his earliest title, accorded him by his fellow professors and the students of the University of Paris, was, "Doctor Communis", the Universal Doctor, not only because of the wide range of his knowledge but also because his conclusions in every branch of learning were so heartily and universally accepted. This universality of his knowledge and the universality of its acceptance offer one of the most outstanding facts in the history of the human intellect. The official attitude of the Church is evidenced by the approbation given to his doctrine by eighty popes, and by the statement of Catholic Truth by the Councils of the Church in the very words of the Angelic Doctor. However, to some a more convincing proof of the universality of Saint Thomas' character and work is found in the variety of his followers, who after almost seven hundred years, find doctrinal help and spiritual inspiration in him. Not only within the ranks of Catholic scholarship but also, to a remarkable degree, in that field of research that lies outside the Catholic Church the intricate merits of Aquinas and his work command the attention of an ever widening circle.

I shall try to show that this intellectual giant and heroic saint justly deserves the universal recognition accorded him in history and profitably arrests the attention of every person in this audience today. The great University centres of today model their organization after the pattern of the thirteenth century universities to which Saint Thomas lent such splendor. His influence was not restricted to one department or school; it permeated every nook and corner of ecclesiastical and general scientific activity. Following the general division of labor in the modern university the following facts command attention.

In the general field of theological science he is recognized as an expert, though perhaps not with that full comprehension that the facts demand. He of course is responsible, through his *Summa Theologica* for the method, the doctrine and the principles which the law of the Church demands of all teachers and students of theology. But his eminence as a commentator of the Sacred Scriptures is often unjustly overlooked, though his *Catena Aurea*, the golden chain of patristic interpretations of every verse of the Gospels, provides principles of exegesis and illustrates the Revealed Word in a way that even yet challenges attention. In Canon Law his knowledge according to the requirements of that day was more than complete and his principles were sound. His intimate companion was Saint Raymond of Pennafort, one of the great canonists of all time. In the science of Homiletics his principle for the preaching of the Word of God merits serious consideration even today; and his ability in the pulpit was outstanding in an age of eminent preachers.

As a philosopher he needs no introduction to this audience; but it may be a revelation to know that in those subsidiary sciences grouped together in a school of philosophy he was a recognized leader. For in-

stance, it is doubtful whether even the professional historians of the thirteenth and of other centuries since his time equalled him in his devotion to historical criticism and in his knowledge of the records of the past, sacred and profane. In the field of pedagogy the highly successful efforts of our modern experts have turned attention back to Aquinas, the model of teachers, and show us that his psychology of study and teaching are serviceable even today. The science of sociology, as we have it today, was unknown to the students of the thirteenth century, but it is consoling to those who admire the great Aquinas to know that both his methods and his doctrine in this tremendously important field are of great balancing service in modern sociological research. He did not anticipate the great problems of production, distribution and consumption with which the modern science of economics is wrestling, but he fearlessly faced similar economic problems in his own day and his keen mind with its relentless power of analysis and synthesis formulated principles that can not be safely ignored by conservatively constructive economists today. No explanation need be offered to teachers and students of political economy and civil government in offering Aquinas as the paradigm of their science. He was the companion of rulers and the associate of the people, when amid the ruins of feudalism the first yearnings for representative democratic government were detected. His masterful treatises on government open up new and helpful vistas to even progressive students of state problems today.

His contribution to the great treasury of literature is unquestionable. Those who sympathetically and historically understand the intellectual tendencies of the thirteenth century and their influence on the Latin tongue revel in the accuracy, simplicity and cohesiveness of his diction and recognize Saint Thomas as an eminent man of letters. Even unsympathetic criticism prostrates itself before the poetic genius of the author of the *O Salutaris*, *Tantum Ergo*, and *Lauda Sion*. In seven hundred years Holy Mother Church has been unable to find anyone to surpass Saint Thomas Aquinas in the poetic expression of Catholic faith in the Eucharist.

And do not think that it is unscientific enthusiasm to introduce the attitude of mind and the writings of the Universal Doctor to the scientist in the confident conviction that they will be of help. The most revolutionary and progressive scientist of the thirteenth century was Albert the Great. Even this century of scientific achievement marvels at his prodigious scientific learning. Saint Thomas was his closest friend and it would be an abdication of the laws of association to say that Saint Thomas did not learn from Albert the respect that the theologian must have for the facts that scientific and human research present, as well as for the revisions to which scientific interpretation must submit before revealed truth. Saint Thomas was not a prophet nor was he miraculously emancipated from all the scientific limitations of his age. His scientific helpfulness however, is indicated not only by his interest in, and his explanation of Aristotle's scientific works, but also by his own voluminous writings on scientific subjects to which modern scientific investigation inevitably points and upon which modern scientists looking for the ultimate explanation of facts confidently lean.

The masterly versatility of Saint Thomas is shown in no greater manifestation than in the grip which he holds on the affections of those

who are interested in the teaching and study of law and jurisprudence. The late honorable and respected Judge Robinson, of whose talents and reputation this University is justly proud, frequently borrowed the works of St. Thomas from the sanctuaries of the philosopher and theologian and canonized him as a lawyer. The developments of human progress during seven hundred years has aroused a passion for cases rather than a study of principles. But the lawyer of philosophic bent looking for protection of principles can consult the writings of Saint Thomas Aquinas with comforting satisfaction. The right of Saint Thomas to the respect of the lawyer and the judge is further evidenced by the confidence reposed in him as an international diplomat by the great leaders of a great century. Liberality of judicial action, the right of appeal in legal matters, the relations of Church and State, the dignity of the law versus human liberty, questions of daily concern to modern legislation arose, to no small extent, amid the conflicts and difficulties that Saint Thomas was called to solve in the thirteenth century. The efficiency of his work in this field makes him a special advocate of the legal profession.

It would be unfair to the universality of St. Thomas' talents to propose him as an unparalleled thinker without proposing him to you at the same time as an unexcelled saint. Holy Church says that he is the most learned of the saints and the holiest of the doctors. No matter from what angle we desire to further the progress of our University, or what temper of mind we bring to this effort, we have heard enough of the intellectual supremacy of Aquinas to seek earnestly for the centralizing and stabilizing principles of his life. A career of such amazing and versatile activity, especially when it leads to the heroic sanctity attained by Thomas is explained only by concentration of his work on one principle and enthusiastic devotion to one cause. Would that he had stated more definitely the spiritual secret of his life so that it could help us who find the distractions of scholarship a withering impediment to devotion. But a merely scientific knowledge of the writings of the saint indicates the dominant note and the dominating purpose of every phase of his work. He was intimately acquainted with and passionately devoted to Jesus Christ. He cultivated a friendship with Christ that was recognized by the Savior Himself. "Bene scripsisti de me, Thoma." In the Catholic Church he saw the Word of God in the truth of revelation, the Presence of Christ in the Blessed Sacrament and the perpetuation of the authority of Christ in the authority of the Holy See. In grateful loyalty to Christ he would consecrate every power of his soul to the Church of Christ and around this Church he would mobilize every available phase of thought and activity, human and divine. It was this that forced Luther to cry out, "Destroy Thomas, and I will destroy the Church!"

May we not say that his heroic purity, on account of which Holy Mother Church holds him up as a model for all Catholic youth was cultivated because in anything opposed to this virtue he saw not only alienation of Christ but also a clouding of intellectual vision and the lessening of the efficiency he would bring to the service of the Church of Christ. With this spotless purity of mind was united an unquestioning submission to the authorities of the Order of Preachers and to the wishes of the Vicar of Christ. He was an army in himself, rushed hither and thither to stop the gaps and leakages in the Church, and to offer aggressive resistance to her enemies. His favorite occupations were constant-

ly interrupted in this manner, but the purity of his motive and the nobility of his purpose suppressed any complaint and made him the docile but mighty instrument of divine providence. He was devoted to scholarship not for its own sake but for the service it could render the Church. He was interested not so much in the particular task before him as he was in the consecration of that effort to Holy Church.

His commentaries on the writings of Aristotle were undertaken so that the defenders of Revealed Truth might have the advantage of a Christianized version of the highest product of human reason. His material explanations of the Church's doctrines against the errors of the Greeks and against the Gentiles were undertaken and completed on the special plea that he provide high powered ammunition for the warriors of Christ on the firing line of Truth. The *Summa Theologica* was written in an humble and simple spirit of helpfulness to ordinary ecclesiastical students who would take up the battle for Christ's Church after his death. The marvelous office and Mass of the Blessed Sacrament containing the classic hymns of the Eucharist were written by the command of Pope Urban IV as a defense of the Partner in all his work, Christ, as an intelligent expression of Catholic belief in Christ's presence and as a vehicle by which intellect, heart and will might be carried straight to Jesus. If there were time to mention all of his writings and deeds it would be evident that every act in his commanding career was inspired by his passionate devotion to Christ and His Church. From teacher's rostrum to the diplomatic courts of the mighty; from the pulpits of Paris and Cologne to the chapter rooms of his Order; from the sacred council rooms of the Holy See to the wayside hovels into which he stepped to distribute alms,—from duty to duty he was tossed into, what for a less saintly and learned man, would have been a paralyzing maze of confusion. From this he was rescued by his own fervor and devotion, by his obedience and simplicity, by his unswerving purpose to devote all of his marvelous talents to the honor and glory of God and the supremacy of Christ and His Church, by the sanctuary of peaceful mental and spiritual satisfaction that he provided for himself in all his trials and distractions in the living presence of Jesus in the Blessed Sacrament.

Teacher! Cleric! Religious! Layman! Theologian! Philosopher! Litterateur! Lawyer! Scientist! Future fathers of our Nation, future rulers of our States, future leaders of our Church, I can conjure up no one who either in present or in future intellectual or moral problems can not find enlightenment in the writings and inspirational help in the life of the Universal Doctor who brought scientific knowledge to religion and intensive spirituality to knowledge. May God grant that by your study of him, by your prayers to him, by your imitation of him, by the filtration into your life of his zeal for the Catholic Church because it was the work of Christ,—may God grant that you will be able to repeat on your deathbed the sanctified dying prayer that Thomas breathed to Jesus in the Blessed Sacrament. "I receive Thee, the price of my soul's redemption, for love of whom I have studied, I have watched and I have labored. Thee have I preached, Thee have I taught, against Thee never have I breathed a word, neither am I wedded to my opinion. If I have held aught that is untrue regarding this Blessed Sacrament I subject it to the judgment of the Holy Roman Catholic Church, in obedience to whom I now pass out of life."

THE

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BISHOP SHAHAN ON CATHOLIC MARTYRS OF RUSSIA

COMMENCEMENT WEEK—JUNE 9-13

RECEPTION OF THE NEW APOSTOLIC DELEGATE

NEW STADIUM AND ATHLETIC FIELD

CATHOLIC SCHOOL SUPERINTENDENTS MEETING

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BISHOP SHAHAN ON CATHOLIC MARTYRS OF RUSSIA

When the Bolshevik Commisar, Justice Kursky, undertook through the Associated Press to assure the world that the Soviet Government "has not for a moment infringed the freedom of faith guaranteed by the 1918 decree of Separation of Church and State," he was guilty of a gross falsehood. That decree abolished all property rights of the Christian Church in Russia, confiscated arbitrarily all its possessions, movable and immovable, and left it only the precarious use of its temples. Thereby Bolshevism struck a savage blow at the visible and material life of the Christian religion, and undertook to relegate it to silence, helplessness and speedy decay. Thank God, the glorious martyrdom of Father Butkiewicz and his companions, and the no less admirable confession of Archbishop Cepliak, "worthy of the period of Nero," have crystallized Christian sentiment the world over, and opened the eyes of all Western peoples to the anti-Christian character of the atrocities of Moscow. These Christian heroes stand henceforth beside St. Thomas a Becket, the great-hearted defender of the liberties of the English church.

In his splendid reports Francis McCullagh has reproduced, perhaps unwittingly, the stirring pages of Eusebius of Caesarea, in which that Tintoretto of church history described in immortal Greek the last decade of the Roman persecutions, when every energy of the great pagan Empire was bent on rooting out and destroying the religion of Jesus Christ. Fire and sword, malicious forgeries, hostile writings, and the cruel mob cooperated for ten years, but the end was Constantine the Great and the definite triumph of the Christian ideas of life and thought. Since then Russia for the first time sets afoot a similar persecution on European soil.

These Russian Christian martyrs died for defending the right of the Catholic Church to own and use the property and funds freely given by its faithful people. This is an inalienable right of the Church, granted to it by Jesus when He made it a perfect society, subordinate within its own nature and titles to no other society, and endowed by the same divine authority with its own means for attaining that noblest of all ends, the salvation of souls.

The church is by divine authority a public, visible, active association of the faithful, world-wide and permanent, not an invisible empire of spirits. Hence its right to acquire, hold, and use material goods for the purpose made known from the beginning by its divine Founder, and by His apostles. No power on earth can destroy or confiscate that original right and if Father Butkiewicz died for defending a single chalice, he died a blessed martyr. The Christian religion has always exercised this right. Its first apostle acquired fields and funds, collected all around the Mediterranean, supported their missionary agents everywhere, cared for divine worship, provided for widows and orphans, for the sick and poor, for travelers and captives, and generally for the social wreckage of the hard, selfish world of their day. Leo XIII tells us that they did this "by the divine charter of the Church, that implies its right, based

on the will of Christ, to all that is needful for its maintenance and action."

The Roman cemeteries, known as the catacombs, were probably its first possessions, and around them grew up the charitable service of the Christian poor and sick and unfortunate in the great capital of the world. In time vast possessions came to the Roman Catholic Church in Italy, Gaul and Spain, but they were administered for the general welfare, and soon combined with the lavish donations of their barbarian converts, to create the mediaeval wealth of the Church, out of which arose the charitable, social, educational and religious institutions of those ages, the hospitals and refuges, the monasteries and abbeys, the cathedrals and universities, and in general the best part of all that public and private life which during a thousand called itself and was civilization. By her own law her clergy had only the right to their support out of this great wealth. Envy, rapacity, and violence attacked this immense patrimony of worship, charity, education, and the arts, and from Henry VIII to the French Revolution dissipated it, in favor of private and selfish uses. Cobbett's Letters and the history of the French Assignats show what happened to much of this Christian wealth.

The Bolsheviks have renewed for Christianity the days of Nero and Domitian. "Non licet esse vos," you may not profess the Christian religion, resounded in every tribunal of the Empire, and in the Colosseum arose daily the cries of "Lions for the Christians." But the blood of countless martyrs throughout the great Mediterranean state was the richest seed that could be planted. The faith grew rapidly according as the holy name of Christ was confessed before the judges and the executioners. Denounced as an impossible "third race of men," neither Jew nor Gentile, the spiritual progeny of the Gospel flourished incredibly, and defied the cruelty and ingenuity of the anti-Christian laws that became so numerous and complex that it took the genius of an Ulpian to codify them. "Do you think these anti-Christian laws fell from heaven?" was the scornful criticism of Tertullian.

From the holy martyr St. Lawrence in the middle of the third century to Archbishop Cepeliak, Father Butkiewicz and their companions is a long cry. But the Russian martyrs are close spiritual kin to St. Lawrence, who refused to turn over to the Roman authorities the treasures of the Church, and presented instead the long files of poor and crippled whom it supported. Similarly these martyrs of the Christian catechism stand before the throne of God crowned with glory no less splendid than that which awaited the bishops and priests of long ago who were put to death for teaching the Apostles' Creed to their neophytes. It is significant, indeed, that this example of fearless resistance to secular tyranny should be given by the Roman Catholic clergy of Russia.

"Which will you choose, Rome or Red Russia?" In the deep silence that followed, the voice of the young priest rang out like the voice of an early Christian in the Flavian amphitheatre. "Rome," he said with a smile. There spoke the immemorial unity and cohesion of the Catholic

Church. The glorious young martyr knew that behind him towered the Rock of Peter, and that within its shadow his spirit was secure, whatever violence his earthly tenement might endure.

For centuries the Russian Church has had every earthly advantage, but it lacked always a living contact with the center of Catholic unity, and was therefore the easy victim of secular injustice, intrigue, and oppression. Timid and obsequious hand-maiden of the civil power, it never dared to withstand its brutal incursions into the sanctuary of ecclesiastical liberty. No Gregory VII or Innocent III appeared at the great crises of its religious life, and the faith and piety of its religious multitudes found never a courageous leader to withstand the alternate savagery and Byzantinism of its secular oppressors. In the dull apathy and spiritual inertia of its people, stirred by no monuments or memories of heroic assertion of the true nature and the inalienable rights of Holy Church, lies the chief hope of its government of international bandits. They have simply inherited that spirit and practice of civil domination of the Christian religion in Russia which has disgraced its annals from Peter the Great to Pobiedonostseff.

COMMENCEMENT WEEK. JUNE 9-13

Commencement exercises of the Catholic University of America will take place Wednesday morning, June 13, in the gymnasium. Archbishop Curley will preside, and will address the graduating class. It numbers 89, and is the largest yet graduated. Its members come from eighteen States, the District of Columbia, and one member from Yucatan. The total number of degrees given will approximate 200. Claude W. Courand, of San Antonio, Tex., has been chosen valedictorian.

The alumni association will meet at the university from June 9 to June 13. Interest in the construction of the new athletic field and the elaborate entertainment planned for them by the senior class is attracting more than the usual number.

One of the most elaborate events planned for commencement week is the concert to be given June 10 in the gymnasium. The program will be a blending of glee club selections, solos by Washington artists and classical selections by the 100-piece band representing the Interior Department and the Interstate Commerce Commission. Any proceeds will be given for the stadium and athletic field. The dramatic association will present the "Toastmaster" on the afternoon of June 11.

Baccalaureate Sunday will be observed on June 10. Bishop Shahan will sing pontifical mass, at which all the professors and students of the university will be present. The Rev. Dr. William J. Kerby, professor of sociology, will deliver the sermon.

U. S. SUPREME COURT AND THE MINIMUM WAGE

On Tuesday evening, May 8, in the assembly room of McMahon hall, the Rev. Dr. John A. Ryan, lectured on the "Supreme Court and the Minimum Wage Law." The large audience of priests, professors and students, together with a good representation of laymen, indicated that there exists an extremely wide interest in this question.

In his lecture Dr. Ryan explained the meaning of the fourteenth amendment and the precise manner in which the Supreme Court justices interpreted the amendment in order to declare the minimum wage law unconstitutional. In order to correct the evils of declaring unconstitutional laws which have been passed under a favorable public opinion, Dr. Ryan suggested the passage of a bill, providing for the concurrence of at least seven judges in a declaration of a law as unconstitutional.

PAPAL DOCUMENTS (MUSEUM)

Among the latest acquisitions of the university museum are a number of papal documents daing from the thirteenth to the seventeenth century. The oldest is a well preserved parchment dated from the chancery of Honorius III (1216-1227), and the latest dates from the reign of Urban VIII (1623-1644). Many autograph letters of Irish leaders and poets also have been donated, among them several letters of the poet, Thomas D'Arcy McGee.

The University Library has received a small octavo volume of the year 1849 containing on its fly leaves a lengthy unedited critique of Balmes' "European Civilization," by John Henry Newman.

CATHOLIC STUDENTS MISSION CRUSADE

The Rev. Walter Nall has been elected president of the local conference of the Catholic Students' Mission Crusade. John Mulcahy, of Graduate Hall was elected vice president. A tribute was paid to Catholic University by the local conference in choosing these representatives to the two highest offices. Father Nall has since been chosen by the Divinity Hall Unit as its official delegate to the fourth general convention at Notre Dame University, August 9 to 12.

MICHAEL CARDINAL FAULHABER

His Eminence, Cardinal Faulhaber, visited the Catholic University April 26-28, and spent two days with us. On Tuesday, April 28, he was entertained at dinner by the Right Reverend Rector. The German Ambassador was present, the Deans and Heads of Religious Houses were also invited. Bishop Shahan made an address of welcome, to which Cardinal Faulhaber responded, accentuating the purely personal character of his visit to the United States, chiefly his desire to convey to all American Catholics the gratitude of the German hierarchy, clergy, and people for the splendid charity exhibited to them in their great distress.

RECEPTION OF THE APOSTOLIC DELEGATE

On Thursday, March 22, the University extended a cordial welcome to the new Apostolic Delegate, Archbishop Pietro Fumasoni-Biondi. Archbishop Curley, the Chancellor of the University, presided. The reception took place in the Gymnasium. Seated on the platform were all the professors of the University, heads of religious houses, pastors of city churches and several invited guests. The entire student body, lay and ecclesiastic, were seated in the great hall of the Gymnasium and made a most attractive appearance. Prominent among them were the

students of the Catholic Sisters' College. In welcoming the Apostolic Delegate Bishop Shahan said:

"Your Excellency:

"The Catholic University of America rejoices this day to welcome you most cordially as the representative of the Holy See, and expresses the hope that your sojourn among us may in every way benefit the many great works of our holy religion, particularly by drawing closer the ties which bind us to the Chair of Peter. It can never be forgotten that the Catholic University of America is the creation of the Holy See, which has always favored its growth, and by guidance, protection, and support has enabled it to hold its high place in our system of Catholic education. Your predecessors have always interpreted most generously the good-will and the interests of the Holy See in our respect, and have left us their debtors for many evidences of encouragement and direction. Particularly is this true of your immediate predecessor, Cardinal Bonzano, on whose fatherly benevolence we could always rely, and of whose sympathy and wisdom we shall always retain a most grateful memory.

"You came to us in the prime of life and the fullness of strength, fitted out with a large and practical experience of the conditions of Catholic life in the remotest parts of the world. You are, therefore, it seems to us, providentially sent to represent the charity the wisdom and the authority of the Holy See in its relations with the Catholic people of the United States.

"We behold in you the envoy of the Vicar of Christ that immemorial spiritual power which has preserved intact through all the Christian centuries the faith of the Apostles, the unity and authority of the Church, the source and the example of sanctity, and the all-embracing charity of the Gospel. May it be your good fortune to leave behind you one day this noble Church, no less united and loyal, no less harmonious and charitable, no less active and progressive than you now behold it, as you enter upon the administration of its highest interests.

"Our professors and students have the inestimable privilege of living in the same city with the representative of the Holy See, and they learn from intimate contact to cherish that devotion of the American Catholic people to the See of Peter, which began on this site, broadly speaking, under Archbishop Carroll, and has never since wavered or weakened. It is my great privilege, as Rector of the Catholic University of America, to offer you the greetings of the administration, professors and students of the University. Many of our dioceses and most of the states of the Union are represented in this assemblage. It may be said, therefore, that our welcome forecasts the welcome which awaits you in every part of this broad land. Fourteen religious orders, whose houses of study are attached to the University, join cordially in our greeting, as do the Catholic Sisters College and Trinity College, graduate schools for women, whose work is conducted under our auspices.

"May the Seat of Wisdom, Mary Immaculate, whom the Successor of Peter has given us as our celestial patroness, have you ever in her holy keeping, crown with success all your labors, and obtain for you in due time the reward promised by Jesus Christ to every good and faithful servant of His Holy Religion."

On rising to reply the Apostolic Delegate was greeted with most cordial applause. After thanking the professors and the students for their hearty welcome, almost on the day of his arrival, he said:

"It is with sincere pleasure that I accept the protestation of your devotion to the Holy See," said the Apostolic Delegate in his response to the address of welcome delivered by Bishop Shahan.

"The Holy Father knows well how the Catholics of America have shown their attachment to him and to his predecessors. He is proud of the Catholics of America for the splendid contributions they have to works of charity and for their sacrifices in behalf of the Church. And if this is true of the laity, how much more so of the clergy! The American clergy are very dear to the heart of the Pope.

"It has well been noted that Pope Leo XIII, who founded this University and his successors, Pope Pius X and Benedict XV took a deep interest in this institution established as it is within the shadow of the national capital and in the city where his own representative lives. The present Pope, with his great scholarship is no less deeply interested in this institution. He wants Catholic men of high principles. He wants a clergy that will be zealous and have a deep knowledge of the ecclesiastical sciences. To the education of such men your faculty is giving its best efforts. I wish you success in all your works.

"[And may I say that this institution is no less dear to me than to my predecessor. May Mary Immaculate increase the worth of this institution for the greater glory of her Divine Son. May she increase its progress and increase the scope of its benefits.

"I congratulate those who are charged with the administration of the University. I congratulate the staff of teachers on what they have done and on what they are going to do."

The University Glee Club gave several selections in honor of the Delegate and following the exercises each member of the faculty was introduced to him.

Later he was entertained at dinner by Bishop Shahan.

LIBRARY OF THE LAW SCHOOL

The Law School of the Catholic University of America was unanimously elected a member of the Association of American Law Schools at its annual meeting held in Chicago, December 29-31, 1921.

Beginning September 1, 1923, applicants for admission to the Law School of the Catholic University of America must have completed one year of college work; beginning September 1, 1925, two years of college work will be required.

Space in the library of the Law School of the Catholic University of America is becoming a serious problem for those in charge. During the past ten years the growth of this library has been rapid.

It is an interesting fact that a very large number of these books were gifts of benefactors throughout the country. The first notable gift was a set of the Rhode Island Reports, donated by Bishop Harkins of Providence, Rhode Island. Other members of the Hierarchy and Catholic lawyers in different parts of the country donated the Reports of their respective States.

In 1914, the Misses Agnes and Marion L. Mitchell of Concord, New Hampshire, made a very substantial gift of the law library of their deceased father, Judge John M. Mitchell, who was the first Catholic elevated to the Bench in New Hampshire.

The most recent large addition is the library of the late Dean Carrigan, who died last August.

The Law Library contains over fourteen thousand volumes and includes the Reports of the United States Supreme Court and other federal courts; the National Reporter System; the American Digest System; State Reports; various sets of "Selected Cases;" sets of American and English Encyclopedia of Law, Cyclopedia of Law and Procedure and Corpus Juris; Opinions of Attorney-General; American Statutes; Selden Society Proceedings; English Reports, full reprint; English Law Reports since 1865; Mew's Digest; Halsbury's Laws of England; Chitty's

Statutes; most of the legal periodicals and a large number of standard text-books.

Each year sees no decrease in litigation. Judicial tribunals are obliged to hand down decisions. Hence, continuation of the various Reports pour in on law libraries each year. Space must be had for these continuations and other new works. In its present quarters the Law Library is facing an acute situation.

Modern law library methods are distinctive in this library. The Cutter Expansive Classification is in use. Classifying is accompanied by suitable cataloguing, shelf-listing and book marking. Further records used in the library are the accession book, the voucher book, the order book, the binding book, the periodical register and the withdrawal book.

A visitor's register is a very interesting book containing the names of many distinguished persons, the first name in the register being that of the late lamented James Cardinal Gibbons.

A unique system of preserving the bindings of books is in use. This consists of lucellining and varnishing, the effect being to practically mummify the covers. Work of this kind done five years ago is perfect today.

Conspicuous on the walls of the Library are the portraits of Pope Benedict XV, the late Chief Justice White, the late Judge John M. Mitchell and the late Dean Robinson. A portrait of the late Dean Carrigan, the gift of the alumni and students of the Law School, has also been placed in the Law Library.

The Law Library is the workshop of the students and is open each day from 8:30 A.M., to 4:30 P.M. It is in constant use by serious young men who find an interesting equipment for individual research, namely a careful selection of books suitable for their immediate needs.

RT. REV. MAURICE J. BURKE, D. D.

The death of Bishop Burke, of St. Joseph, Mo., on March 17, leaves the University poorer by the loss of a beloved and devoted friend. At the time of his death he was the senior bishop of the United States in point of service.

He became Bishop of St. Joseph in 1893, having been transferred from Cheyenne, for which diocese he was consecrated in 1887. Two years ago as a result of continued ill health, he announced his retirement, and the Right Rev. Francis Gilfillan, S.T.L., one of the first graduates of the University, was consecrated his coadjutor, with the right of succession.

Bishop Burke was born in Ireland, in 1845, and was brought to America as a child, his parents locating near Chicago. At the age of eighteen he entered the University of Notre Dame, and three years later was sent to Rome, where he took up his studies at the American College. He was a Roman student during the stirring events that transpired in that city at the time of the loss of the temporal power of the Popes, and until his death retained vivid memories of the scenes in the Eternal City at the time of the Vatican Council.

Some years ago he donated to the University his valuable Dante Collection, about 300 volumes of the best modern works on Dante. He was

one of the most distinguished Dante scholars in the United States and at the time of his death was honorary president of the American Dante Society.

He also bequeathed to the University his valuable library of about 3,000 volumes.—*May he rest in peace!*

NEW STADIUM AND ATHLETIC FIELD

A campaign has been launched by the Lay Alumni Association of the Catholic University to raise \$25,000 for the draining and construction of a new Athletic Field and Stadium, which was pledged by the alumni at the reunion last June.

A personal appeal is being made to each member of the Alumni. It is hoped to raise the money by May 1, when a contract will be let for the grading and draining of the field and for such part of the stands as resources will permit.

The drive is being conducted under the chairmanship of Mr. Arthur D. Maguire, of Detroit. The treasurer is Mr. Louis H. Crook, a professor at the University, and the secretary, Mr. J. Harvey Cain, secretary to the administration of the University.

The plans for the stadium have been drawn up by Messrs Murphy and Olmstead. When the entire stadium is completed it will have a seating capacity of 8,000, will be 440 feet long and 280 feet wide, and will be built of reinforced concrete. The present plan calls for an eventual expenditure of about \$400,000. At this moment about \$17,000 have been secured. It is confidently hoped that the entire sum of \$25,000 will soon be forthcoming, and the long desired field be thus made a certainty.

The field will be ready for football next fall.

CATHOLIC SCHOOL SUPERINTENDENTS MEETING

Discourse of Bishop Shahan

The Rev. James P. Murray, superintendent of schools of the Archdiocese of St. Louis was elected chairman of the superintendents' section of the Catholic Educational Association at the annual spring meeting held at the Catholic University of America Easter week at which superintendents from more than a score of dioceses were present. The Rev. Charles F. McEvoy of the diocese of Syracuse was elected secretary and the Rev. William Lawlor of Newark was chosen editor of the Superintendents' section of the Educational Association Report. Rev. Ralph Hayes of Pittsburg, presided at the meeting.

Notable among the papers read at the convention, which occupied two days, was a description of the plans being made for the establishment of a comprehensive diocesan high school system in Brooklyn by the Rev. J. V. S. McClancy, superintendent of the Brooklyn schools. Father McClancy told of the success of the recent drive for two million dollars for the establishment of a Catholic High School system and of plans for the erection and maintenance of the schools. He also spoke of the plan for supplying educators for the new high schools.

Papers dealing with particular phases of the work of the superintend-

ents and of peculiar conditions met in different dioceses were read by the Rev. Augustine F. Hickey of Boston, the Rev. Charles J. Linskey of Detroit, the Rev. Joseph O'Hara of Philadelphia, the Rev. Dr. George Johnson of the Catholic University, and the Rev. Charles F. McEvoy of Pittsburg.

Discussion of these papers was led by the Rev. Michael J. Larkin, of New York, the Rev. Patrick J. Clune of Trenton, the Right Rev. Monsignor Joseph F. Smith of New York, the Rev. Dr. Patrick J. McCormick of the Catholic Sisters' College of the Catholic University, the Rev. Francis J. Macelwane of Toledo, the Rev. William Lawlor of Newark, the Rev. James P. Murray of St. Louis, the Rev. P. J. Ritchie of St. Louis, the Rev. Henry M. Hald of Brooklyn and the Rev. John I Barrett of Washington.

There was also a round table discussion of state certificates of teachers in which several of the superintendents participated.

Bishop Shahan, in welcoming the delegates to the University, said:

"What greater pleasure could I have than to welcome the official representatives of two million young American pupils, trained daily all over this continent in the letter and the spirit of pure religion and for the best citizenship? You represent also the American Catholic hierarchy, in so far as it provides religious and secular education in over six thousand parochial schools. Then too, you represent the incredible spiritual force that animates and sustains, not for a time but through life, the many thousands of Catholic teachers on whose devotion, zeal, courage, and skill rests practically the American Catholic system of primary education. I need not add that you represent the parents and guardians of the vast army of Catholic youth who look rightly to you for the most efficient coordination of the countless efforts and sacrifices that the Catholic people are making to create, support and improve the education that their children are receiving under the auspices of their holy religion.

Major Work of Every Bishop

"Every Catholic Bishop knows that the religious education of the children of his diocese is one of his major works. He reposes, therefore, a supreme confidence in the agent whom he selects to represent him in all the larger relations of the schools. In so far as the system of diocesan schools calls for an ever closer correlation of all the pedagogical machinery, so to speak, it is through you that it is best accomplished, and that unity, harmony, and an even regular development are obtained, and become traditional. In time, if we can trust the analogy of Catholic doctrine, discipline, worship, and religious life, the office and influence of the Superintendent of Catholic schools ought to acquire on all sides a uniform and accepted value, ought to call for an identical training, academic and practical, ought to appeal to the most gifted and zealous of our clergy, and ought to be considered a public service second to none of the public services by which the Catholic religion lives and grows in our time.

"The superintendent's duties bring him into very close relation not only with each school as a whole, in all its aspects, problems and interests, but with all the schools of a diocese as a living, active, growing system, itself in turn intimately linked up with every similar system in the American Catholic Church. The great body of the teachers look normally to him for immediate guidance and direction in the broader and more general issues of an educational character that are forever coming to the front, and for whose solution or proper criticism the busy teacher needs clear and definite instruction, as to what is good, bad, or indifferent amid so many specious novelties.

"In one way or another he cannot avoid becoming an interpreter, for educational uses, of religious history, philosophy, the general pedagogical movement, progressive or otherwise, nay of the mind itself, at once the necessary instrument of

all studies, and their inexhaustible treasury, their habitat and object. Indeed, the office of the superintendent of schools offers a wonderful latency of moral power and influence.

Organizing Primary Education

"Under the direction and with the sympathy and cooperation of the ecclesiastical authority, it is the immediate means of organizing Catholic primary education on the best lines, of doing full justice to the right of Catholic parents to the best training for their children, and of obtaining the best results from the generous sacrifices of self which many thousands of noble teachers so joyfully make in the hands of Holy Church, hoping in that way to obtain at once their own salvation and to perpetuate the Catholic faith in the rising generation.

"The Catholic University of America is proud to welcome you, and is deeply interested in your deliberations. It cannot forget that the Holy See has constantly advised the affiliation of all Catholic schools with this pontifical University, and it rejoices that in the last decade it has been able to render substantial service to Catholic primary education through the establishment of the Catholic Sisters' College, the Catholic Summer Schools, and the affiliation of a great many Catholic parochial schools."

OUR COLLECTION OF PAPAL MEDALS

The collection of papal medals in the museum of the Catholic University of America has been increased by the addition of the most recent medals struck in Rome, the gifts of the Right Rev. Monsignor Filippo Bernardini.

These include the medal struck on the feast of St. Peter last year in commemoration of the first year of the pontificate of Pope Pius XI, the medal struck by Prince Luigi Chigi in commemoration of the conclave that elected Pope Pius X, and the "sede vacante" medal struck by Cardinal Gasparri, the Cardinal Camerlengo, when the late Pope died. In accordance with an ancient custom, at the time of the death of the Pontiff, the Cardinal Camerlengo places at his feet a copper tube containing gold, silver and bronze medals struck during his reign.

The Catholic University collection now includes medals commemorative of practically every Pope from the time of Innocent VII in 1404 down to the present Supreme Pontiff. Complete sets of the medals struck during the reigns of the late Popes Pius X and Benedict XV have been added to the collection by Monsignor Bernardini, these including the gold medal struck by Cardinal Gasparri in the third year of the reign of Pope Benedict XV to commemorate the edification of the canon law.

Many of the most famous Popes of history are depicted in the University collection, which includes the medals executed by the wonderful family of the Hamerani, who from 1605 to 1807 acted as papal medallists and were noted for the uniform excellency of their work.

BOOK REVIEWS

SUMMA THEOLOGICA AD MODUM COMMENTARII IN AQUINATIS SUMMAM PRAESENTIS Aevi STUDIIS APTATAM auctore Laurentio Janssens, O. S. B. Tomus VII. De Hominis Natura, pp. 863. Tomus VIII. De Hominis Elevatione et Lapsu, pp. 791. Tomus IX. De Gratia Dei et Christi, pp. 699. Friburgi Brisgoviae. B. Herder, 1922.

The three volumes of this extensive and profound commentary cover the follow-

ing questions of the *Summa Theologica*: pars prima, qq. 75-102, 118; prima secundae, qq. 81-83, 109-114; secunda secundae, qq. 163-165. The best appreciation of this monumental work is found in the letter of Benedict XV to the distinguished author, in praise of his universal knowledge. Father Janssens displays knowledge acquired in the study of the different branches of science and art, with clear explanations that illustrate the true doctrine of Aquinas and that defend the revealed truth according to the demands of our times.

The author possesses in a remarkable degree the power of logical clearness of exposition. The universality of his learning is the most striking characteristic of this commentary. The Index of quoted works in the seventh volume (*De Natura Hominis*) covers forty pages of printed titles, and includes all works of theology and its allied sciences known in our day. Many readers will naturally turn first to his treatment of the question of evolution; and they will find that the learned Benedictine gives proof of his wide and accurate knowledge in the natural sciences, especially in biology. The quotations, as a rule, are in the original language: English, French, German, Italian etc. This naturally renders the work more valuable from the point of scientific thoroughness. The use of works outside the theological field helps the student towards a deeper understanding of and an easier approach to the truth. An example of this is the use Abbot Janssens makes of the celebrated painting by Michael Angelo in the Sistine Chapel as a means for a more detailed explanation of Genesis. In the question of evolution the author holds the theory of moderate evolution as proposed by Wassmann and de Vries, moderated by Mendelism.

The eighth volume (*De Hominis Elevatione et Lapsu*) is written with the same theological exactitude and universality of learning in all branches of human knowledge cognate to his subject. The exposition of the theory of the language used by our protoparents is very interesting. His conclusion, however, that it was little different from Hebrew is not the generally accepted one, since many scholars are in favor of Sanscrit and Pali.

In the ninth volume (*De Gratia Dei et Christi*), the author approaches this very delicate subject with the words of the Apostle in his mind, as he says in preface: "not to be more wise than it behooveth to be wise, but to be wise unto sobriety". A strictly objective explanation of the arguments of Thomism and Molinism is followed by a short *professio fidei* of the author on this point in seven propositions which can be well classed with the school of *Thomismus minor*. Characteristic of the learned Abbot's charitable spirit in treating this debatable question is his final appeal to the contending parties, to hold their individual theories with modesty and charity, since there is no necessity to adhere to any determined doctrine.

These three volumes constitute undoubtedly a supreme contribution to our modern theological literature. The broad scope of the author's knowledge added to his skill in metaphysical discussion and exposition, makes the work of Abbot Janssens a standard book of Catholic Theology. The dignified tone and great fairness in treating the opponents of the neo-scholastic system will certainly be highly appreciated by all interested in the doctrine of the Catholic Church and even by those outside the fold.

JOHANNES COCHLAEUS, *Adversus Cucullatum Minotaurum Wittenbergensem, De Sacramentorum Gratia Iterum* (1523). éd. by Joseph Schweitzer, Dr. Theol. et Phil: CORPUS CATHOLICORUM, Werke Katholischer Schriftsteller im Zeitalter der Glaubensspaltung. Muenster i. w. 1920. pp. 66.

The literature about Luther and the religious revolution of the XVI century would seem to be almost complete. The inner history of this turbulent period has been given in the works of such prominent scholars as Denifle, Grisar, Gasquet, Lagrange and many others. Nevertheless every new addition to the historical bibliography of this period is received with gratitude by students of history.

The book before us is the third of a series, published by the Society of German Historians, under the title: *Works of Catholic Writers in the Period of Religious*

Division. The present edition of the polemical letter of Cochlaeus to Martin Luther is based on two texts: the first published in Cologne, 1523, printed probably by Gottfried Hittorp; the second published, it seems, in Tuebingen the same year, or in 1524. The two editions are almost identical, with but few differences, omissions or additions.

The learned editor gives us a clearly arranged text with valuable annotations explaining some rather obscure allusions to personal or local matters.

This letter is typical and characteristic of the author and of the controversial methods of the period. Cochlaeus was one of the most active opponents of Luther and of his doctrine, and his productivity and zeal were unparalleled by any other Catholic apologist of the time. His polemical works, however, are lacking in theological accuracy and they are written rather in haste and in bad temper; but they are full of a sincere zeal and a deep devotion to the Faith. His Latin is correct and smooth and his language, according to the taste of those times, very aggressive and often even base. His humor and irony are typical of the polemical style of the sixteenth century. A few examples will illustrate the way he treats his bitter enemy. He calls Luther: *Cucullatus Minotaurus, falso et blasphemus mugiens vitulus, Du libes Kuttien Kalb*, etc. And Luther's doctrine is called: *scurrilis et histrionica nugarum convictiorumque deblacteratio*.

Full of humor, though in a questionable taste, are the opening lines, a travesty of Virgil's Aeneid:

Monstra bovemque cano, boreae qui primus ab oris
Theutonicas terras profugus conspurcat, et omnem
Sub specie monachi violat pacemque fidemque
Vi Satanae * * * * *

The *Corpus Catholicorum* announces a long series of further publications all of which promise to be of great interest.

HERMAN STADLER: *Albertus Magnus. De Animalibus Libri XXVI* Nach der Kölner Urschrift. II Band, Buch XIII-XXVI und die Indices enthaltend. Beiträge zur Geschichte der Philosophie des Mittelalters. Texte und Untersuchungen. herausgegeben von Clemens Baeumker. Band XVI. Muenster i. w. 1921. pp. 1664.

The last two books of Aristotle's paraphrase by Albertus Magnus are those *De Animalibus*. They reproduce the text of the Stagyrite according to the Latin translation of Michael Scottus. As chief sources are added: the digest from Aristotle's works by Ibn Sina (Avicenna), translated by Michael Scottus, and dedicated to Frederick II; his *Qanun*; and *Liber de Naturis Rerum* by Thomas de Cantimpré. On many points Albert adds his own knowledge of different species of animals, especially in Central Europe. This is, of course, of immense value for the study of the history of zoology. Besides the Latin names, Albert the Great gives us the popular names in German.

At the urgent request of two learned zoologists, Dr. R. von Herwig and the well known biologist Father Erich Wassman, S.J., Herman Stadler published a critical edition of those books on the basis of the primitive MS. (cod. W. 258. a.) in the Municipal Archives of Cologne. The undertaking was a difficult one. There were about 12,000 evident mistakes to be corrected and the names to be put in their proper form according to the *Index Aristotelicus* by Bonitz. The text is critically arranged in the way that the vertical strokes indicate the different sources and the original additions of Albertus. It is the result of fifteen years of hard labor, and forms a reliable and critical edition of Albert's interesting and important work.

DR. MARTIN GRABMAN: *Die echten Schriften des hl. Thomas von Aquin.* Beiträge zur Geschichte der Philosophie des Mittelalters. Texte und Untersuchungen. Herausgegeben von Clemens Baeumker. Band XXII. Heft 1-2. Muenster i. w. Aschendorff. 1920. pp. 275.

The revival of Scholasticism within our own times has been a turning point not only in the field of philosophy and theology but also in the study of history.

Some forty years ago or less, the thirteenth century was regarded, even by some Catholic writers, as a period of intellectual retrogression. Today no historian of standing would venture to hold this thesis, and there is little wonder that learned men everywhere are devoting their talents to a detailed study of this great period. Numerous works on Dante, on the Gothic Cathedrals, and especially on the great philosophers and theologians of the thirteenth century, are being published each year; and these serve to deepen and to enlarge our knowledge of that distant epoch.

It is logical that the great scholastic writers, whose works contain the best expression of the dominant spirit of those ages, are being subjected to a most minute and critical study by learned scholars and societies.

The *Materials on the History of the Philosophy of the Middle Ages*, a publication begun by the late George von Hertling (Chancellor of the German Empire during the last period of the World War), Father (now Cardinal) Ehrle, S.J., and many other learned German scholars under the editorship of Clemens Baeumker, has reached its twenty-second volume in Dr. Grabman's *The Authentic Works of St. Thomas Aquinas*. Dr. Grabman (professor at the University of Munich, formerly of Prague and Vienna), has devoted much time and study to the works of St. Thomas Aquinas, and he is regarded, with Denifle, Mandonnet, and Hourcade, as a leading authority on this subject.

Dr. Grabman's introductory chapter treats of the special method of textual criticism which he has applied to the works of St. Thomas. He then reviews the whole of the Thomistic literature on this point, beginning with Joannes Capreolus' 'princeps Thomistarum' down to the latest publications of our own day.

A chapter is devoted to Mandonnet's thesis, that the canon of judgment between the authentic and apocryphal or dubious works of St. Thomas is the official Catalogue of Bartolomeo di Capua, "qui fuit socius fratris Thomae usque ad mortem et habuit omnia scripta sua." This catalogue was made by Bartolomeo for the canonization process of St. Thomas and was compiled with the greatest care and accuracy—"Si autem sibi alia adscribantur, non ipse scripsit et notavit, sed alii recollegerunt post eum legentem vel praedicantem."

To this critical canon of the learned Dominican Dr. Grabman takes exception. He points out that the 'official catalogue' is not altogether reliable, since there are not only repetitions of the same work under different titles, but also evident omissions and a certain carelessness in cataloguing the unfinished opuscula. Moreover Dr. Grabman believes it necessary to take into consideration other important and reliable catalogues of scholars, who were equally able to decide with authority on this important point. They all were associated with St. Thomas and possessed sufficient knowledge of what he himself wrote and what was written by others under his influence. The importance of the earliest manuscripts or *opuscula* from the thirteenth and fourteenth centuries for solution of this question, is explained, and eight codices and several old catalogues are examined in the light of this conclusion. In all Dr. Grabman finds twelve *opuscula* not mentioned by Bartolomeo di Capua. The 'official catalogue' does not mention these *opuscula*, but the unanimous testimony of the earliest and most reliable manuscripts is in favor of their authenticity. Dr. Grabman decides therefore against the *argumentum e silentio* proposed by Mandonnet, and holds that these twelve *opuscula* were written by St. Thomas.

The book is written with the author's characteristic logical clarity, and historical precision. The quoted literature is immense and covers practically every work on this subject. It is probable, however, that some scholars will not agree with Dr. Grabman from the standpoint of historical certitude. Certainly, the book cannot be regarded as the last word on an important and intricate question. The authenticity of some of these *opuscula* remainst still an open question. Nevertheless, the book is a valuable contribution to the Thomistic literature.

CAPHARNAUM ET SES RUINES, d'après les fouilles accomplies à Tell-Houm par la Custodie de Terre Sainte (1906-1921) by P. Gaudence Orfali, O.F.M., Paris, A. Picard, 1922. pp. 115.

This excellent book equally interesting for the exegete the historian and the artist is a scientist and detailed description of the excavated ruins in Tell-Houm, the biblical Capharnaum, sanctified more than any other place of Galilee by the miracles of Our Divine Lord. The author, a Franciscan friar, a native of Galilee, gives us a short history of the city, once a flourishing town, but today a forgotten village built on its own ancient ruins. There follows an account of the work of excavation with the help of many scholars, by the Franciscans of the Custody of the Holy Land, chiefly of the *Deutsche Orient-Gesellschaft* with Professors Kohl and Watzinger. The chief result of this work is the discovery of the ruins of an old synagogue, probably of the first century of our era, of a large paved court before it, and of an octagon, which, according to the author, served in later Christian epochs as a baptistry.

The description of the ruins is very detailed and accompanied by a thorough knowledge of architecture. There are nearly 150 excellent illustrations. The historical aspect of this important discovery is not developed to its final conclusions, the author, with great humility, leaving its solution to more competent scholars.

LES SYMBOLES DE L'ANCIEN TESTAMENT, by D. Buzy, of the Fathers of the Sacred Heart of Jesus of Betharram. Paris, Librairie Lecoffre, 1923. pp. 421.

The great textual difficulties of the Bible, especially of the Old Testament, arise to a large extent from the practical impossibility of reaching the particular genius of the original languages in which the Sacred Books have been written. It is true that the scholarly Hebrew dictionaries, concordances, and phraseological works, render this study easier, and that with their help we can approach more and more the true sense of the holy pages on many shadowy points of philosophy.

The book before us is a step forward in biblical criticism in a field almost entirely neglected until the present time; a detailed and careful collection and juxtaposition of **symbols** in some of the books of the Old Testament. Under the term **symbol**, the author understands a sign, act or vision presaging a coming event. It is, therefore, a species of allegory proximately touching the parables, and subjected to a special method of symbolic exegesis.

It is surprising that while the special commentaries on parables multiply from day to day, almost into libraries, not a single monograph has so far been written on the symbols. Vigouroux, de Chayne, Hastings, Haupt in the *Realencyclopædie*, dismiss this subject with but a few words or treat it from the purely literary point of view.

Father Buzy, a well known biblical scholar, through his splendid articles in the *Revue Biblique*, fills up this gap in exegetical literature in the present monograph which is written with that profound knowledge of the subject, that characterizes the students of the famous Dominican School of Biblical Studies in Jerusalem. After a general discussion on the importance the symbols (oth, mophet) have for the better understanding of Holy Scripture, the author treats, one by one, all the symbols in the Books of Osea, Isaias Jeremiah Ezechiel, Daniel, Joel and Zachary, and explains them critically.

From the careful perusal of the book it is evident that Father Buzy is thoroughly acquainted with the exegetical literature in all the principal languages from the Catholics as well as from the Protestant viewpoint. His exposition is always clear and persuasive; here and there, however, one must suspect a certain natural inclination to conform the facts with an *a priori* theory; if this be so, other exegetes will have the chance to go into a detailed discussion, thus bringing us nearer to the truth. The book is undoubtedly an important acquisition for the study and exegesis of the Old Testament.

MA JOURNEE AVEC MARIE, on Pratique de la vie d'intimité avec la douce Reine des Coeurs, etc., par le P. de Lombaerde, 5 Edition, P. Tequi, Paris, 1922, 16mo, pp. 460.

An excellent work of Marian devotion for members of religious communities, tremendously popular, as the number of editions shows.

L'EVANGILE DE PAIX, par l'Abbé Lecomte, 20 ed, Paris. P. Tequi, 1922, 8mo. pp. 61.

The Christian spirit of peace is here described in the way of a personal meditation. The diction is noble and elevated and the author outlines with profound religious emotion, the peace of the mind and of the heart, social peace and above all, the peace of Christ.

LETTRES D'UN BLEUET, par H. Canoville, Paris, P. Tequi, 1922, 8mo. pp. 449.

Charming "letters from the front" of a young French collegian, one truly religious and tenderly attached to his family. They contain many an exquisite page on the soldier's life along the devastated frontier of France in the Great War.

LE ROLE ECONOMIQUE DE L'ETAT, Semaines Sociales de France, 14th Session. Strasbourg, 1923. edited by M. Eugène Duthoit, Paris, 1922. 8mo. pp. 536.

Every student of social science will welcome this compte-rendu of last summer's "Semaine Sociale" at Strasbourg. The general subject is the economic office of the state, and the volume is ably edited by the distinguished Captain Duthoit, well known to American Catholics from his lengthy sojourn at Washington during the war.

FIGURES FRANCAISES ET PAGES NATIONALES, per Mgr. Tissier, Paris, 1922. P. Tequi, 1922. 8 mo. pp. 359.

LE CHRIST DE LA JEUNESSE par Mgr. Tissier. Eveque de Chalons, New ed. Paris. P. Tequi, 1922. 8mo. pp. 152.

LA PAROLE DE L'EVANGILE AU COLLEGE, pars Mgr. Tissier, 4th ed. Paris. P. Tequi. 8mo. pp. 316.

These three volumns of th eloquent Bishop of Châlons deal with the Christian training of youth in the home and at school, and with French patriotic subjects of general interest to all Catholic readers. Mgr. Tissier is known as one of the most scholarly preachers in France, and has largely devoted his great gifts to the spiritual welfare of the Catholic collegiate youth of France.

LE NOUVEAU DROIT CANONIQUE DES RELIGIEUSES: les Nouvelles Normae, par le Chanoine Thevesnot, Paris, P. Tequi, 1922. 8 mo. pp. 196.

In a modest space Canon Theurnot has collected all the decisions of the new Code of Canon Law concerning religious communities of women, including the most recent rulings of the Congregation of Religious. The appendix on the officials of the Roman Curia has a practical value for religious communities of women as it furnishes them with accurate knowledge concerning the duties and charges of the higher ecclesiastical authorities at Rome.

DIRECTION DE CONSCIENCE, Psychotheraphie des troubles nerveux, par l'Abbé A, d'Aguel et d'Espincy, preface per le Dr. Vittoz.

An experienced priest and a distinguished physician have co-operated in the composition of this very useful book. Its perusal will enlighten both spiritual directors and physicians as to the relief that both can bring to those afflicted with nervous troubles, by a more thorough comprehension of the facts and problems of psychotherapy and a broader and more liberal appreciation of the spiritual influence of the priest as confessor or spiritual director. Very instructive are the pages which exhibit the profound psychological skill of the many famous Catholic confessors and spiritual directors from Saint Thomas Aquinas to Saint Francis de Sales.

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THE

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ANNUAL COMMENCEMENT

DISCOURSE OF THE RIGHT REVEREND RECTOR

BACCALAUREATE SERMON OF VERY REV. DR. WM. J. KERBY

CLASS TREE SONNET

CLASS TREE ORATION

THE PENFIELD SCHOLARSHIPS

WASHINGTON, D. C.

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ANNUAL COMMENCEMENT

The Thirty-fourth Annual Commencement of the University was held on June 13.

His Grace, the Most Rev. Michael J. Curley, Chancellor of the University, presided and conferred the degrees.

The valedictory oration was delivered by Mr. Claude William Courand of San Antonio, Texas.

A complete list of those who received degrees is published in the *Announcements* of the University under the head of General Information.

DISCOURSE OF THE RIGHT REVEREND RECTOR

The matriculated students of the University were this year 814 in number, 52 in the School of Theology, 318 in the School of Philosophy, 67 in the School of Law, 54 in the School of Letters, 208 in the School of Sciences and 115 in the Catholic Sisters College.

The University grants to-day 228 degrees, in all its schools, the largest in our history. The graduating class of lay students numbers 89, also the largest class to date. Sixteen doctorates are this day granted, in the Schools of Canon Law, Philosophy, Letters and Law. The sixteen dissertations represent about two thousand printed pages, the equivalent of eight large octavo volumes, and are an eloquent index of the quality and amount of the graduate work accomplished here. Three of these printed dissertations are the work of Catholic Sisters, one from Trinity College and the other two from the Catholic Sisters College.

The most notable donation of the year is the sum of eighty thousand dollars, left by the will of the late Frederick Courtland Penfield for the establishment of Scholarships in International Law, Diplomacy and Belles Lettres, to be known as the Frederick Courtland Penfield Scholarships. On this fund three Scholarships have been established, each of the annual value of twelve hundred dollars. They are in the gift of the Rector and Academic Senate.

The Alumnae Association of Mount Saint Joseph's Academy of Philadelphia has donated to the Catholic Sisters College the sum of ten thousand dollars for the purpose of establishing in perpetuity a full Scholarship in favor of the Sisters of St. Joseph. Toward the new wing of the Catholic Sisters College Mrs. James C. Farrell of Albany, N. Y., has generously contributed the sum of fifteen thousand dollars.

Sir James J. Ryan of Philadelphia, has given to the National Shrine of the Immaculate Conception the munificent sum of fifty thousand dollars with permission to use this donation in the construction of the Crypt.

From the estate of Miss Mary Agnes Lincoln, of Cincinnati, the sum of four thousand five hundred dollars was received. Rev. Thomas J. O'Brien, of Brooklyn, N. Y., donated the sum of six thousand dollars for a Theological Scholarship in memory of his mother, Catherine O'Brien. From Cardinal Dougherty was received the sum of twelve hundred dollars in favor of the equipment of the Department of Physics.

The following new academic appointments have been made. In the Faculty of Theology, Rev. Francis Jehlicka, hitherto professor of Moral Theology in the Universities of Budapest and Warsaw, to be Associate Professor of Moral Theology.

In the School of Canon Law, Rev. Dr. Louis Motry of the Catholic University, and Rev. Dr. Schaaf of the Order of Friars Minor, to be Associate Professors of Canon Law.

In the School of Sciences, Dr. Frederick L. Serviss, of the Colorado State School of Mines to be Instructor in Geology and Mineralogy in the Department of Chemistry. Mr. Vincent Dardinski to be Instructor in the Department of Biology, Mr. Gardiner James O'Boyle to be Instructor in the Department of Mathematics and Mechanics.

In the School of Philosophy, Rev. Dr. Donald B. McLean to be Instructor in the Department of Ethics. In the School of Law, Dr. C. F. Bongardt to be Instructor in American Law.

Rev. Francis B. Cassidy, A.M., has been appointed Dean of Discipline of the lay students.

A new and distinct School of Canon Law will be opened this fall, with four professors, three of Canon Law and one of Roman Law. Other courses will soon be added, in International Law and American Ecclesiastico-Civil Law. The purpose of the new School is to train priests to assist their bishops in the administrative work of the diocese, and it is established at the express desire of the Holy See.

Next fall, too, the University will open Basselin College, founded by the will of the late Theodore B. Basselin of New York State, for the purpose of training young men for the priesthood, particularly in the science and art of sacred elocution. The course is gratuitous and covers three years, after which its students may enter any theological seminary.

The writings of our professors this year have been numerous and valuable. In magazines and periodicals their contributions appear constantly, and not an issue of our Catholic papers is printed without notable contributions from their pens. They conduct the *Catholic Historical Review*, the *Catholic Charities Review*, and the *Catholic Educational Review*.

Their share in the daily exposition and defence of Catholic truth is very large, in the way of public discourses, sermons, conferences, retreats, etc.

They have conducted almost exclusively the courses given in the Knights of Columbus Evening School, in this city, and in the National Catholic School for Social Service.

It is only fair to call attention to some important books that have appeared this year from their pens.

Rev. Dr. Guilday has published in two large volumes a *Life of Archbishop Carroll* which may rightly claim to be henceforth the standard history of the beginnings of our holy religion in the United States. Rev. Dr. Weber of the Marist Community has published the second volume of his *History of the Christian Era*, which is now being largely used as a text-book in our Catholic schools.

Rev. Dr. Henry Schumacher has published the first volume of his *Handbook of the New Testament*, a very learned and exhaustive introduction to the study of the Holy Gospel.

Rev. Dr. Kerby has published a volume of essays and discourses on the priesthood, entitled *Prophets of a Better Hope*, widely acclaimed as an excellent statement of the duties and opportunities of the Catholic ministry.

The Crypt of the National Shrine is being built quite rapidly, and it is hoped to open it for religious services in September 1924. It is 200 feet in length, 22 feet in height, and will seat 1800 persons. This Crypt corresponds in shape and size to the great sanctuary of the National Shrine of the Immaculate Conception calculated to provide for one thousand ecclesiastics.

Much progress has been made in the construction of the new Athletic Field. It will be ready for use at the opening of the University in the fall. About twenty thousand dollars have so far been subscribed to the construction fund. For the present a temporary Stadium will be erected, and it is hoped that an additional number of tennis courts can be opened.

The Catholic Sisters College has recently been obliged to refuse many applications for lack of room. A new wing is now under construction, as an addition to Brady Hall, and will be ready for use in September.

In twelve years 3,206 Catholic Sisters have received instruction at the Catholic University, representing 42 States and 49 religious communities of women.

The Catholic University has also given instruction to 1,525 women students of Trinity College in the past twenty years, making in all 4,731

women students of the Catholic University since its foundation. Trinity College numbered, this year, 372, and the Summer School for Teaching Sisters numbered 435. In all the Catholic University had under its tuition this year 1,621 students of whom 807 were women. We may not describe ourselves as a co-educational institution, but we are contributing substantially to the higher education of both sexes.

The Library of the University numbers at present about 230,000 volumes, mostly located in McMahon Hall. Its largest acquisitions this year are ten thousand volumes donated by Archbishop Curley from the archdiocesan library in Baltimore, and three thousand volumes from the library of the late Bishop Maurice Burke of St. Joseph, Missouri. The Olivera de Lima collection of 40,000 works on South America has been commodiously housed in McMahon Hall together with the art collections of the same nature, and is ready for use.

Monsignor Arthur T. Connolly of Boston has made notable additions to his rich collection of Americana and Hibernica, that now numbers over fifteen thousand volumes.

The University Museum has grown measurably during this year, and reports particularly the additions to its collections of ancient ivories, papal coins, mediaeval documents, and African tribal objects.

On account of the Annual Conference of the Catholic Hierarchy of the United States which takes place this year in the last week in September, the Schools of Theology and Canon Law will not open until October first. The University opens regularly on Tuesday, September 25.

THE GOSPEL OF TRUSTWORTHINESS

Baccalaureate Sermon delivered on June 10, 1923

By Very Rev. Dr. William J. Kerby

"Dearly Beloved, believe not in every spirit but try the spirits if they be of God."—I. John, 4:1.

Saint John intends in these words to advise those to whom he is writing not to be deceived by false spirits, and to trust only the spirits that are undeniably of God. This advice was timely because so-called false spirits gained the confidence of many who believed them to be indications of divine action in the soul. The Apostle suggested discrimination in giving confidence because many were unworthy of it.

I widen a trifle the meaning of the Apostle when I use his words as an introduction to this discourse. We live by deserving and by giving confidence. By the necessities of life we trust and we are trusted at every moment. Sometimes the persons and the things that we trust in

even the supreme direction of life are of God and they lead us safely toward Him. Often, however, the persons and the things that we trust are like false spirits that hide their danger behind soft allurements and gain us by whispered flatteries and deceitful promise. Old as well as young, learned as well as ignorant, superiors as well as subjects are confronted always by the imperative necessity of placing trust somewhere in the ordinary direction of life. It is necessary that each of us, whatever his wisdom or power, try the spirits that we would follow to determine if they be of God. If we place our trust indiscriminately we can but invite disaster. If others cannot trust our own integrity and wisdom we are unfit to take our places in the orderly organization of life.

Trustworthiness, the deserving of trust because of intelligence and integrity of character; and wisdom in trusting others are central and determining throughout life. It must be possible, therefore, to describe the highest aims of education in these terms. It seems fitting on this occasion to attempt to interpret these truths. We have come together to beg the blessing of God in the lives of those for whom our work is finished and to ask continuance of the divine blessing upon the students for whom our work is not yet at an end.

If I wish to learn the impression that an educated man has made on his community, I simply ask "Who trusts him?" If I find that he is trusted not only by his relatives but also by all representative men who deal with him in business or social relations, I gladly conclude that he is a noble man. One may be deceived occasionally; but on the whole such a testimony concerning the integrity, honor and intelligence of a man is worthy of unqualified trust.

If on the other hand I hear it said that one cannot trust the statements of this man because he is a liar; that one cannot trust his promises because he has no high sense of honor; that one cannot depend on his professed intentions because he is indirect and cunning, I shall be unable to deal with him, to trust him, to respect him. If one must be on one's guard all of the time in dealing with another, harassed by doubt, threatened by cunning, confused by deceit, one is disconcerted. Suspicion and caution develop and one recoils from having to do with one known to be of this type.

These defects of character may be fine or coarse in their appearance and action. They may be subtle as well as obvious. Once they are observed their effect in dissolving ordinary social relations is immediate. We cannot deal with men unless we trust them. We cannot be dealt with unless we invite and hold confidence. The issues are fundamental.

If I wish to study the educated man himself directly instead of studying his reputation, I simply ask "Whom does he trust?" "What does he trust?" If I find that he lacks intelligence and foresight in the placing of his trust, if I find him self-sufficient and defiant of the proven teachings of human experience, I am forced to think that he is a foolish man, unreliable and, therefore, to be avoided, or to be dealt with, with greatest care.

May I not then describe the highest outcome of education in these terms? The man who is rightly educated is trustworthy to the highest degree. He invites confidence from all sides. He never betrays it or shows himself unworthy of it. On the other hand he directs the giving of his confidence with consummate wisdom. He trusts persons and things that are of God. He withholds all allegiance to false spirits and refuses to be misled by them. He believes not in every spirit but proves the spirits to determine whether or not they be of God.

I am led to choose this theme for the present occasion largely because observers find evidence of a revolution in the ways in which our youth deserve and place their trust. If the settled trusts of humanity seem to be losing their authority with the young, and these show an inclination to shift the lanes along which their confidence shall flow, we educators will face a situation of grave concern. If our youth boasts of capacity for experience rather than capacity for obedience, we cannot dismiss the problem by any edict or by a gesture. If our youth gain the impression that traditional experience is worthless to them because of the rapidity of social change, they will surrender a principle that in earlier days was accepted as a final pronouncement on human wisdom. We do observe many facts in the ways of our youth which indicate a changing outlook on life. Where we express concern the young rejoice in their larger freedom. Even where patience has made us tolerant and wisdom has made us reserved in estimating the changed ways, there remains still occasion for anxious thought.

All normal social life whatsoever involves the giving and the receiving of trust, trustworthiness. It is an essential qualification of social life. It affects every form of social institution that directs the ways of man.

The currency system requires that we trust the pieces of money that pass through our hands. Counterfeits destroy confidence in all money. Every voyage that we make whether by land or sea depends on our trust in the fidelity and intelligence of those who manage trains and boats. All securities in the business world derive their value from our willingness to trust in the genuineness of signatures and the correctness

of records. All business transactions whatsoever involve mutual confidence between the parties to them. All spoken and written communications rest on our belief in their trustworthiness. Liars, counterfeiters, tricksters, cunning men, forgers and the like strike deadly blows at the foundations of social life because we live by trusting and not by demonstration. Such men tear down "the invisible altar of trust" and leave us helpless.

The happiness of marriage depends on mutual confidence between husband and wife. The integrity of family life depends on sweet and inspiring confidence between parents and children. All friendships are measured by the complete reliance which love produces and fosters. Every entry into a building is an act of confidence in the builder. If we fear the quality of his work we shall not enter.

This law of trust finds impressive illustration on every page of human history. The institutions that regulate the life of the entire world depend on the giving and the receiving of confidence throughout the entire reach of their operation. Democracy could never have appeared in the world if subjects had not withdrawn their confidence from traditional rulers. The whole story of democracy may be written in the terms of mistrust of sovereign power, unwillingness to trust unreservedly those who exercise it. The undermining of popular trust in our own law-makers explains most of the recent history of our political institutions.

When radical movements undertake campaigns against the established order of life, their first efforts are directed consciously toward the destruction of confidence in leaders and institutions. Radicalism cannot make one inch of progress except as it destroys the habit of confidence that makes all government stable. The radical is the prophet of despair, because he has lost the confidence that should hold him in harmony with the established order. Could not the World War have been prevented if diplomats and rulers had been trustworthy on the one hand, and had they been loyal to the canons of mutual trust on the other. That awful tragedy became inevitable when suspicion replaced confidence, when the facts of international relations drew the nations of the world together while their mental attitudes drove them apart under the double scourge of selfishness and suspicion.

The history of the Church offers equal illustration. Aside from the divine authority of the priesthood, the confidence of the faithful in that priesthood is the outstanding miracle of history. Shatter that confidence and you strike a deadly blow against the power of the Church. So long as that confidence is deserved on the part of the priesthood and is generously given on the part of the faithful, the powers of error and of Hell will rage in vain against the Church.

Perhaps my general thought may be set before you more clearly if I suggest a simple contrast. It is found in the penitentiary. Bolts and bars, watchful guards and unfailing foresight are required in dealing with prisoners because society has withdrawn confidence from them. But so insistent is this law of trust throughout all life that the walls of the penitentiary cannot interfere with its operation. We now attempt in penal institutions to quicken the impulse toward better life by trusting the prisoners. And the name "trusty" is applied to a prisoner to whom society begins again to offer its confidence. Humanity's pathetic insistence upon the giving and the deserving of confidence is one of the most striking qualities of all social life. We must give confidence in a thousand ways daily. If we are held to be untrustworthy and all confidence is withheld from us, we are made social outcasts and life becomes impossible.

Demagogues, confidence men, others who cheat and deceive, tricksters and promoters of fraudulent investments find their success in the fact that humanity cannot live by analyzing, testing and hesitating. It must live by inviting and placing confidence. Trustworthiness and discrimination in giving confidence are social imperatives in all life. If education fails to make a man trustworthy, it fails altogether. If education fails to teach a man how to place his trust and how to withhold it, it fails altogether. These truths lead us to our problem.

I take up certain impressions concerning you of the younger generation which are widely shared. It is not necessary to pass a judgment on the degree of truth or of falsehood that may be found in them. Certainly no one life and no few lives furnish adequate basis for them. But if we look out upon youth as a whole and aim to describe the general tendencies which appear in their attitudes and behavior, we can understand why these opinions are formulated as we meet them. I allude to them primarily to gain a background for my appeal.

It is said that you are disposed to take short outlooks on life, to trust your own feelings without much reserve, to place confidence in your own luck, in your own integrity. It is thought that you do not recoil at times from forms of sharpness that easily degenerate into cunning and that you forget in your demand for personal liberty those dangers which are associated with it. Your typical youthful egotism takes on an undeniable charm which very often gains defenders of your failings from among your elders. Your winning ways, the freshness of your minds and your instinctive lovable gaiety only too often still the words of criticism that you might need and soften the sternness that might be to your advantage.

Your views of life are extremely simple because you have not yet had experience with its confusing responsibilities. You have a certain love of risk and an indifference to the consequences of behavior which slow down your steps in the search for wisdom. You may be beset with fallacies which hinder you from clear insight into the solemn truths which make the laws of life and declare the Will of God. You do not realize how complex social life has become nor do you understand the indestructible consequences of behavior that give to every action its own particular immortality in your career. You do not understand how imperative reflection and guidance are lest the infinite complexities that lie behind the hills of your tomorrow, enmesh you and bring you to grief.

Whatever be the faults of each of you or of any one of you, your own public opinion tends to corroborate them rather than to corroborate the ideals and the discipline and the wisdom that we offer you. You live chiefly among yourselves. Your social experience is not representative since it is homogeneous. Your elders in age, authority, wisdom, are looked upon largely as aliens to your class. Hence it is easy to develop false attitudes toward life, toward its responsibilities, toward habits of industry, ways of renunciation and values that have been the trusted heralds of wisdom.

Whether or not these estimates do you injustice as statements of fact need not for the moment be determined. Whether or not your own approving estimate of the facts be true and our disparaging estimates of them be false, need not be entered upon now. The appeal that I am to make is valid in any case. That a revolution is going on in the ways of youth is beyond question. That that revolution affects profoundly the habitual trusts of humanity is equally beyond question. Whatever the outcome, whatever the details of process as it is worked out, I ask you to hold always with settled determination to the laws of trust whose action endures throughout all life.

Set it down as a law of your life that you will be trustworthy always; loyal to every trust placed in you, loyal in the spoken word, in the promise, in every transection of life. I am convinced that if you hold to this high ambition you will instinctively avoid the typical dangers of youth arising from immaturity and outlook. If you will but understand that every dishonorable act, all meanness, indirection and deceit, will make it impossible for others to trust you, you will be spared the tragedy of striking at the foundations of life. If by your integrity of character and nobility of purpose you gain and respect the confidence of others, you will find yourself combining the wisdom of age with every attractive grace of youth. If you are untrustworthy either openly or in secret

you are ignoble and you will defeat every benevolence that has eased your pathway through life.

Wherein are you to place your trust? I do not believe that you can safely trust your own feelings in deciding questions of morality or your transitory whims in choosing among purposes. I cannot believe that your experience is an adequate guide in making decisions. The feeling of self-sufficiency which one meets from time to time is hardly to be trusted as you face the complexities of life. Where then is your trust to repose if you are to find wisdom?

I ask you first of all to place your unqualified confidence in integrity of character, in virtue. I ask you to trust virtue in every walk of life, in every decision and purpose. I ask you to do that because you trust your God.

Know then and understand that every kind of sin is a mistake no less than spiritual tragedy. I care not how confusing any situation may be, how rebellious your desires are, how insistent their demand for satisfaction. I care not for the fallacies that lead you so often into self-deception. I know well how fair the promises of advantage that sin so often makes. I speak with all the authorities of the centuries and in the light of their wisdom when I tell you that he who places his confidence in any sin defeats all of the wisdom of man no less than the wisdom of God.

I know well how alluring evil may be. I know how subtle and deceitful it is. But I make no exception and I offer no apology for the cost of your obedience to this law. Even when you feel that your strength may not endure; even when you cannot understand and confusion envelopes you, I ask you with all the power that I can command to shut your eyes, to place your feet firmly upon the earth, to feel that the everlasting God is very near to you in the darkness and to re-state in tones that echo beyond all the hills of the world your enduring confidence in the wisdom of virtue in every relation of life.

I turn from the choice between good and evil where the law is final to that field in which decisions lie as you shape your life. Here I ask you to place your confidence in the approved experience of the race. I ask you never to set your personal experiences or preferences over against the experience of the race as it is interpreted to you.

That experience is compounded out of the successes and failures of those who have gone before you. It is preserved in the axioms of common sense, in the advice of your elders, in the moral indignations attached to certain lines of behavior, in the nobler literature whose compelling lessons await your search. The experience of the race will tell you, for

instance, that ingratitude is deplorable, that hasty marriage is a dangerous step, that laziness is followed by hard penalties, that pleasures sought in excess disorganize life, that superstitious belief in luck undermines character. The experience of the race tells you that the young are the victims of the fallacy of self-exception, that their judgment frequently needs revision, that evil associates corrupt good morals, that vulgarity destroys fine feelings, that selfishness is poison to the soul, that he who loves danger will perish in it. The experience of the race tells you that each succeeding offense against the standards of honor becomes much easier than its predecessor and that downward progress into the morass of degradation is dreadfully easy.

The experience of the race tells you that it is wise for you to seek and to respect the advice of your parents; that your teachers are on the whole qualified to give you direction that you may follow with profit. That experience tells you that there are many false attitudes toward life and its responsibilities among the young, and that only reflection, proved wisdom and the grace of God can give effective assurances of safety against them.

Keep always the bouyancy of youth. We love it in you. We love it the more as increasing years slow down our steps, and we find much of the light of life in your fair faces as you look toward the rising sun. Keep your enthusiasms. They adorn you. Believe in yourselves firmly when you are wisely guided but mistrust yourselves when you feel self-sufficient. Seek advice that you may be led into the ways of reflection and that you may have a heart that will always be willing to learn. I ask no surrender of any charm of youth, no sacrifice of a single legitimate pleasure, no premature heaviness of soul that would fill your lives with gloom. You lose nothing precious from youth when you accept the wisdom of the race in the building of character and the shaping of your personal philosophy of life.

I ask you to trust the Catholic Church whose children you are. Trust its authority without hesitation. Trust its practical wisdom without all doubt. She carries the wisdom of God no less than the wisdom of man in her keeping. Her calm gaze covers the centuries. Her love of you is deep. Her insight into the needs of the soul lacks neither authority nor sanction. She is the interpreter of eternity to you. None of the subtleties of evil are hidden from her. None of the characteristic mistakes of youth are unknown to her. As her children you can scarcely defy her wisdom or reject her judgments or desert her ways without the promise of confusion, even when the proportions of sin may not be reached. In a world that invites to pleasure shall you not have need

of her whispered lessons in renunciation? In a life so rich and varied as this have you not need of her as a beloved reminder of that eternity that is your law? And if you repudiate your Church's authority wherein is the charm of the substitute that you would choose? If you dislike the discipline of your Church to what source shall you turn to find the wisdom to replace it? If the practical direction that the Church offers is no longer agreeable, by what manner of reasoning will you clothe your substitutes with an authority refused to her?

Saint Paul tells you that we live by faith and not by sight in the spiritual life. We live by trusting rather than by understanding in most of life. How shall you live wisely unless you trust wisely? How shall you trust wisely if you refuse complete confidence to virtue, to the experience of the race, to your Church? "Dearly Beloved, believe not in every spirit but try the spirits if they be of God."

I hope that you, the graduates of this year, will not have thought that I lost sight of you as I said these things. I do count it a privilege to speak for the University in congratulating you on the happy completion of your studies here. I hope that you will take with you only the most pleasant memories of the University. I hope that God may call you to serve Him nobly in the larger world into which you are about to enter. I pray that God may bless you always and that it may be your holy privilege to show forth in character and intelligence the power of Divine grace in your hearts.

I pray God that you may be found trustworthy always. I pray that you may be divinely guided in the placing of your trust always. I pray that your feet may not depart from the ways of wisdom and that your steps may lead to the happiness and peace that await the faithful children of God.

SONNET READ AT THE CLASS TREE EXERCISES TO THE CLASS OF 1923

("Altiora Petimus"—Class Motto)

You seek the higher things, and you do well;
For he that has the leader's part to play
Must hold his eyes aloft, nor let them dwell
Upon the base things strewn beside the way,
The mean, ignoble prizes of a day
That gleam and glitter with unholy flame,
Dazzling men's souls and cozening them astray

To perish mid the marsh of sin and shame.
No! Having set your gaze upon the Height,
Not for a moment may you glance apart;
But, fixed in purpose, to allurements blind,
Press in the van, your faces toward the Light,
Seeking the higher things. Be of good heart:
For he that seeks, ah, he will surely find!

CLASS TREE ORATION, JUNE 12, 1923

By Rev. Dr. Edwin Ryan

There is about a ceremony such as this a solemnity that tempers the gladness. The joy in your hearts is mingled with a feeling of uncertainty. Now that you have attained your goal you find that it is not a goal but a starting point, a literal commencement; for only now, after your years of preparation, you are really beginning Life. And the realization of so serious a fact leads you to recall opportunities let slip, defects but partly remedied, weaknesses still impairing character. You perceive that despite the labours of college days you still have much to learn. Yet for all that the summons has come to you and you must go forth as you are and take your chances in the great world outside.

If this difference were concerned solely with personal success it would evoke neither sympathy nor admiration. But it is above mere selfish considerations. You know well that the superior advantages bestowed upon you here were not intended to separate you into a favoured intellectual class intent on your own interests and with little if any care for the well-being of the mass of mankind. Rather the very fact that you have enjoyed opportunities denied to others creates obligations toward those others. Whether you desire it or not, your superior training places you in the position of leaders; you are of those to whom the world looks for light and example; and if you fail the sorrow will fall not on yourselves alone but on myriads of your fellow men as well who, because you were unwilling to bear the torch at the head of the column, were left to grope helplessly and die in the dark.

A fearful responsibility, this of leadership. And probably the chief difficulty of the role lies in the fact that while the leader must be willing to merge his fortune in that of his followers, he must still remain the leader, in advance of the rest. He may not abdicate his leadership and lapse into the ranks. Yet, from weariness or disillusion or faintheartedness or some such cause, the temptation comes soon or late to everyone to resign his commission and surrender the thankless task of endeavoring to urge men on. It is so much easier to accept the low standards to be

found all about us, to adopt the way of the world with its selfishness and its disregard of lofty ideals, to become one of the crowd, grasping what we can of the good things of life and not troubling ourselves whether we are to leave the world any better than we found it. Yet, that temptation will come to you as it has come to others; and you will succumb as others have succumbed unless you keep before your eyes the motto to which you have pledged yourselves: *ALTIORA PETIMUS: We seek the higher things.* Do you really mean that? Are you honestly, genuinely prepared to consecrate your whole lives as a sacrifice to that principle? There is not one among you who would not resent indignantly the faintest suggestion that he will ever come to regard these words merely as words, like some high-sounding device of heraldry that may once have served as a stimulus to noble endeavor but now ministers only to pride. Chosen with deliberation and care they are as a seed implanted in your souls; and those who this day hear you pronounce them are going to wait and see to what extent they blossom and bear fruit.

And what are the higher things? They are the things the pagan world is blind to. Men who lack your spiritual training are prone to see in this life nothing more than an opportunity for acquiring wealth, power, fame and the like. For the greater part they do not trouble to consult the good of any but themselves; and when they do attempt to render a service to mankind their efforts are perforce confined within the narrow limits of mundane happiness. Thoughtless of the true interests of humanity they are incapable of rising to the heights of Charity but rest content with Philanthropy. Herein lies your task. True to your motto of seeking the higher things, you must first of all show the working of that principle in your lives. If wealth or station or any other of those rewards the world so dotes on should come to you, remember that these things are not ends but means, to be employed for the ennobling and beautifying of your lives and not for the gratification of mere earthly desires. Your prime duty is to use them so that they will make you finer types of men. And then, looking out upon the world, you will see a huge mass of suffering that cries out for relief, and your trained Catholic instinct will reveal to you that to undertake the alleviation of that suffering by redressing only material wrong and aiming no higher than the things of this life is futile, since all the material evil of the world has its root in evil of the soul. And in consequence, whatever you do to lighten the burden will be done, not as a sympathetic tender-hearted pagan would do it but in the virile Christian spirit of one consecrated to the vocation of soaring above what is transitory and accidental and seeking the higher things.

Ah! How shallow a mockery will today's ceremony prove if on departing from the University you proceed to forget your motto and, while the tree planted here grows and flourishes and becomes a thing of beauty and of blessing you yourselves narrow and dwindle into selfishness! If while you go about proclaiming with your lips "We seek the higher things," you are casting furtive eyes on what is low and base! Better have no motto than have one and not live up to it. But such cannot be. Your steady, earnest work during your years here forbids the indulgence of such idle fears. Those who know you—the teachers who have taught you, the companions who have lived with you—are confident that you mean what you say and that the life whereon you are entering will prove but a commentary on that text. And perhaps—who knows?—perhaps in years to come your own sons, bearing your names and your likeness, youth bright in hope and in the full bloom of energy as you are now, will stand here and participate in a ceremony like that which their fathers are performing today. May God grant that as they plant their own Class Trees they will be able to recall with pride that they are sprung of men who at a time when the world held out mighty temptations resolutely toiled onward and upward unto the higher things.

THE PENFIELD SCHOLARSHIPS

By the will of Frederick Courtland Penfield of Philadelphia, who died June 19, 1922, the University received the sum of \$80,000, the income of which is to be used in maintaining "Scholarships for studies in diplomacy, international affairs and belles-lettres, to be known as Penfield Scholarships." The value of each Scholarship is \$1,200.

In carrying out the terms of this bequest, the University has established three scholarships which are available for the purposes above designated. They will be awarded under the following conditions:

1. Eligible applicants must have received a baccalaureate degree and have completed at least one year of graduate work.
2. They must either hold a baccalaureate degree from this University or have taken the required year of graduate work in this University.
3. Each appointment shall be made for one year and shall be renewable, the maximum length of tenure for any Scholar being three years.
4. Penfield Scholars will be required to submit, semi-annually, to the University, duly authenticated reports giving evidence of their progress in the work approved for them by the University.

Applications for these Scholarships should be submitted to the Rector before June 15.

Detailed information as to the requirements and the form of application can be obtained from the Director of Studies.

Berkeley,
Cal.

Slack

THE
CATHOLIC UNIVERSITY
BULLETIN

Vol. XXIX

OCTOBER 1923

No. 7

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ANNUAL REPORT OF THE RECTOR OF THE CATHOLIC
UNIVERSITY

REPORT OF THE DEAN OF THE SCHOOL OF SACRED
SCIENCES

WASHINGTON, D. C
PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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THIRTY-FOURTH ANNUAL REPORT OF
THE RECTOR OF
THE CATHOLIC UNIVERSITY OF AMERICA

To the Honorable Board of Trustees of the Catholic University of America:

I have the honor to submit herewith the Thirty-Fourth Annual Report of the Rector of the University for the twelve months ended June 30, 1923. With it are united the reports of the Treasurer, the Librarian, the Director of Studies, and the Deans of the Schools of Theology, Philosophy, Law, Letters, and Sciences.

Finances

The financial condition of the University continues to be entirely satisfactory. Its estate is now valued at \$5,597,458.76, of which \$2,965,881.77 represent its invested fund. The annual collection for the past year reached the sum of \$179,581.01, about the equivalent of the high mark reached last year, and in spite of the general collection for the Russian sufferers called at the same time.

By the will of Frederic Courtland Penfield, of New York and Philadelphia, the University received the sum of \$80,000.00 for the purpose of establishing scholarships for studies in diplomacy, international affairs and belles-lettres. The Estate of Agnes Mary Lincoln, of Cincinnati, Ohio, gave \$4,500.00 for general purposes. His Eminence Cardinal Dougherty, of Philadelphia, most generously donated \$1,200.00 for Equipment in the Department of Physics. Donations to the National Shrine of the Immaculate Conception during the past year have been too numerous to detail in this report. I should mention in particular a donation of \$50,000.00 from one of our colleagues, Sir James J. Ryan, of Philadelphia, Pa.

Trustees

During the year the Board of Trustees accepted with great regret the resignations of Archbishop Canevin, of Pittsburgh; Bishop O'Connell, of Richmond, and Bishop Nilan, of Hartford. To each of them the Board of Trustees expressed its profound gratitude for long and faithful service. To Archbishop Canevin, in particular, the Board made known its deep indebtedness for the efficient service he had rendered the University during the many years he had acted as its Secretary.

Bishop Turner, of Buffalo; Bishop Schrembs, of Cleveland, and Judge N. Charles Burke, of Baltimore, were added to the Board during the year.

Teaching Staff

Our professorial body included this year 94 members. Of this number, 27 were full professors, 21 associate professors, 43 instructors and 3 assistants. Their devotion to the duties of their responsible offices deserves cordial praise. They have continued to obtain excellent results, and we continue to receive from all quarters the highest praise of the training of the young men, ecclesiastical and lay, who have gone forth from the halls of this University.

Registration of Students

The male students this year numbered 699. Of these, 52 registered in the School of Theology, 67 in the School of Law, 54 in the School of Letters, 318 in the School of Philosophy, and 208 in the School of Sciences. The students of Trinity College numbered 365, and the Summer Schools 649. Other students, resident in religious colleges, numbered 205. In all, 2,028 students, male and female, were recipients of University instruction.

Knights of Columbus Scholars

The Knights of Columbus Scholars reached this year the number of twenty-eight. Fourteen advanced degrees were granted on the Foundation, one graduating Master of Laws, eight Master of Arts, three Master of Sciences, one Mechanical Engineer and one Doctor of Philosophy. Twenty will return, and in the competition twenty-three won scholarships, making a prospective body of forty-three students for the coming year. Since the establishment of the Knights of Columbus Graduate Scholarships in 1914, one hundred and sixty-seven students have been accepted. Among these were fourteen from Canada, one from Mexico and one from the Philippines.

Order of Minor Conventuals

A new House of Studies for the Order of Minor Conventuals is now nearing completion at the gate of the University, at the intersection of Monroe Street and Michigan Avenue. The building, three stories in height, is Collegiate Gothic in design, and is constructed of brick and stone. The University extends a cordial welcome to the Community, and trusts that they may look forward to many fruitful years of study and labor among us. This is the fifteenth religious community to erect its

THE CATHOLIC UNIVERSITY BULLETIN

own building within the shadow of the University, and brings to thirty-four the number of buildings devoted to the cause of Catholic higher education.

Society of the Atonement

The Fathers of the Atonement, belonging to the Third Order Regular of St. Francis, of Graymoor, New York, will open a new seminary in the old Robinson mansion, located on a tract of thirty-three acres, adjoining the Soldiers' Home Grounds, at the northwest corner of the University property. It is bounded on the north by Fort Drive, on one side of which is the Marist College, and the eastern boundary is Harewood Road, across which lies the Capuchin College. The coming of the Friars to Washington will mark a great step forward in the work of their Society. It is the second community to join the University group this year, and the Rector and Professors extend to them a most cordial welcome.

School of Canon Law

At the urgent request of the Holy See, through His Eminence, Cardinal Bisleti, Prefect of the Congregation of Seminaries and Universities, a School of Canon Law will be opened in October. The course will cover three years, and for the present three professors will conduct the courses of Canon Law. Monsignor Bernardini will be the Dean of the new School. Rev. Dr. Valentine Schaaf, O.F.M., of the Franciscan House of Studies, Oldenburg, Ind., and Rev. Dr. Louis Hubert Motry, J.C.D., S.T.D., will be associate professors. In the fall of 1924, a course in Roman Law will be added to the curriculum. Its place will be taken this year by a course in International Law.

Saint John's Hall

Since my last report the University has acquired from the National Catholic War Council the building erected as a Rehabilitation School and used for the training of wounded soldiers. The building is completely furnished and affords accommodations for forty additional students. Its roomy basement houses the Department of Electrical Engineering.

Basselin College

Basselin College, founded by the late Mr. Theodore B. Basselin, of Croghan, N. Y., will be opened October 1. Students will be accepted who intend to study for the priesthood, and who have completed at least two collegiate years and will remain on the foundation three years, the two latter years being devoted to the regular training of an Ecclesiastical

House of Philosophy. The College will provide not only an excellent preparation for the studies of the Theological Seminary, but will also furnish a special training in sacred elocution. Each student will receive room, board and tuition gratis during the three-year course.

National Shrine of the Immaculate Conception

The work on the Crypt of the National Shrine is progressing rapidly, and it is confidently hoped that it will be under roof by next spring, and that services can be held in it next September. It is about two hundred feet long, and occupies all the space beneath the sanctuary of the church. The interior height of the Crypt is about twenty-two feet. It will hold eighteen hundred people, and will furnish a much-needed place of religious services, which are now conducted in the Gymnasium. The plans of the National Shrine of the Immaculate Conception are well advanced and are paid for, as far as construction justifies. If all the means were at hand, the edifice could go up at once, and the completion of this glorious monument could be witnessed by the generation which attended the laying of the cornerstone by our beloved Cardinal Gibbons.

New Stadium and Athletic Field

A campaign was launched by the Alumni Committee on Athletics to raise \$25,000.00 for the grading, draining and construction of a new Athletic Field and Stadium, under the chairmanship of Mr. Arthur D. Maguire, of Detroit. A personal appeal was made to each member of the lay and ecclesiastical alumni associations, also to friends, professors, lay students and others. About two-thirds of the required amount was raised at the time of this report. Ground was broken on May 21, and it is expected that the field will be ready for football in October. The campaign for funds is being carried on under the immediate direction of Mr. J. Harvey Cain, Secretary to the Administration, and the engineering and construction work is being directed by Mr. Louis H. Crook, Professor of Mechanics. The plans provide for a field for football and baseball, a 220-yard straightaway, tennis courts, and handball courts. Upon its completion, the athletic equipment of the University will be in the very first rank.

Necrology

The University has met with another severe loss in the death of Rev. Dr. James J. Fox, Associate Professor of Ethics, who passed away early Monday morning, February 26. Dr. Fox was distinguished as a writer on ethical subjects, and had taught in the University since 1909. His

range of reading in his own subject was most extensive, and professors and students alike were deeply attracted to him. Solemn Pontifical Mass was celebrated by the Right Reverend Rector, on February 27, at 10:30 a. m.; the sermon was preached by his life-long friend, Very Rev. Charles F. Aiken, D.D., and his remains were taken to Cambridge, Mass., for interment. Requiescat in pace!

Distinguished Visitors

His Eminence Michael Cardinal Faulhaber visited the University April 26-28. He was entertained at dinner by the Right Reverend Rector. The German Ambassador was present, the Deans and Heads of Religious Houses, and prominent pastors of the city. His Eminence made an address of gratitude to the American Catholics, on behalf of the German Catholics, for their splendid charity during the war.

On Thursday, March 22, the University extended a cordial reception to the new Apostolic Delegate, Archbishop Pietro Fumasoni-Biondi. Archbishop Curley presided. The reception took place in the Gymnasium, and was attended by all the professors, heads of religious communities, ecclesiastical and lay students, and many prominent guests.

Doctor Hyvernât and the Morgan Coptic Manuscripts

Very Rev. Dr. Hyvernât has successfully completed the immense task of preparing the photographic edition (in twelve sets) of the Coptic Manuscripts in the Library of Mr. J. Pierpont Morgan. The collection includes fifty-three manuscripts, fifty-two of which were discovered in the spring of 1910 in the site of the monastery of the Archangel Michael in the Egyptian province of Fayum, near Hamouli. They were discovered by Arabs, who were digging in the ruins and who immediately proposed to convert them into cash by selling them to various antiquarians in Cairo. One of them, however, realizing the importance of the documents if kept together, bought out his colleagues and set out for Paris to seek a buyer:

Doctor Hyvernât happened to be at that time in Paris. Upon viewing the manuscripts (mostly Coptic versions of the Old and New Testaments) he was convinced of their worth and enlisted the help of Mr. Morgan. They are the most remarkable group of Copto-Sahidic manuscripts ever found together, dating back before the ninth century. There are seven thousand two hundred and forty-eighth full-sized photographs and form fifty-seven volumes. All captions and titles were written by Doctor Hyvernât. It is the greatest work of scholarship performed by a professor of the University. It is proposed by Mr. Julius Morgan to give

a set of these manuscripts to each of the twelve principal libraries of the world, beginning with the Vatican. The Catholic University of America will receive a set of these great treasures.

Writing and Other Works of Professors

In the reports of the various University Schools mention is made of the principal publications of the professors during this scholastic year. Their services in conducting *The Catholic Historical Review*, *The Catholic Educational Review*, and *The Catholic Charities Review* deserve great praise and encouragement. In addition, the ecclesiastical professors have rendered valuable service to religion by their many sermons, retreats, and occasional discourses of a mixed character. Our professors have borne the brunt of the educational program of the Knights of Columbus Evening School in Washington and of the National Catholic School for Social Service, for the training of Catholic young women of collegiate standing.

Immediate Needs

The large increase in the registration of the School of Sacred Sciences, and the establishment of the new School of Canon Law, makes pressing the need of an addition to Divinity Hall. This hall is now congested because of the presence of twenty-five ecclesiastical professors, each of whom has two rooms, diminishing greatly its capacity for students. We ought to provide at once an extension of Divinity Hall, containing forty suites consisting each of a large study, a bedroom and bath for each professor, reception rooms, recreation and reading rooms; the ground floor to contain offices.

Respectfully submitted,

✠ THOMAS J. SHAHAN,
Rector.

REPORT OF THE SCHOOL OF THE SACRED SCIENCES

Right Reverend Rector:

During the academic year, 1922-1923, fifty-seven students of theology—most of them priests—have profited by the courses of study given in the School of the Sacred Sciences.

Rev. Dr. Francis Jehlicka has been appointed associate professor in the Department of Moral Theology. He was formerly a professor in the Universities of Budapest and Warsaw. He is noted both as a teacher

and as a writer, being the author of several important theological and ethical works, including one on "Marxism." Dr. Jehlicka is also a distinguished linguist, speaking Hungarian, German, Polish, Slovakian and French, as well as English.

In the Department of Sacred Scripture, courses were given both in the Old and in the New Testament. In the old Testament, the courses conducted conjointly by Drs. Cöln and Butin included, besides an introduction on Biblical Sources, lectures on the literature of the Restoration Period (I and II Esdras, Aggeus, Zacharias), on Judith, Ecclesiasticus, Tobias and Wisdom, and on the so-called Deutero—Isaias. In connection with these studies, the Aramaic Targums and the Talmud were the object of consideration. In the Seminar, problems were discussed relating to the history and chronology of the Restoration Period.

In the New Testament, Dr. Schumacher lectured on the Introduction to the study of the Acts of the Apostles and of the Pauline Epistles, and gave an exegesis of the Epistle to the Romans. In the Seminar, he directed the investigation of the use of the term, "Hilasterion," in profane Greek literature, and of the text, Matt. XXVIII, 19, in the works of Eusebius.

In the Department of Dogmatic Theology, Dr. Kennedy, O.P., at the very beginning of the year, found himself incapacitated by a nervous illness for taking up his proposed course on the Holy Trinity. In his stead, Rev. Dr. Edward G. Fitzgerald, O.P., devoted the greater part of the year to the study of Penance and Matrimony, including both dogmatic and sacramental aspects of these important subjects.

Dr. McKenna, in his course on Mariology, lectured on the Virgin Birth of Jesus, and on the dogmas of the Immaculate Conception, the Purification and the Assumption of the blessed Mother of God.

In the field of Catechetics, Dr. MacEachen covered an historical outline of catechetical instruction, discussed the aims and purposes of religious teaching, and in reference to the latter, dwelt on Child Psychology in the light of scholastic principles. This was supplemented by a study of the methods of teaching religion.

In the Department of Apologetics, two distinct courses were planned for the year. But the transfer of Dr. Cooper from the School of Sacred Sciences to that of Philosophy, early in the year, left the work in this department solely to the care of the senior professor. Dr. Aiken's course embraced a preliminary study of the New Testament sources having apologetic significance, the demonstration of the divinity of the Christian Religion from the unique personality, teaching and miracles of Christ,

and a critical study of the chief Oriental religions in the light of Christian faith. In the Seminar, the main object of study was the comparison of the wonderful cures at Lourdes with the striking cures effected through hypnotic therapeutics and through the different forms of modern sectarian faith-healing.

In the Department of Moral Theology, Dr. Ryan lectured on Justice and Right, Contracts, and on the moral aspects of the distribution of income. The Seminar meetings dealt for the most part with the discussion of current articles and new books on moral and social questions.

In the Department of Canon Law, Dr. Bernardini, after treating the sources of Canon Law and the antecedents of the New Code, took up the first book of the Code and explained the canons on Ecclesiastical Law, the value of Customs, on Rescripts, Privileges and Dispensations. In the Seminar, new canonical publications and the solution of practical cases were carefully considered.

In the Department of Church History, Course B, offered by Dr. Browne, was omitted, as early in the year he was transferred to the Department of Philosophy.

Dr. Healy's courses bore on the History of Early Christian Literature and on the beginnings and early development of Monasticism. In his Seminar, he acquainted his students with Historical Methodology.

Dr. Guilday led his students through the period of American Church History beginning with the death of Archbishop Carroll and ending with the close of the First Plenary Council of Baltimore (1815-1851). In his Seminar, he set forth the printed sources for the study of American Church History.

Under the direction of their respective professors, the following students have been awarded higher degrees in Canon Law and Theology.

Licentiates in Canon Law

Rev. Edward Vincent Dargin, *Dissertation*, "Reserved Sins."

Rev. John Aloysius Godfrey, *Dissertation*, "An Introduction to the Right of Patronage."

Rev. Francis Edward Hagedorn, *Dissertation*, "General Legislation on Indulgences."

Rev. James Ignatius King, *Dissertation*, "Dying Non-Catholics in the New Code."

Rev. Joseph Peter McGinn, *Dissertation*, "Commentary on the Doubts Solved by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code."

Rev. Ignatius Walter Nall, *Dissertation*, "Canon 1125 of the Codex Iuris Canonici."

Rev. Thomas Joseph O'Dwyer, *Dissertation*, "Incardination and Excardination."

Rev. John Michael Puskar, *Dissertation*, "De Iuribus et Privilegiis Clericorum."

Rev. Robert Joseph Sherry, *Dissertation*, "De Temporibus Sacris."

Rev. Francis Joseph Winslow, *Dissertation*, "Vicars and Prefects Apostolic."

Doctors of Canon Law

Rev. George Lawrence Murphy, *Dissertation*, "Delinquencies and Penalties in the Administration and Reception of the Sacraments."

Rev. John Anthony O'Reilly, "Ecclesiastical Sepulture in the New Code of Canon Law."

Rev. Wenceslaus Cyrill Michalicka, O.S.B., "Judicial Procedure in Dismissing Clerical Exempt Religious."

Licentiates in Sacred Theology

Rev. Raymond Benedict Brosnahan, O.S.B., *Dissertation*, "The Rise and Development of Christian Monasticism."

Rev. John Charles Dougherty, *Dissertation*, "The Ascension of Christ: an Historical Study."

Rev. James Joseph Flood, *Dissertation*, "Osee IV: a Critical Study."

Rev. Peter Joseph Hanrahan, *Dissertation*, "The Theological Teaching on Purely Penal Laws in Relation to Civil Legislation."

Rev. Leopold Henry Tibesar, *Dissertation*, "Mission Methods and Achievements of the Church in the First Three Centuries."

Doctors in Sacred Theology

Rev. Bernard Cuneo, O.F.M., *Dissertation*, "The Lord's Command to Baptize."

Rev. Romuald Mollaun, O.F.M., *Dissertation*, "St. Paul's Concept of Hilasterion."

In addition to those receiving the higher degrees, there were forty-four successful candidates for the degree of Bachelor in Sacred Theology, and fifteen for the degree of Bachelor in Canon Law.

Besides the fulfilment of their official duties, the professors have engaged in other activities of importance.

Dr. Cöln has given much time to the work of preparing for the printer Arabic texts with translation to be embodied in the *Corpus Scriptorum*

Orientalium Christianorum. The *Nomocanon* of Abu Suth, and that of Michael of Damietta (four volumes of about 500 pages each), and the *Precious Pearl of the Ecclesiastical Sciences* of Zachary Ibu Saba (two volumes of about 300 pages each) are ready for publication when the funds permit. The *Nomocanon* of Farag Allah al-Ahmîmî (four volumes of about 400 pages each) is in process of preparation.

Besides the third volume of his *Handbook of Scripture Study* (Herder, St. Louis, 1922), Dr. Schumacher has published every month in the *Homiletic and Pastoral Review*, of which he is the Biblical editor, a series of articles on the "Genealogies of Christ," the "Epistola Apostolorum," and the "Historical Value of Genesis II." He also published the "Messianic Prophecies" in the editorial sheet of the National Catholic Welfare Council. Besides, he delivered several lectures before the Central-Verein in New York, Philadelphia, and Baltimore.

Dr. MacEachen has published two volumes during the present scholastic year, *Religion: Third Course*, and *Religion: Third Manual*.

In addition to a course of lectures on Political Science at Trinity College, Dr. Ryan has conducted at the Catholic University the course in Ethics, interrupted by the death of the lamented professor of Ethics in February, the Reverend James J. Fox. During the scholastic year, he has published a pamphlet, "The Christian Doctrine of Property," some twenty-five magazine articles, and has delivered about twenty public lectures. In the National Conference of Social Work, held in Washington May 18, he was selected to conduct the Division on Industry.

During the scholastic year, Dr. Aiken has lectured weekly at Trinity College on Religion. Three consecutive articles from his pen were published last October, November and December in the *Ecclesiastical Review* under the title, "Buddhist Legends and the New Testament Teaching."

Among Dr. Healy's activities may be mentioned the sermon at the consecration of Bishop Keyes at Savannah; another at the Pan-American Mass in Washington, D. C.; a lecture before the Medievalist Society in Chicago; one before the Catholic Women's League of Boston; articles for the N. C. W. C. News Service; an article for the *Catholic World*, entitled, "Muckraking the Middle Ages" (July); and book reviews for the *American Historical Review*.

In addition to fourteen public lectures and thirty-nine sermons delivered in various cities of the Union, Dr. Guilday has published two articles, one on *Bishop England and Church Restoration* (*Ecclesiastical Review*, February 1923), the other on *Arthur O'Leary*. The second edition of the *Life and Times of John Carroll* is in preparation. Ready for the

press also are (a) *The National Pastorals of the American Hierarchy*, published by the N. C. W. C.; (b) *The History of the Church in the Southland* (1815) (c) *The History of the Norfolk Schism* (1815-1922).

During the year Dr. McKenna has maintained the editorship of the *Salve Regina*, whose monthly numbers are sent to many thousands of readers.

In its February meeting the Faculty elected the following officers for the next two years: Dean, Very Reverend Patrick Joseph Healy, S.T.D.; Secretary, Reverend Roderick MacEachen, S.T.D.; Senators, Reverend Peter Guilday, Ph.D., and Reverend Heinrich Schumacher, S.T.D.

Respectfully submitted,

CHARLES F. AIKEN,

Dean

California,
Berkeley,
Cal.

Stacks

EXCHANGE
DEC 4 1923

THE
CATHOLIC UNIVERSITY
BULLETIN

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VOL. XXIX

NOVEMBER, 1923

NO. 8

LETTER OF THE ARCHBISHOPS TO THE HIERARCHY

LETTER OF ARCHBISHOP CURLEY TO CLERGY OF THE
ARCHDIOCESE

1889—THE CATHOLIC UNIVERSITY OF AMERICA—1923

PROGRESS OF WORK ON THE NATIONAL SHRINE OF THE
IMMACULATE CONCEPTION

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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Washington, D. C. under the Act of Congress of August 24, 1912

JOINT LETTER OF THE ARCHBISHOPS TO THE AMERICAN
CATHOLIC HIERARCHY IN FAVOR OF THE ANNUAL
COLLECTION FOR THE UNIVERSITY

Rt. Rev. Dear Bishop:—

We are sending you this joint letter signed by the Archbishops to bring to your attention the Collection for the Catholic University which usually is taken up on the first Sunday of Advent.

We do so the more earnestly and confidently now that we all understand what the University means for the Church, what it can do and what it needs in order to realize the aims for which it was established by the Hierarchy.

The Holy Father emphasizes the fact that the University is the concern of all the Bishops. He urges us to build it up according to a definite plan. A scheme of development has been submitted to him and he informs us that final action upon it will soon be taken. It will then be our duty to carry out the plan as approved by him.

In the University we have an agency for the furtherance of our common interests. Within a generation it has accomplished much. It has rendered valuable services to our dioceses, by training many priests in special lines; to the religious orders, by providing instruction for their members gathered about it in fifteen houses of study; to our parochial schools, by preparing a large number of Sisters to teach; to our laity, by educating their sons for professional careers; and to the whole system of Catholic education by raising the standard and improving the work.

The University has quickened our Catholic social activity. It has aroused a new understanding of our charities and a new zeal for their expansion. It has become the center of those movements which are the manifestation of Catholic life in its various phases and the evidence of its progress.

By its very growth and the widening of its service, the University has increased its own needs. To meet present demands, it should have a larger staff, better equipment and more residence halls for its students.

On the other hand, it has shown with its limited means what could be done if it were adequately supported. It is surely our desire and the preference of our people that their sons shall be educated under Catholic auspices. In spite of the lack of funds, we have managed to keep abreast of the times and to impart an education second to none in the country. But if we are to hold our place among the best universities in the world, the necessary funds must be provided.

This and much more we can do by uniting our efforts in behalf of the University. Let our clergy and people realize that they are not merely contributing to a good cause. They are making a good investment. The return will come to them in the advantages which their children will derive from the University, either as students there or as pupils of our schools and colleges.

We appeal to you, then, dear Bishop, to increase, at least to double, the contribution from your diocese, and thus enable us to cooperate in the Holy Father's design for the complete development of our University.

We respectfully request that each Bishop send a special letter to the pastors in his diocese in regard to the University collection, reminding them that the first Sunday of Advent is set apart for it and that it should be announced in all the churches on the Sunday previous.

We would further suggest that the collection from your diocese be sent to the Chancellor or to the Rector of the University before February first, 1924.

WILLIAM CARDINAL O'CONNELL, *Archbishop of Boston.*

DENNIS CARDINAL DOUGHERTY, *Archbishop of Philadelphia.*

MICHAEL JOSEPH CURLEY, *Archbishop of Baltimore.*

ALEXANDER CHRISTIE, *Archbishop of Oregon City.*

JOHN JOSEPH GLENNON, *Archbishop of St. Louis.*

SEBASTIAN GEBHARD MESSMER, *Archbishop of Milwaukee.*

HENRY MOELLER, *Archbishop of Cincinnati.*

JAMES JOHN KEANE, *Archbishop of Dubuque.*

EDWARD JOSEPH HANNA, *Archbishop of San Francisco.*

GEORGE W. MUNDELEIN, *Archbishop of Chicago.*

JOHN W. SHAW, *Archbishop of New Orleans.*

AUSTIN DOWLING, *Archbishop of St. Paul.*

PATRICK J. HAYES, *Archbishop of New York.*

ALBERT A. DAEGER, *Archbishop of Santa Fé.*

LETTER OF ARCHBISHOP CURLEY TO THE CLERGY OF THE
ARCHDIOCESE OF BALTIMORE IN FAVOR OF
THE UNIVERSITY COLLECTION

ARCHBISHOP'S HOUSE

408 N. CHARLES STREET.

Baltimore, Md.

November 19, 1923

To the Clergy and Laity of the Archdiocese of Baltimore.

On Sunday, November 25, announcement is to be made at all the Masses of the Annual Collection for the Catholic University, to be taken up at all the Masses on the first Sunday of Advent, December 2.

This collection ordered by the Vicar of Christ will be used for the upkeep and expansion of our great Catholic centre of higher education. The University in a little over thirty years has made unprecedented progress. Where not a stone stood upon stone in 1887, there are today groups of buildings dedicated to the work of Christian education which call forth the wonder and admiration of those of the clergy and laity who saw the humble beginnings of 1888. The great religious orders and

congregations of the Church have built houses of study around the University grounds, in order that their young members may take advantage of the study courses offered. We cannot imagine a Catholic who would not feel a thrill of pride in Catholic educational achievement, on seeing the marvelous growth of the University, a growth not equalled by many of our wealthy secular institutions in a century of existence.

The University has led in every progressive work in the field of Catholic education during the past quarter of a century. If today we are proud of our splendidly developed school system, we may thank the University founded by the American Hierarchy and blessed by every Pontiff from Leo XIII to Pius XI.

If the Catholic University had done nothing more than render to our teaching Sisters throughout the nation, the effective aid it has given, and is giving today, it would deserve our undying gratitude. It has done that and far more. The scholarly works of its professors are known everywhere. It is the acknowledged centre from which our Catholic people draw inspiration and encouragement in their forward-looking charitable and social enterprises. It has become a veritable tower of strength to the Bishops, priests and Catholic people of America at this time when bitter attacks are being made against Christian education and the rights of parents to safeguard their children's eternal welfare by means of religious training.

Without any desire to exaggerate I say to you, dearly beloved priests and people, that the future of the Catholic Church in America is very closely linked to the future of the Catholic University. Failure on the part of the University would entail fatal consequences for our Catholic schools, and surely there is no one with any real interest in the Church's work, who could fail to see that the growth and spiritual influence of the Catholic Church in America are inseparably bound up with the development of our Catholic educational system.

With confidence therefore, we ask the people of the Archdiocese to give generously to this year's collection for the Catholic University of America. The amount contributed will be a measure of our real interest in the work of our schools. Whilst the University is a national institution, and in no sense the exclusive property of the Baltimore Archdiocese, its location in our midst and the fine service it is capable of rendering us in our work, should stimulate us to give it in return generous aid.

We must admit that our separated brethren show much greater interest in secular than we do in the sacred cause of Christian education. Millions of dollars find their way each year by will, into the upbuilding of institutions wherein Christ and His teaching receive scant if any attention.

We will deeply appreciate whatever you do for the Catholic University. Your willing co-operation of the past two years is the surest

guaranty that we are not appealing to you in vain for help in the blessed cause of Catholic Education.

Wishing priests and people every blessing, I remain,

Yours sincerely in Christ,

✠MICHAEL J. CURLEY

Archbishop of Baltimore.

P.S.—Please read this letter at all the Masses on Sunday, Nov. 25.

WHAT HAS THE CATHOLIC UNIVERSITY OF AMERICA DONE?

In view of the Annual Collection on December 4, the First Sunday in Advent, the following Memorandum has been sent to each Pastor in the United States.

1889 THE CATHOLIC UNIVERSITY OF AMERICA 1923

Founded by the Holy See and the American Hierarchy

—WHAT IT HAS DONE IN 34 YEARS—

FOR THE CHURCH

- IT HAS created a Catholic center of higher learning in the capital of the United States
- appointed on its staff 233 Catholic professors.
 - enrolled 16,137 students
 - dedicated to Catholic education 29 buildings
 - established 22 endowed chairs
 - collected in its libraries 250,000 volumes
 - secured for the benefit of its students 106 fellowships and scholarships
 - conferred 2,781 degrees in course

FOR OUR COUNTRY

- IT organized a unit of the Student Army Training Corps
- conducted a School for the Paymasters of the Navy
 - placed its laboratories at the disposal of the Government and cooperated in research for war purposes
 - conducted a Rehabilitation School for ex-Service men
 - administered Knights of Columbus Scholarships for ex-Service men

FOR OUR DIOCESES

- IT HAS established a Graduate School of Catholic Theology—the first in the United States

- a School of Canon Law—the first in America
- given to the Church 4 Archbishops and 21 Bishops
- provided advanced courses for 1925 ecclesiastics and conferred degrees on 765
- prepared them to serve as canonists, superintendents of schools, directors of charities
- trained them for missionary work among non-Catholics
- secured 42 scholarships for clerical students

FOR THE RELIGIOUS ORDERS

- IT HAS affiliated houses of study of 15 orders—the largest group in the world around one university
- appointed 16 of their members as professors on its staff
 - provided instruction for their students and conferred on them higher degrees

FOR CATHOLIC EDUCATION

- IT HAS supplied professors for our seminaries, colleges, and summer schools
- prepared 3,206 Sisters to teach in our parochial schools
 - affiliated 216 high schools, set their courses of study and raised their standards
 - done the same for 60 novitiates of our teaching communities
 - conducted Summer Schools and Institutes in Washington, Dubuque, San Francisco, Chicago, New York and other centers
 - published the *Catholic Educational Review*
 - published textbooks in the Philosophy, History and Methods of education
 - organized the Bureau of Education in the National Catholic Welfare Conference

FOR OUR CATHOLIC CHARITIES

- IT HAS organized the Department of Social Action in the National Catholic Welfare Conference
- established the Association of Catholic Charities
 - published the *Catholic Charities Review*
 - affiliated the Catholic Social Service School and provided it with teachers

FOR OUR LAITY

- IT HAS appointed on its staff 152 laymen
- educated 2,378 lay students in Law, Letters, Pedagogy, Science and Engineering
 - conferred degrees on 829 lay students
 - secured 60 scholarships for laymen
 - established Trinity College for Catholic women—2,000 students in 23 years

—organized the Knights of Columbus Evening School—1,100 students this year

FOR THE GENERAL GOOD

IT HAS cooperated in the organization and work of:

- the Apostolic Delegation
- the National Catholic Welfare Conference
- the Catholic Educational Association
- the American Catholic Historical Association
- the International Federation of Catholic Alumnae
- the Knights of Columbus Educational Program
- the Champlain Summer School
- the Association of American Universities
- the American University Union in Europe
- the American Council on Education
- the war work of the Government

FOR MEETINGS

IT HAS served as a center for the annual conference of the Hierarchy

- the annual meeting of the Diocesan School Superintendents
- the meeting (in alternate years) of the Catholic Charities Association
- the Catholic Students Mission Crusade

FOR SCHOLARS

IT HAS founded and edited:

- The Catholic University Bulletin* 29 volumes
- The Catholic Educational Review* 21 volumes
- The Catholic Charities Review* 9 volumes
- The Catholic Historical Review* 7 volumes
- produced in the way of scientific treatises, textbooks, revisions and new editions 360 volumes
- contributed numerous articles to periodical publications
- collaborated in the publication of
 - The Corpus Scriptorum Orientalium (with the University of Louvain)
 - The American Ecclesiastical Review*
 - The Coptic Version of the Bible (Morgan Manuscripts)

FOR EVERYBODY

IT HAS cooperated in editing and publishing:

- the Catholic Encyclopedia
- In establishing the Universal Knowledge Foundation

CRYPT OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION—SIXTY-TWO MARBLE COLUMNS

Great progress has been made in the last few months on the construction of the Crypt of the National Shrine of the Immaculate Conception.

The massive collar or belt, ten feet deep, of pink Milford granite that encircles the Crypt is in place. The two broad imposing rear entrances are finished, and the exterior now exhibits an unsurpassed specimen of architectural granite work.

When the granite encasement is carried around the vast edifice, there will probably be nothing in the world of its kind to compare with this contribution of Massachusetts to the beauty and solidity of the great shrine.

Crypt will seat 1,800

The Crypt is a veritable church two hundred feet in length, and in the transept one hundred and sixty feet wide, with a seating capacity of eighteen hundred.

Its fifteen chapels are now ready to receive their marble altars. The entire scheme of the altars is so constructed as to honor Our Most Blessed Mother in the most natural and pleasing manner. They correspond to the fifteen chapels of the upper church dedicated to the mysteries of the rosary.

The beautiful high altar of the crypt is the contribution of a multitude of Marys in honor of Our Blessed Mother.

World sends its gems

Sixty-two marble columns form the chief ornament of the crypt, so disposed as to leave the central spaces quite free. These splendid monoliths are arriving daily and attract much attention from all lovers of the marble art. They have been gathered from all parts of the world—from Italy, Greece, Germany, the United States, South America, Mexico, Northern Africa, Poland and elsewhere. They offer an array of marble columns, probably unsurpassed in any country.

The three apses around which they are placed present the effect of a noble hemicycle, flooded by soft lights from the fifteen decorated lunettes that illuminate the crypt. Two costly columns of Irish Rose, delicately veined, are the gems of the collection; there are also two columns of beautiful green Connemara marble. Among these choicest columns are a lovely sea-green from the Greek island of Tinos, and a blue-black Labrador column, with light glints that shine like imprisoned diamonds—the only one of its kind ever turned.

Lighting effects appealing

The rich Guastavino ceiling of light buffs and grays that rests upon the columns will soon be in place. Its delicate faience ornament will relieve the monotonies of these widespread vaults in a pleasing way.

The walls of the crypt to the height of ten feet are lined with Saint Genevieve marble that harmonizes beautifully with the columns and the ceiling. The rich ornamentation of the fifteen chapels blends perfectly with all the other elements of decoration.

The roof of the crypt will be soon in place. This will permit the execution, during the winter, of a large portion of the interior finish.

Berkeley,

Cal.

Stack

THE

18
EXCHANGE

CATHOLIC UNIVERSITY

BULLETIN

VOL. XXIX

DECEMBER, 1923

NO. 9

THE LITTLE FLOWER OF JESUS:

SERMON BY BISHOP SHAHAN

PAPAL MEDALS IN UNIVERSITY MUSEUM

NINE UNIVERSITY DISSERTATIONS

ADDITIONS TO FACULTY—STUDENT ENROLLMENT

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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THE LITTLE FLOWER OF JESUS¹

At that hour the disciples came to Jesus saying: Who, thinkest thou, is the greater in the Kingdom of Heaven? And Jesus, calling unto Himself a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven.—Matthew, xviii, 1-4.

Fifty years ago, on the second of January, there was born in Lower Normandy, in the quaint little city of Alençon, a girl-child, to whom was given in baptism the name of Thérèse Martin. Her parents were peculiarly fervent Catholics, and the child, the youngest of nine, was brought up in an atmosphere of faith and charity. When scarcely four her saintly mother died, and of the nine children only five girls survived. Thérèse was left to the care of her father, a retired merchant of great piety, and to the companionship of her four remaining sisters. Meantime, the family had removed to the neighboring city of Lisieux. It was a profoundly Christian family, a true school of religion, where each was teacher unto each, and where the religious traditions and habits of Catholic Normandy yet obtained. In the heart of Lisieux rose the old medieval cathedral of Saint Pierre, rich in memories and monuments of the past, and welcomed daily within its noble spaces the descendants of those who long ago reared its great mass in abiding love and gratitude. Benedictine nuns completed her education and in her fifteenth year she entered the Carmelite convent of Lisieux, after a long and resolute persistence in overcoming the reluctance or opposition, not of her saintly father, but of others whose consent was essential. They had judged her quite too young, too inexperienced, to put on the yoke of a very severe rule of life. Her four sisters either preceded or followed her into the cloister, three of them into that beloved Carmel where Thérèse was destined to win the great prize of sanctity for which her soul burned with an active and consuming zeal.

She lived nine years in the Carmel of Lisieux and died there September 30, 1897, in her twenty-fourth year. The good odor of her holy life had long pervaded all the convents of the order. Soon the history of that life, written by herself, and then countless spiritual and material favors obtained through her intercession, also well authenticated miracles, moved the Holy See to examine with its usual prudence whether or not Sister Thérèse of the Child Jesus had lived a life of Christian perfection. The process continued, at Lisieux and Rome, for eleven years. In April of this year she was declared Blessed by Pius XI, and admitted to the honors of our Catholic altars. This summer her body was transferred from the cemetery to the church of the Carmelite nuns at Lisieux, where it reposes in a shrine of great beauty.

A Sermon preached at the Baltimore Carmel, October 17, 1923.

One hundred thousand persons, from all parts of the world, assisted at this wonderful scene, at which Cardinal Dougherty of Philadelphia presided.

Such are the simple annals of her brief life. Not a few, perhaps, will think that she has earned a reward exceeding by far the merits of an humble existence in a remote cloister, and that the impending canonization of this modest daughter of France rests on no splendid service of mankind, and exhibits no spiritual merits, public or social. Such persons mistake greatly the nature and office of holiness in the Church of God. The public and solemn veneration of our saints, their authorized invocation, and their power of intercession with God, do not rest on great external works, however wide and far-reaching their service and their fame. These are often, it is true, results, consequences, of sanctity, which may or not come about, as it pleases that Divine Providence which orders the course of human events. Christian sanctity is a highly personal matter. It argues the conformity of the soul with the divine will, and is as full and genuine in the cloistered soul as in the founders of orders or the benefactors of humanity. When the Holy Father formally inscribes a person on the calendar of saints, and assigns a day for the celebration of the feast, he deems it sufficient to know that the said person has practiced the virtues of faith, hope and charity, of justice, prudence, fortitude, and temperance, and that these virtues have been practised in a heroic degree, that is, with extraordinary courage and resolution.

All this is eminently true of the holy Carmelite of Lisieux, and in the long canonical process of her cause has been established according to the strictest judicial rules. God Himself has confirmed abundantly, and confirms daily, the decision of His Vice-gerent on earth, by the numberless spiritual and temporal favors which He grants at the intercession of His faithful servant, and by the miracles accomplished through her petition.

On the other hand, did not Blessed Thérèse accomplish in her short life very wonderful results? Daily she rose above herself. Daily she climbed the heights of Christian perfection, and illustrated by word and deed the truth of Our Lord's admonition "Be you therefore perfect as also your heavenly Father is perfect" (Matt. v, 48).

As a Carmelite nun she had taken solemn vows to strive after the highest degree of Christian perfection, to reproduce daily in herself the image of her Crucified Lord, and to remove from her soul every obstacle that could hinder the closest union with Jesus Christ.

The life of a Carmelite nun, her daily round of duties, is itself a rugged way of holiness along which many souls have travelled with perfect loyalty to Jesus Christ, have mortified every inclination and im-

pulse of nature, and have reached the highest levels of the spiritual life. It is a life of perfect love of Jesus Christ, attained by prayer, meditation and contemplation, by silence and fasting and self-denial, by the divine praises chanted in common, by penitential reparation of the world's sin and scandal, by prayerful devotion to the priestly office and to the salvation of souls. This Carmelite life is saturated with the highest learning of sanctity, with the teachings of Saint Thomas Aquinas and such great scholastic doctors as Saint Bonaventure, with the profound spiritual psychology of Saint Teresa, St. John of the Cross, and many holy and wise writers, not to speak of the unsullied tradition and spirit of an order that for over three centuries has cultivated in a high degree the mystical life, or intimate union of the soul with God. In the Carmel of Lisieux, therefore, Sister Thérèse found the perfect atmosphere, the most favorable conditions for the resolute will to sanctity that distinguished this fair child of grace from the tender budding of reason. If she is in heaven today, it is because she fulfilled with heroic fidelity, letter and spirit, the holy rule of Carmel, and so justified before the world the loving choice which her Divine Spouse had made of her from earliest childhood.

The Little Flower of Jesus is known to us chiefly through her own testimony, the wonderful autobiography known as "The Story of a Soul," written by her at the command of her prioress, and given to the world three years after her death. This journal of her life relates in a simple artless manner, humbly but honestly, all that she remembered of God's dealings with her from her earliest years. From a worldly angle it is merely the story of the religious experience of a pious girl, shielded affectionately from all contact with real life, and turned in at all times upon herself in a dreamy exaltation of spirit. From the angle of Catholic faith, however, it is, and will remain one of the classics of the spiritual life. In these pages the Blessed Thérèse is by turns poet, philosopher, and theologian, and moves securely in the high cloudless regions of the spiritual life, where any false step would be soon detected by the Catholic conscience or by its expert guardians. Given due allowance, it may be compared with the Confessions of St. Augustine, the Letters of St. Catharine of Sienna, and Saint Teresa's personal story of her life. Pius X said that the whole soul of Sister Thérèse had passed into this remarkable work, and Benedict XV, on the occasion of her beatification, said that without the world-wide circulation of the "Story of a Soul" her mission on earth would have been impossible. An eminent authority declared that it breathes the perfumes of paradise, and Cardinal Mercier wrote that "no one can read it without feeling his soul expand, and without experiencing more keenly the power of Divine Love."

It is, indeed, a work of great spiritual beauty, the portrait of a soul overwhelmed, as it were, with divine graces, the mirror of a personal

union with God so close that the spirit of this holy child seems to be forever beating at the bars of her earthly prison. The pathos of it, intense and sustained, is extraordinary. There exudes from it, as it were, an aroma of pure and simple faith, of unconscious sanctity of will and life, that fills with peace and joy the heart of every reader. It fell one day, by chance, into the hands of a Presbyterian minister, then occupied with a destructive criticism of the Scriptures. After reading it he exclaimed: "Can rationalism be true and a life of such beauty and sweetness be a lie?" In a short time both he and his wife entered the Catholic Church, and devoted themselves for the future to the service of God under the standard of Blessed Thérèse.

In his eloquent summary of her life Benedict XV notes as the chief secret of the sanctity of Blessed Thérèse her devotion to the virtues of spiritual childhood, by which she means an absolute trust in God and a complete surrender of self to Him. Like the little child shielded in its mother's arms she faces the duties and labors of each day, fearless because confiding in the goodness and mercy of God, in His infinite love, which so attracts her that she would spend eternal life in making others love Him. "I will spend my heaven in doing good upon earth." "After my death I will let fall a shower of roses," she writes, unconscious perhaps of the perfect moral and humane beauty of her purpose, of its immense sympathy with all humankind, and of its conformity with the readiness of Saint Paul to spend and be spent for his beloved flock (II Cor. xii, 15). This complete trustfulness in the goodness and mercy of God, this absolute surrender of self to His Love, this readiness to accept all suffering, she was wont to call her "little way." That is, with a certain girlish archness and playful humor peculiar to her, and that lend a very human interest to her narrative, she hides beneath this humble formula profound truths of Christian spiritual discipline. From this angle her sacrifices, her sufferings, her trials, seem to her little and ordinary. Her humility, in this respect, is so great that she seems dominated by a sense of her littleness, her insignificance before God. She is the little flower of Jesus which blossoms for Him only, borrowing a lovely word from the letters of the blessed martyr Théophane Vénard; she is the plaything of Jesus, the little brush of Jesus to paint His virtues on the souls of her novices, the little child who strews flowers in the way of Jesus; she is a little grain of sand, a little victim of divine love. All her services are little trifles, all her merits tiny ones. Her prophetic soul, however, beholds the uses of all this holy littleness, this total submersion of self in the flood of Divine Love: "Of what avail to Thee, my Jesus, are my flowers and my songs? I know it well: this fragrant shower, these delicate petals of little price, these songs of love from a poor little heart like mine, will nevertheless be pleasing unto Thee. Trifles they are, but Thou wilt smile on them. The Church Triumphant, stooping

toward her child, will gather up these scattered rose leaves, and placing them in Thy Divine Hands, there to acquire an infinite value, will shower them on the Church Suffering to extinguish its flames and on the Church Militant to obtain its victory."

The closing page of her "Confessions," is a sublime challenging dithyramb of Christian humility, unequalled in all the wide range of our religious letters. "O Jesus! would that I could tell little souls of Thy ineffable condescension! I feel that if by any possibility Thou couldst find one weaker than my own, Thou wouldst take delight in loading her with still greater favours, providing that she abandoned herself with entire confidence to Thy Infinite mercy. But, O my Spouse, why these desires of mine to make known the secrets of Thy love? Is it not Thyself alone who hast taught them to me, and canst Thou not unveil them to others? Yes, I know it, and this I implore Thee. I entreat Thee to let Thy divine eyes rest upon a number of little souls, I entreat Thee to choose in this world, a legion of little victims of Thy divine love."

Blessed Thérèse is henceforth held up by Holy Church as a model of Christian virtue, a heroine of Gospel truth and discipline. What lessons, therefore, has her life for Catholic men and women of today? Apart from her "little way" of absolute trust in the goodness and mercy of God and total surrender of self to the action of divine grace, she seems to confirm the great Christian law of rigorous fulfillment of the duties of our state of life. For every one there is a daily round of little duties, little labors, little sacrifices, little sufferings, the aggregate of which makes up for most of us the fulness of life. In themselves they seem insignificant, monotonous, colorless, but they can take on the highest use, and can share a heavenly value, if they are performed in the spirit which moved the Blessed Thérèse to perform every act as though in the presence of God, under the eyes of her Divine Spouse, and as some small return for the infinite love He bestowed upon her. This would mean of course, a conscious and persistent preoccupation with our proper duties and the spirit of their performance, but it would also mean a corresponding withdrawal from purely secular concern and anxiety, and a growing attachment to those religious views of life and conduct which Holy Church never ceases to inculcate.

Suffering, in one form or another, makes up no small portion of the common stock or stuff of life; the manner and spirit in which we bear it as it falls upon us, affect our lives profoundly, and the lives of all who come in contact with us. Few, indeed, are those who can bear suffering with stoic patience or can ignore its cruel impact on the soul. While the saints of God have always been good models of the right Christian attitude toward suffering, we have in the Blessed Thérèse an admirable example of how even tender youth can meet and conquer it, when sustained by love of Jesus Crucified and the contemplation of

His incredible sufferings for love of us. Her brief life was crowded with suffering, the partings from her father and sisters, almost intolerable to a soul of such exquisite refinement of feeling; to Saint Teresa herself such partings seemed like death; the long stretches of spiritual dryness akin to abandonment by God; the cruel "night of the soul" when heaven itself, her one abiding passion, seemed to fall away from her, her temptations against faith, most painful for a conscience so delicate; the physical sufferings of her long illness. Through all her sufferings she saw ever her Master and Model, the Divine Sufferer on the Cross, and offered herself as a victim of His great Love, as one willing to share, as far as she might, the agony of the Passion, and to make up in her person, with St. Paul, whatever might be lacking to the sufferings of Jesus Christ.

Despite her many and constant sufferings, we are told by Benedict XV that there was never the slightest alteration in her tranquillity, nor did the multiplicity of the demands made upon her ever bring to her lips one word of impatience. The small trials of the common life, very severe on occasion in the sequestered existence of the convent, never destroyed her calm self-possession, and furnished often occasions of profound edification to her companions. The Cross of Jesus seemed to shine luminously through the frail tenement of her soul, and to bless and encourage the entire Carmel. Does not the life of this holy child rebuke our modern restlessness and selfseeking, our universal vain-glory and our thirst for material pleasures, out of which crop up so often the only true and real sufferings, those of an unsubdued body and a heart that has lost all self-control? The love of Sister Thérèse for Our Blessed Mother was characteristic of her pure Catholic faith. One day she exclaimed: Oh, how I love Our Blessed Lady! Had I been a priest how I would have sung her praises!" When her convert minister asked her to pray for him she said: "Why do you ask *me* to pray for you while you ignore the Blessed Virgin?" Thereupon his soul was flooded with love for the Mother of God, as unexpected as it was extraordinary, his prejudices vanished, and he no longer doubted that it was right to treat Our Lady as a child caresses his mother. Her last poem is a most tender appeal to the Mother of God to smile upon her at the hour of death.

Blessed Thérèse is a living witness, in our own hour, of the power and goodness of God, who can lift to such a high estate, and for all time, one of the lowliest of His creatures. She exhibits the immense spiritual latency of the religious life, both in and out of the cloister, the practical uses of the presence of God in our daily life, and the possibilities of an education conducted in the spirit and the traditions of Holy Church. She sought no extraordinary means of perfection, but accepted fully and joyously those offered by her rule and her superiors. Her mind, so to speak, is flooded with an accurate and affectionate intelligence of the Scriptures, which she quotes frequently and always happily, sometimes

with a new and pleasing pertinency. The Book of Nature was dear to her and throughout the "Story of a Soul" one feels the presence of a highly poetic temper, of a very sensitive imagination, before whose vision all creation retains somewhat of the beauty of primeval innocence. Richer however is the moral beauty of this spotless soul as she closed her brief earthly career in that Carmel which was to her in all truth the vestibule of heaven. "We placed a palm-branch in her hand," says her superior, "and the lilies and roses that adorned her in death were figures of her white robe of baptism made red by her martyrdom of love." Not otherwise, we may imagine, were Agnes and Agatha and Cecilia laid to rest in the primitive days of our holy faith. It is to their glorious company, overleaping time and space, that Blessed Thérèse henceforth belongs, an eternal follower of the Lamb, but also an eternal and most successful intercessor for the poor suffering world of little souls that she left on earth.

SAINT TERESA OF AVILA

The celebration of the Tercentenary of the Canonization of Saint Teresa has stirred profoundly the Catholic world, and has awakened on all sides a deep interest in her wonderful personality. By her restoration of the Carmelite rule to its original purity and fervor she became the apostle of Christian prayer, not alone in Spain and its great colonies, but throughout the entire Church. To her charity and zeal her perseverance and her sufferings, is it owing that the mystical life, the life of intimate union with God through holy prayer, has been so happily cultivated in the three centuries which have elapsed since her death. Through her the ancient rule of the Carmelite Order took on its pristine vigor, and its numerous monasteries became throughout the old and the new world centres of a profoundly religious spirit and activity which soon developed countless works of Christian love and devotion. It is usually through the Saints that God transforms mightily and sweetly the souls of His children. Saint Teresa was His appointed agent, in a century of revolution, for the preservation of the original Christian teaching and practice concerning the spiritual life, inasfar as it originates in prayer and is sustained and perfected by prayer. Satan has had in these three centuries no more powerful human adversary than the glorious Saint of Avila. Her incredible influence on the Spanish Church would alone entitle her to the veneration of all the Catholics of the New World, since in this manner she has affected so widely the growth and the works of our holy religion. This influence has never ceased to spread through the Catholic Church owing to her writings, at once holy and beautiful, by means of which countless souls have been instructed in the true nature of Christian prayer, its beauty and sweetness, above all its native power to lift the human spirit from the low and unhealthy level of a material and selfish life, and to place it

in close and beneficent contact with God, our true end, and our sufficient happiness and reward.

Saint Teresa is at once a Spanish classic of great perfection and a Catholic theologian of profound learning and accuracy, grounded in the wisdom of Holy Scripture, and trained in the spirit and the letter of Saint Thomas Aquinas, whose teachings never found an apter pupil nor one whose spiritual influence has to our day affected a greater number of earnest and devoted Christians. There is no better reading for the Christian man or woman, anxious to aim at the perfect life, than the story of Saint Teresa as told by herself. It has converted a multitude of readers from a selfish and weak life to a life of active charity and close conformity with the spirit and the letter of the Gospel of Jesus Christ. May the celebration of the Tercentenary of her Canonization revive on all sides not only a better knowledge of her wonderful works, but a greater ardor to follow in her footsteps, imitate her virtues, and spread the Kingdom of Christ!—*Bishop Shahan.*

ADDITIONS TO FACULTY—STUDENT ENROLLMENT

The Catholic University opened Sept. 24. The matriculation, when completed is expected to pass the 900 mark. Five hundred of these will be lay graduate and undergraduate students. The remaining four hundred will come from the Sisters' College and from the various religious houses affiliated with the University.

The teaching staff of the University has been considerably enlarged this year and will number one hundred and five members. A new school of Canon Law will be opened and will give instruction to a large number of clerical students.

The following appointments have been made for the coming year: Rev. Dr. Valentine Schaaf, O.F.M., of the Franciscan House of Studies, Oldenburg, Ind., Associate Professor of Canon Law; Rev. Hubert Louis Motry, S.T.D., J.C.D., for the past three years Dean of Discipline at the University, Associate Professor of Canon Law; Rev. Dr. Francis Jehlicka, Associate Professor in the Department of Moral Theology; Dr. Manuel de Oliveira Lima, formerly of the Brazilian diplomatic corps, Associate Professor in International Law and Diplomacy; Fred L. Serviss of the Colorado State School of Mines, Instructor in Mineralogy and Geology, a new branch under the department of Chemistry; James A. Condrick, Instructor in the School of Law; Rev. Dr. Donald A. McLean, Instructor in Ethics in the School of Philosophy; Gardner James O'Boyle, Instructor in the department of Mathematics; Vincent J. Dardinski, assistant in the department of Biology.

Rev. Dr. Arthur A. Vaschalde and Rev. Dr. Romanus Butin, S.M., both of the department of Semitic Languages and Literatures, have been raised from the rank of associate professors to full professorships. Rev.

Nicholas A. Weber of the Department of History has been raised from associate to full professorship; Rev. Francis P. Cassidy has been appointed Dean of Discipline to succeed Dr. Motry. He was formerly vice-president of St. Thomas' Hall.

PAPAL MEDALS IN UNIVERSITY MUSEUM

The collection of papal medals in the museum of the Catholic University has been increased by the addition of the most recent medals struck in Rome, the gifts of the Right Rev. Monsignor Filippo Bernardini.

These include the medal struck on the feast of St. Peter last year in commemoration of the first year of the pontificate of Pope Pius XI, the medal struck by Prince Luigi Chigi in commemoration of the conclave that elected Pope Pius, and the "sede vacante" medal struck by Cardinal Gasparri, the Cardinal Camerlengo, when the late Pope died. In accordance with an ancient custom, at the time of the death of the Pontiff the Cardinal Camerlengo places at his feet a copper tube containing gold, silver and bronze medals struck during his reign.

The Catholic University collection now includes medals commemorative of practically every Pope from the time of Innocent VII in 1404 to the present Supreme Pontiff. Complete sets of the medals struck during the reigns of the late Popes Pius X and Benedict XV have been added to the collection by Monsignor Bernardini, these including the gold medal struck by Cardinal Gasparri in the third year of the reign of Pope Benedict XV to commemorate the codification of the canon law.

Many of the most famous Popes of history are depicted in the University collection, which includes the medals executed by the wonderful family of the Hamerani, who from 1605 to 1807 acted as papal medallists and who were noted for the uniform excellence of their work.

UNIVERSITY DISSERTATIONS

REV. DR. CYPRIAN EMANUEL, O.F.M.—*The Charities of Saint Vincent de Paul: An Evaluation of His Ideas, Principles and Methods.*

This work, written originally as a dissertation for the Doctorate in Philosophy at the Catholic University of America, approaches the life and activities of the Model and Patron of Catholic Charities from a purely sociological point of view. The author throughout isolates the natural from the supernatural, in as far as it is possible to do so in a life where the two elements were so intimately blended, and submits to a critical and exhaustive scrutiny the Saint's contributions to our charities in the realm of ideas, principles and methods. All the phases of his social activities are grouped under their respective heads and discussed in a systematic, thorough and scholarly manner. A review of the conditions of France at the time of St. Vincent de Paul, a

biographical sketch and a portrayal of St. Vincent's characteristic traits form the introductory section of the work. The author employs original documentary evidence wherever possible. The extensive bibliography and the copious foot-notes testify to the scientific worth, seriousness and reliability of the study. It cannot but prove of intense interest and great value to the general public as well as to the social worker and the student of Catholic charities. As far as we know this Catholic University dissertation work is the first effort to cast into a systematic ensemble the vast charitable work of Catholic France in the latter half of the seventeenth century, to which our modern world is unconsciously reacting in several ways (pp. 335).

REV. DR. CYRILL MICHALICKA, O. S. B.—*Judicial Procedure in Dismissal of Clerical Exempt Religious*. (pp. 102).

The right of dismissal from religious orders and congregations is based upon the contractual element of the religious profession itself. The religious is bound by a solemn contract to fulfill certain obligations and to perform certain duties in return for membership in a religious society. Wilful neglect in the performance of these duties or obligations renders the contract between himself and the society voidable at the will of his superiors.

RELIGION,—the term here designates any Order or Congregation—is a society, approved by legitimate ecclesiastical authority, composed of members who are bound by vows and strive for evangelical perfection. If any of the members does something that is to the detriment or harm of the society, there ensues a disturbance that impedes the welfare of that body. The common good of that society demands that the disturbance be remedied and, if necessary, the cause removed.

The obligations assumed by a professed member whether made expressly or implicitly, at least, include that he will conform himself to the Rule and Statutes of the religious order. If such a member does not abide by the promise that he had made and thereby causes grave harm to the common good, the religious order may use its right and power to dismiss him, if he remains obstinate in his perverse determination. Every society has a natural right to dismiss those members who are harmful to it. The Church exercises this power by severing obstinate members from her communion.

The history of this mutual contract takes us back through the ages to the very beginning of religious or monastic life. In his Introduction, Dr. Michalicka gives a concise sketch of this historical background to his thesis, bringing the reader down to the present legislation as contained in the New Code of Canon Law. The problems dealt with in this book are: Dismissal; Causes of Dismissals; the Inquiry judicial and extra-judicial into these causes; the Procedure of the investigation through

Admonition, Correction, and Trial; the Tribunal to whose jurisdiction the matter of dismissal is assigned; and the Citation or Summons and the Sentence imposed.

"It must impress even the casual reader what great care the Church has devoted to establish a judicial system for the proper administration of justice. The principles and modes of procedure have been so wisely defined that there is no possibility for an innocent party to be condemned. She sees to it that even the guilty one shall receive every opportunity for defense. Only after a thorough and painstaking trial, when the tribunal is convinced of the guilt of the accused a judgment is pronounced." An excellent bibliography is appended to the work.

REV. DR. JOHN ANTHONY O'REILLY.—*Ecclesiastical Sepulture in the New Code of Canon Law* (pp.128).

Few aspects of ecclesiastical history have a more touching and poignant interest for the student of our most ancient days than that of Christian burial. The Ritual speaks of the ceremonies of Christian burial as handed down by ancient customs that can be traced back to the very earliest times. The banding of Christians together into burial societies, being recognized by the Roman Law, antedates the period of the persecutions; and, while this view has not met with the approval of all the scholars who have followed De Rossi, it is still foremost in the field as explanatory of the protection the early Christians enjoyed from their persecutors. "The human race," Dr. O'Reilly writes, in his Introduction, "has had many problems and mysteries to contend with ever since the beginning, and probably the most decisive, yet baffling, is that of death. But a scarce moment and the spark has flickered out to leave a flesh-and-blood body tenantless of spirit and life. The question of disposing of the human body after death has claimed the soul, has occupied a position of concern among all classes and manners of peoples at all times. Their motives for this have been diverse: the cause of such differences may be traced to the varied conceptions of spirituality peculiar to place and period, and to the conflicting opinions on the life after death. The reverence, disposition and deposition of the bodies of the faithful departed, Holy Mother Church considers an integral and important feature of our holy religion. Ever solicitous for the spiritual and religious fitness of things, and for the happy association of Heaven with our present existence, the Church, in her codification of regulations and discipline, has in every age given due prominence and attention to the various matters which bear on ecclesiastical sepulture. In the New Code of Canon Law we find a complete 'Titulus' devoted to this subject, under which is grouped a number of canons which present an excellent treatise in a highly commendable form."

One of the best written parts of Dr. O'Reilly's volume is that on the denial of Christian burial. Scarcely any question in Catholic life is so

filled with difficulty, since the deprivation of ecclesiastical sepulture ranks among the severest of all penalties in Catholic discipline. This penal law is strict, Dr. O'Reilly writes, and the reason is clear: "the earthly resting place of the faithful departed must not suffer any profanation. Yet, the conditions necessary demand this infliction only in clearly defined cases of guilt, while charity and prudence should guide the pastor in every emergency." The bibliography attached to this volume reveals many sources and books upon the subject.

REV. DR. HERBERT LOUIS MOTRY,—*Diocesan Faculties according to the Code of Canon Law* (pp.167).

This dissertation deals with the subject of diocesan faculties as they are outlined in the canons of the New Code. The theoretical aspect of the problems involved in the question of diocesan faculties and the practical bearing of the canons on ecclesiastical life form the basis of Dr. Motry's excellent volume. The work has two main divisions: the first part deals with faculties in general; and the second with diocesan faculties.

After giving a brief historical survey of the origin and development of faculties, Dr. Motry enters into a lengthy discussion of the constituent elements of his subject. Then follows a list of diocesan faculties, each of which is treated clearly and fully in the light of the new Canon Law Code. One of the very interesting chapters in this volume is that upon the meaning and content of the word 'faculty', and Dr. Motry has given us for the first time the historical etymology of the word as used in the canonical sense. The different kinds of faculties are treated with Dr. Motry's well-known definiteness of expression, and in the interpretation of these various powers his volume will have a permanent value. He has gathered into concise form opinions, explanations and theories from many and varied sources, and we have in his doctoral dissertation our first clear treatise on this much-confused topic.

Dr. Motry has been appointed Instructor in the new Faculty of Canon Law recently erected in the University.

DR. MICHAEL A. MULCAIRE, C.S.C.—*The International Brotherhood of Electrical Workers; a Study in Trade Union Structure and functions* (pp. 158).

This is the fifth volume in the Catholic University of America. "Studies in the Social Sciences," a series issued under the direction of our Department of Sociology.

The problems dealt with in Dr. Mulcaire's treatise are the following: The Origin and Growth of the Brotherhood; Membership, Organizing Methods and Jurisdiction of the Union; Apprenticeship; Rules and Training; Government of the Union; Beneficiary Features; and Methods

of Collective Bargaining. Perhaps, the last chapter of the volume, on collective bargaining, will be found most useful to students of trade unionism, since it is based upon a careful study of the latest sources on that subject.

REV. DR. GEORGE LAWRENCE MURPHY,—*Delinquencies and Penalties in the Administration and Reception of the Sacraments* (pp. 121).

Based upon an extensive bibliography, Dr. Murphy's study of this important and intricate canonical problem fills a need which many canonists have felt in reaching sure decisions in the matter of such penalties. It is a historic fact that after the period of the early persecutions abuses occurred in the administration and reception of the sacraments. Penalties were resorted to, for example, in order to forbid the practice of rebaptizing heretics on their entrance into the Church, and severe sanctions were formulated against the crime of simony, especially as it manifested itself in the sacrament of Holy Orders. There were other offenses, as Dr. Murphy says "that not only dishonored the sacraments but also threatened to bring them into disrepute." Thus there grew up a number of penalties for maladministration and illicit reception of the sacraments. All such delinquencies, however, seem not to have been foreseen in the penal laws of the canons before the New Code was promulgated, and the New Code now covers the ground thoroughly. "Some penalties have been taken over bodily from the Old Law, others, which had passed out of existence, have been revived, and also several new punishments have been introduced. The most important of these new punishments is found in canon 2364 which provides a penalty for all cases in which the sacraments are administered to those prohibited by divine or ecclesiastical law from receiving them. This canon is contained in the sixteenth title of the fifth book of the New Code, in which also are comprised eleven other canons dealing with the various individual sacraments, with exception of Holy Eucharist and Extreme Unction. While these two latter sacraments are not separately treated, nevertheless offenses committed in administering them to those to whom their reception is forbidden is punishable by canon 2364, and so it can be said that new penalties exist for abuses connected with all the sacraments.

Dr. Murphy's dissertation deals with these canons. The proportion kept in his treatise is an admirable one, and his volume furnishes interesting and instructive reading.

REV. DR. JOHN BURNS, O.S.A.—*Controversies between the Royal Governors and their Assemblies* (pp. 447).

This investigation, made under the direction of our department of American History, aims at furnishing more definite information con-

cerning the principal controversies between the colonial legislatures and the colonial governors sent hither by a succession of absolute monarchs and venal courts. The existence of strained relations between the American assemblies and the royal representatives was in a vague way well known. The present inquiry furnishes the reader with an ample narrative descriptive of the nature of those disputes as well as their share in arousing the spirit which declared political independence, and cheerfully endured the hardships required to sustain it.

"Often," says Dr. Burns, "it was the fraud, the usurpation, the tyranny, the misguided zeal, or the genuine loyal, though not exactly tactful, patriotism of the Governor and of other officers of the Crown that occasioned the disagreements." In the late seventeenth century and the early eighteenth the stress was placed upon preserving the "rights of Englishmen" as defined by England; but at a later period the emphasis was placed upon the same rights as understood by the colonists themselves. The experience of the royal governors is, therefore a narrative treating the slow change in those positions.

In all the colonies investigated by the author there is found surprising unanimity of practice. Each assembly endeavored to impose greater restraints upon the power of the Governor and attempted to gain more complete control of his administration. This was chiefly accomplished by a manipulation of the finances. The grant of funds or the failure to appropriate them is a time-honored stratagem of legislators, and in America so familiar a manoeuvre was not overlooked.

Even specialists in the field of American history will find this fine volume of nearly 450 pages both instructive and entertaining. By his clear and attractive style the author economizes the effort of his readers. The abundance of his information has enabled him to conclude with a masterly summary of his theme. It is ardently hoped that Dr. Burns will possess leisure to employ the talents illustrated by this interesting inquiry, marked throughout by great accuracy as well as by intellectual qualities of an uncommon order.

REV. DR. BERNARD CUNEO, O.F.M.,—*The Lord's Command to Baptize*: An historico-critical investigation with special reference to works of Eusebius of Caesarea (pp. 110).

This volume has for its purpose an elucidation of the text of Matthew (XXVIII, 19): "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The first part of Dr. Cuneo's dissertation is an attempt to describe the difficulties which this celebrated text "has occasioned to scholars of both the conservative and radical school." The second part deals with "a detailed study of the reasons advanced by the positive group of the radical school against the authenticity of the text." Around the text itself there has been spun—to use the apt phrase of the writer—a web

of involved delicacy, which has tightened and narrowed its meshes during that long and varied period, in which it has struggled from the Fathers down to us. The point at issue among scholars regarding this text is that it is the only text of the New Testament which connects baptism directly with the Blessed Trinity.

Dr. Cuneo's historical survey of the views held on this text regarding the interpretation, historicity, and authenticity of the same, both from the conservative and radical standpoint, is followed by a profound exegesis of the text itself based upon patrological and other commentaries, especially upon the writings of Eusebius, the most learned of all the Scripture scholars of the early part of the fourth century.

Dr. Cuneo's dissertation is numbered as volume fifth of "The Catholic University of America New Testament Studies," and it is a worthy example of the lofty scientific spirit of the Department of New Testament study presided over by that indefatigable scholar, Dr. Henry Schumacher.

REV. DR. ROMUALD MOLLAUN, O.F.M.,—*St. Paul's Concept of "Hilasterion", according to Rom. III, 25: An historical exegetical investigation* (pp. 117).

This work forms the fourth volume of "The Catholic University of America New Testament Studies."

Modern exegetes have sought in vain for a satisfactory answer to the problem contained in Romans III, 25, where St. Paul says: "Whom God hath proposed to be a propitiation through faith in his blood etc." The context shows that the term "propitiation" is intimately connected with the doctrines of justification, redemption, and atonement, and Dr. Mollaun's purpose has been to remove some, if not all, of the confusion with which modern exegesis has surrounded the term itself. With that thorough-going scientific method which characterizes all the work of his learned professor, Rev. Dr. Schumacher, Dr. Mollaun has divided the problem into two parts, historical and exegetical. The text itself is treated to an historico-exegetical investigation, and the history of this interpretation to the present time is given in detail. The use of the term in Hellenic literature is given, and its various uses and meanings discussed with an extraordinary sureness of etymological and literary knowledge. The application of the results of this investigation is then made to the text as it is in St. Paul's Epistle to the Romans, and the conclusion is reached—a definite and positive knowledge of the Pauline use of the word.

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ST. JOHN THE EVANGELIST:
SERMON BY BISHOP SHAHAN

PIUS XI PRESENTS MOSAIC OF MURILLO TO
NATIONAL SHRINE

NECROLOGY: HON. N. CHARLES BURKE AND
MR. CHARLES WINFIELD BACHTTELL

WASHINGTON, D. C.

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ST. JOHN THE EVANGELIST¹

That, which was from the beginning, which we have heard, which we have seen with our eyes, which we have handled of the Word of life. For the life was manifested and we have seen, and do bear witness, and declare unto you the life eternal which was with the Father, and hath appeared to us. That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father and with His Son Jesus Christ. (Ep. i., 1-3.)

St. John the Evangelist is one of the great outstanding figures of all history. He comes before us as an original witness to the Divinity of Jesus Christ, as that disciple of John the Baptist, whom the Divine Master called first by the waters of Genesareth. For three generations he bore public and official witness throughout the civilized world that Jesus Christ was truly God, and truly man, and in this long period established and confirmed and deepened that intimate consciousness of the Divinity of Christ which has ever honored the Holy Catholic Church.

"St. John was ever the beloved disciple of Our Lord, and is found nearest Him in all the public events of His life, nor can there be any doubt of the intimate personal relations between the Son of Mary and the son of Salome. None of the apostolic witnesses to the doings and sayings of Jesus Christ possessed more or better first-hand information of the earthly life of the God-Man. Did he not repose on the breast of Jesus at the Last Supper, and did not Jesus, from His Cross adopt him as Son of Mary? Two generations had passed away when he wrote the Fourth Gospel, but in every chapter the life and character of Jesus stand out with photographic accuracy, particularly His teaching, as though John would refute by his own evidence, as eye-witness and daily companion of Jesus, the many travesties of the Divine Master's doctrine that soon arose in the Mediterranean world. Civilized mankind has always admired the profound beauty and the tender human appeal of St. John's Gospel. Long ago he was recognized as the first theologian of the Christian religion, the 'divine' par excellence, the personal friend of Jesus, Who opened to him all the mysteries, all the treasures of His Sacred Heart, and eventually inspired and enabled this modest youth of Jerusalem to compose the Fourth Gospel, that greatest and most influential of all religious books. Its incomparable portrait of Jesus, its sharp conscious insistence on His Divinity, its new doctrine of universal love and compassion, changed almost at once the moral aspects of life in many parts of the vast empire of Rome.

No wonder that from the earliest days of the Christian religion the first chapter of St. John's Gospel should have been cherished with particular affection, known by heart like the Our Father, recited over the sick and the unhappy, and worn on the person. It was a constant reminder that Jesus Christ, true God and true man, was ever with His

Sermon delivered in St. John the Evangelist Church, Philadelphia, Dec. 30. 1923

faithful people; that neither a hostile world, nor an oppressive government, nor unjust laws, nor fanatic mobs, nor specious learning, nor domestic treason, nor masked heresies, the chief peril of the infant Church, would triumph over His beloved flock.

St. Paul was indeed, the Apostle of the Gentiles, but St. John outlived him among them by forty odd years, most of which time was spent in Asia Minor, the heart of Greek culture and Roman power. He moved freely among its five hundred cities whose marble ruins yet strew the soil. He established nearly all the episcopal sees in that vast province, and his letters to the Seven Churches exhibit the affectionate paternal spirit of his government. Most of his converts were Gentiles, for the Jewish Dispersion nowhere took kindly to the new religion. Before he died whole sections of Asia Minor were Christian, and long before Constantine the majority of its population had accepted the sweet yoke of Christ. Like all the Apostles, he suffered greatly for the name of Jesus. For his confession of the Word of God, he was exiled to the little island of Patmos, is said to have worked in its mines, as a confessor, and suffered cruelly as a martyr at Rome. He died a centenarian at Ephesus, having outlived his Divine Master by about eighty years., Our Blessed Mother by sixty odd years., St. Peter and St. Paul by more than forty years. He preached the religion of Jesus Christ from early youth throughout the vast Mediterranean world and beyond it. When all the other heralds of Jesus Christ, His Apostles and their immediate disciples, had passed away, St. John was still going up and down the heart of the Roman Empire, proclaiming that Jesus Christ was the Word of God, had become man for our redemption, had lived among us, had died on the Cross, had risen on the third day, and had returned to His place with the Father and the Holy Spirit, but would come again to judge the living and the dead. You recognize the Apostles' Creed, but you also recognize the constant teaching of that holy Apostle to whom with St. Peter and St. Paul is owing the conversion of the Western world.

St. John is the consecrated herald of Christian charity; that wonderful agency of love, which alone could transform the despairing and immoral world of his time. Hatred and revenge, oppression and injustice, lust and cruelty, were the order of that century. The Jews, still a great population both in and out of the Empire, thirsted to extinguish in Roman blood the recent destruction of their proud Jerusalem. For centuries the great Midland Sea had witnessed an almost incessant warfare in which the enemies of Rome, east and west, had gradually succumbed until a dozen great states, languages, literatures, and civilizations lay quivering beneath the talons of her eagles. A hard, uneasy peace of exhaustion permitted men to move about freely in this great Roman world, but there was no sense of human unity, of human brotherhood, no belief in a common origin and a common destiny. To the anarchy of the moral order corresponded a universal selfishness. The entire world

knew but one source of justice, one arbiter of law and order, the invincible legions of Rome.

To this great world of one hundred million souls St. John preached ceaselessly the saving doctrine of Christian charity, that is, the love of God and the love of man; the love of God because He hath first loved us, and the love of man because in Jesus Christ God had taken on our common nature, and raised it to the incredible dignity of eternal union with Himself. All the Apostles, it is true, preached this dynamic doctrine of Christian charity, and none more eloquently than St. Paul. But it came from the lips of St. John with a peculiar appeal, for was he not the disciple whom Jesus Christ had loved above all others, and was he not for several years His most intimate companion? The holy, virginal life of St. John and his daily relations for several years with Jesus and Mary, made him an expert, as it were, in the preaching of Christian charity.

On his lips also it had a peculiar success. For nearly seventy years he preached nothing else in the great cities of the empires, notably in the rich and populous centres of Asia Minor. Women, slaves, children, the poor, were probably those who first listened to him, but in time all classes of pagan society were deeply affected by the burning eloquence and the holy life of the great apostle of divine love. Before he died, Asia Minor, the cultural and commercial heart of the Roman Empire, was in large measure won over to the Gospel.

In his long life St. John beheld the spread of Christian religion from Spain to India. He saw the canon of the New Testament closed, perhaps, at Rome. He beheld the rise of active, wide-spread heresies that called for vigorous rejection by the Church. He may have seen the earliest attempts to put the Scriptures into popular Latin. He saw the creation of a multitude of dioceses, each with its own Bishop and clergy. He took part in the establishment of the earliest public worship of the Church. He outlived the earliest popes. In the latter half of the second century venerable Christian Bishops remembered yet his sayings, his insistence on the unity and purity of the Catholic faith, and his fidelity to Christian charity, the foundation of all Christian life. He certainly read the wonderful letter of Pope St. Clement to the Church of Corinth, and may have lived to read the splendid letters of St. Ignatius of Antioch to various Churches of Asia Minor. After the death of SS. Peter and Paul he was for nearly a half century the venerable counsellor of the entire Christian society, and to him is largely owing its successful resistance to the many false philosophies, Greek, Oriental, or Jewish, that struggled tenaciously to graft themselves on the new religion, and but for his vigilance and courage, but for his personal knowledge of the teachings of Jesus, would have perverted it.

It is doubtless to the teachings of St. John and to his intimate intelligence of the place of the Blessed Virgin in our Redemption that we owe many evidences of the veneration of Our Blessed Mother which have

come down from the remotest antiquity. In the last five or six centuries the Holy Rood, that is, the Crucified Jesus with the Blessed Virgin on one side and St. John on the other was uplifted in a multitude of Catholic churches all over Europe, and bore eloquent witness to the love and devotion with which St. John performed all the duties of spiritual sonship imposed on him from the Cross by the Divine Master. But since the death of Jesus Christ, there has never been an age when the Holy Rood was not spiritually visible in the hearts of all faithful Christians, when they did not see in Saint John at the foot of the Cross, a symbol of the abiding love of Jesus for His Mother and a pledge of her intercessory power with the Divine Sufferer. It may be truly said that this scene of Calvary, the most human and affecting moment of the awful drama, throws a flood of light on the dignity and office of our Blessed Mother, on her inexhaustible merits and on the filial love which her Divine Son cherishes for her through all eternity.

FEAST OF THE IMMACULATE CONCEPTION

The Patronal Feast of the University was celebrated on December 8 with the usual splendor. Archbishop Curley sang the pontifical mass. A very eloquent sermon was delivered by Rev. Dr. Bernard A. McKenna. Bishop Shahan, Monsignor Dougherty, and the entire corps of Professors were present in the sanctuary. The musical service, under the direction of Rev. Dr. Gabert, was executed with the usual proficiency, and won the admiration of all.

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Rapid Progress

Rapid progress is being made on the Crypt of the National Shrine. The temporary roof, a substantial covering, will be completed by Easter. Meantime, the Guastavino arches of acoustic tile that form the ceiling are being constructed over a space two hundred feet in length and one hundred and sixty in width. This splendid vault, strong and elegant, is heavily groined throughout, and the groins will be generously decorated in rich ceramic designs whose iridescent colors will relieve the prevailing greys and buffs of the ceiling. The rich wainscoting of Missouri marble is being set, and one of the entrances is already so far completed as to give a very good idea of the finished Crypt. About half of the sixty-two marble columns have arrived and the rest are expected by the spring so that at Easter the scaffolding may be removed and the Crypt made ready for use. These columns, all monoliths, have been gathered from all over Europe, from Africa and from both Americas. Six of them come from Ireland, among them four of Irish rose, a very rare and exquisite marble, costly, and not easily found in monolith. Of special interest is the extensive system of underground ducts that ramify in all directions, and carry the services of heat, light, gas and water, not only for the Crypt, but for the great upper church.

At the semi-annual meeting of the National Shrine Committee, held in Philadelphia, December 18, at the residence of Cardinal Dougherty, the financial report of the Crypt construction was accepted, and satisfaction was expressed that it was being built without incurring any debt, and that our generous Catholic people were contributing enough to meet all contracts, two of them running into six figures.

The Committee represents the Board of Trustees of the Catholic University, and its members are Cardinal Dougherty, Chairman; Bishop Shahan, Monsignor Lavelle, Sir James J. Ryan and Mr. Walter George Smith. Rev. Dr. Bernard A. McKenna is secretary to the Committee. Before separating, the committee authorized Bishop Shahan to undertake the construction of the two northern piers of the great dome of the Church, and considered favorably the use of Roman travertine for the floor of the Crypt on account of its happy blending with all the marble decoration and with the colorful Guastavino ceiling. The exterior walls of the Crypt, built of the finest granite obtainable, stand out conspicuously in the heart of the great natural park of one thousand acres, and already the structure is visited daily by many.

PIUS XI PRESENTS BEAUTIFUL MOSAIC OF MURILLO TO NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Rome, Nov. 21, 1923

Rev. Dr. Bernard A. McKenna,

Very dear friend:

I am glad to tell you that good progress is being made on the Mosaic promised by the Holy Father to the National Shrine of the Immaculate Conception, at Washington.

The Holy Father has personally selected the Immaculate Conception of Murillo in the Prado Gallery at Madrid.

There is in the same gallery another Murillo with a greater number of angels, but the painting selected by the Holy Father is the best, both for the attitude of the Blessed Virgin, and the expression of her countenance. You will agree with me when you see the photograph that I am sending you under separate cover.

In the audience granted by the Holy Father on October 16th, to the Director of the Vatican Mosaic Works, he was commissioned to begin at once on the large Mosaic for the National Shrine of the Immaculate Conception.

The Murillo masterpiece will first be designed after the best copies in Italian galleries. The Director of the Mosaic Works will then go to Madrid and compare his sketch with the Murillo original in the Prado Gallery. On his return, the Roman artists will begin the reproduction in Mosaic of the great painting.

Monsignor Borgongini - Duca

Secretary—Congregation for Extraordinary Ecclesiastical Affairs.

HONORABLE N. CHARLES BURKE

In the person of Judge N. Charles Burke of Baltimore, the Catholic University of America loses one of its Trustees. He died on December 8, at Towson, Md., fortified by the rites of Holy Church of which he had been always a loyal and active member. Judge Burke was born in Washington, D.C., March 27, 1854. He came of old revolutionary stock. His grandfather was a captain in the famous Battle of North Point. His father served in the Mexican War and later in the Confederate Army. Judge Burke was educated at Mount Saint Mary's College and in 1875 was admitted to the Maryland Bar, of which he soon became a shining light. In 1889 he became Associate Judge of the Court of Appeals, and in 1905 was re-elected to that office. His contributions to its legal literature are contained in the Reports of the Court of Appeals and in his own compilation of the decisions of the late Judge McSherry. It has been well said of him that he was an ideal jurist who knew when to blend mercy with justice, and who could condone as well as condemn. When he resigned from the Court of Appeals in 1920, that court addressed a letter to him commending in the highest terms "his judicial temperament, his knowledge of human nature, and his love of justice." He took a very active interest in public life, and rendered great service to the State of Maryland in the various public offices held by him. In 1921 he was appointed a member of the Committee on the reorganization of the State Government of Maryland, and at his death was serving at Counsel to the Public Service Commission. In 1915 he was made Honorary Doctor of Laws by the Catholic University of America and in 1921, was made a Trustee of the University, at the suggestion of his life long friend, Cardinal Gibbons, succeeding the late Charles J. Bonaparte. Bishop Shahan, Monsignor Dougherty, and twenty-five priests attended his funeral. On that occasion Archbishop Curley paid the following tribute to this admirable citizen and exemplary Catholic.

"Our prayerful presence on this sad occasion is to be interpreted as our best mode of offering our sympathy to Judge Burke's near and dear ones. We have not come to euloge Judge Burke. The Catholic who lives up to the dictates of his faith needs no eulogy. Judge Burke needs none. He deserves one. He has pronounced his own eulogy by his life.

"It is appointed for man once to die. Two weeks ago Judge Burke was in this church on the occasion of the administration of Confirmation. He sat there listening with the faith and simplicity of a child. Today he lies here at the foot of this altar which he loved so dearly.

"We have heard much of Judge Burke's life, but I prefer to have a mental picture of him as he hurried to his home, the sanctuary he loved best of all. Never did I have a conversation with him that it did not turn upon wife and children. It is sad to think that today, in the world, the idea of home is gone and that we are thrown back upon club and hotel as our only notion of home life. Judge Burke was a splendid example of one who loved his home.

"In his public life Judge Burke was honest and sincere. He regarded every

trust as something sacred. He served his city and State for their good and not for his own private advancement. That is the desideratum of our day—public men who are honest and sincere, willing to sacrifice themselves for others. When we have such men in public life we need have no fear for the future of our country. Always did he keep before himself the thought that one day he would have to give an account to his God of how he lived his life.

"A man of keen judgment and broad vision, Judge Burke had the faith of a child. I was with him only a short time ago at a meeting at the Catholic University. The rector of that University is here today. I recall how Judge Burke spoke on that occasion. Running through his speech was the note of his dependence upon God. How many are there who say religion is only for women and children? Did Judge Burke lose any of the greatness of his manhood when he came to this altar rail to receive his God in Holy Communion? The real intellectual men are those who fulfill their duties to God. In public and private, Judge Burke's religion meant something to him. The power to do magnificent work for the State came from his fervent faith.

"We are the poorer for his going and the richer because of the beautiful example he has left us. The heritage to his family is the memory of an exemplary husband, father and grandfather. To city and State Judge Burke has bequeathed the memory of a public servant, honest and sincere.

"On the wings of prayer we can follow our beloved friend. Some may think his life is ended. His real life has begun—one, we pray, of eternal happiness."

Judge Burke is survived by his widow, two sons, five daughters, and twenty grandchildren. He was the third N. Charles Burke of his family, and by his life and death conferred upon it lasting honor.

CHARLES WINFIELD BACHTELL

Professor Charles Winfield Bachtell, Instructor in Mechanical Engineering since 1915, died December 27, 1923. Professor Bachtell was born in Baltimore, March 16, 1880, and was educated at Baltimore City College. Later he entered the Navy Yard as an apprentice. After thirteen years of service there he became in 1915 Instructor in Practical Mechanics at the University. In 1918 he entered the Government service and was detailed to the Maloney Chemical Laboratory, where he took part in the experiments that led to the discovery of the Lewisite gas. During this period he contracted the disease that ultimately caused his death. Mr. Bachtell was a convert to the Catholic faith. He was an excellent teacher, and was much beloved by his students. He was entirely devoted to his work and was never so happy as when planning for progress and improvement. He never spared himself even when his health was visibly declining, and to the very end was concerned about his classes and the welfare of his students.

At the funeral Mass, December 29, Father Di Paola spoke very feelingly of our departed professor. The Rt. Rev. Rector and Vice Rector and Very Rev. Dr. Aiken assisted at the funeral. There were also present the Deans of the Faculties and a large representation from the professorial body. Professor Bachtell is survived by his wife and an only son. *May he rest in peace!*

Berkeley.
Cal.

EXCHANGE
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THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXX

FEBRUARY, 1924

NO. 2

NEW COLLEGE OF ST. DONAVENTURE

FEAST OF THE CONVERSION OF ST. PAUL

NEW CATHOLIC UNIVERSITY IN HOLLAND

THE IMMACULATE CONCEPTION AND THE NEW WORLD

RELIGIOUS TRAINING OF THE YOUNG

DISCOURSE BY BISHOP SHAHAN

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

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NEW COLLEGE OF SAINT BONAVENTURE

Bishop Shahan, Rector of the Catholic University of America, the heads of the various houses of study conducted by religious orders at the University, and other distinguished guests were present when Archbishop Curley blessed the Convent of St. Bonaventure, the new House of Studies that has been erected at Brookland by the Friars Minor Conventuals. The ceremony took place November 20, 1923.

Following the blessing of the Convent by His Grace, Bishop Shahan consecrated three of the seven altars in the chapel of the new building. The new house will be for the students of the order who are in their fourth year of theology. Following the ceremonies, luncheon was served in the new house, at which the Archbishop was the guest of honor. His Grace welcomed the Friars to the Catholic University and expressed his sincere well wishes for their success and prosperity in their new home.

The Friars Conventual came to this country in 1860 from Italy and Bavaria. There are two provinces of the order in the United States, the province for Polish-speaking priests, with the mother-house at Buffalo, and the province for English-speaking priests, with headquarters at Syracuse, N.Y. The Friars at the University are from the Syracuse province.

Very Rev. Leo Greulich, O.M.C., Provincial, came from Syracuse to attend the ceremonies. In addition to other representatives of the Friars Conventuals, the Archbishop and Bishop Shahan and the heads of the various houses of studies, there were present at the ceremonies and luncheon members of the faculty of the Catholic University and a number of pastors of Washington churches. The superior of the new convent is the Rev. Dr. Raphael M. Huber, O.M.C. The new convent is the fiftieth built by the order in the United States. The new building is situated on a triangle, bounded by Michigan avenue, Seventh and Monroe streets, and is a three story structure of tapestry brick, with accommodations for 23 students.

FEAST OF THE CONVERSION OF ST. PAUL.

The Feast of the Conversion of St. Paul, patronal feast of the Faculty of Theology, was celebrated on January 25. Solemn High Mass was celebrated by Rev. Dr. Henry Schumacher, Professor of New Testament Exegesis, at which all professors and students of the Faculty were present. Bishop Shahan and Monsignor Dougherty occupied places in the Sanctuary. In the evening a musical and literary entertainment was offered by the theological students. Five excellent papers were read: The World of St. Paul, by Rev. Andrew E. Robinson, of Cincinnati archdiocese; St. Paul the Convert, by Rev. John H. Kennedy, of the Oblate Fathers; St. Paul the Missionary, by Rev. John J. Considine, of the American Foreign Mission Society; St. Paul the Teacher, by Rev.

John Conlon, of Los Angeles diocese, and St. Paul and the World Today, by Rev. Thomas V. Cassidy, of Providence diocese.

The musical program was executed by students of Divinity Hall, the Oblate House of Studies, and Basselin College, under the direction of Dr. Abel Gabert. A notable number was the hymn "Quos in Hostes, Saule tendis," from the eighteenth century diocesan breviary of Vienne in France. The violin pieces of Mr. Leo G. Burke, Oblate student, were cordially applauded.

At the end Bishop Shahan summarized the five theological papers, and showed that, however brief and condensed, they presented an excellent resumé of the public ministry of the great Apostle of the Gentiles, and offered, as it were a mirror of the spirit which should animate every Catholic priest, particularly at a time which tends rapidly to identify itself with the social and moral conditions of the Pauline age.

NEW CATHOLIC UNIVERSITY IN HOLLAND

The prophecy of Monsignor Paredis, first Bishop of Roermond after the restoration of the Dutch Hierarchy, in 1853, the day-dream, for twenty years past, of two million Dutch Catholics, has been fulfilled in Nymegen by the opening of a Catholic university. It is the seventeenth canonically erected since the secularization by Protestantism and Humanism of the specifically Catholic Universities of the Middle Ages. Belgium set the pace in 1834 by the re-opening of the former Catholic University of Louvain. It was followed in succession by Ireland, France, Canada, Asia Minor, the United States, Switzerland, Chili, Argentina, Poland and Italy.

At the inaugural ceremonies Catholic Holland was represented by all its Bishops, by the Superiors of the Religious Orders, by delegates from all the dioceses, from the Catholic Colleges and scientific associations and by members of both Houses of Parliament; and cultured Protestant Holland, by delegates from the existing universities, state province and city officials.

The celebration began with a Pontifical High Mass celebrated by the Archbishop of Utrecht, Monsignor Van de Wetering and it unfolded itself through various discourses, the blessing of the buildings and the presentation addresses of the Municipality, to the lengthy inaugural oration by the first Rector Magnificus, Monsignor Jos. Schrynen. To hold at the baptismal font, as it were, this infant institution of Dutch higher learning, Dr. Schrynen gave up a professorship at the University of Utrecht. His discourse recounted in large strokes the genesis of the new school and stressed the advantages that would accrue to the Holland Catholic citizens from a culture essentially their own. That culture was not to enter into conflict with the other cultural factors of the land, but would work in harmony with them for the common weal.

The new university begins with a select corps of professors. It comprises Dominican theologians, Jesuit philosophers and litterati, a Fran-

ciscan friar, a Carmelite monk, secular priests and a pleiad of German, Belgian, Austrian, and French savants—all men of repute in their respective specialties.

The language difficulty for the foreign lecturer is easily solved in Holland; for the youths entitled to matriculate for University studies are supposed to know, and in fact do know, the principal world languages. Hence the professors may lecture in the language of their own choice.

Verily, in their emancipation and ascension movement, Dutch Catholics have proceeded at high speed. Fifty years ago they scarcely owned enough of this world's possessions to open a private elementary school; and when they had the pecuniary means, there was no Catholic teacher to be had. And then, it was often in a rented upper room of some city dwelling that the lone Catholic dispenser of the three R's congregated his pupils. Now they open a university with an élite of professors of their own land and faith, as highly esteemed as any by friend and foe, with, in addition, a galaxy of men from other lands, men who have long since won laurels in the world of ideas and intellectual attainments, yet are proud to give up professional chairs in the great universities of their own countries to teach in the newly-born Catholic University of little Holland.

No wonder the delegate of the Catholic population of Nymegen concluded his address to the Rector Magnificus, to whom he was presenting his co-religionists' gift of welcome—a massive silver chain of rare workmanship and allegorical design, and a rose-wood gold mounted mace—with the words: "When, at the hour of noon today, upon the first words of His Grace the Archbishop's inaugural prayer, the St. Catherine Bell of St. Stephen's Church belfry will ring for the first time, after three hundred years, for a Catholic celebration, the heart of every Catholic citizen of Nymegen shall thrill for joy and feel that our father's battles for the Faith and their steadfastness in preserving it were not in vain, that the glory of the Middle Ages has come back to us and that our city is once again the abode of Roman Catholic lore and Roman Catholic culture."—*N. C. W. C. News Service.*

THE IMMACULATE CONCEPTION AND THE NEW WORLD

BY BISHOP SHAHAN

When Columbus and his men celebrated for the first time in the New World the Feast of the Immaculate Conception they opened in gratitude and joy the history of Our Lady's glory and honor over the immense spaces of the new continents hitherto closed to the Gospel and its civilization.

It is a long cry from the leafy bower of a West India island to the many splendid temples dedicated to Mary Immaculate in both Americas, but these four centuries are in no way so united as in the devotion to

Mary Immaculate, the public traces of which are scattered all over the face of American nature, amid the haunts of men, North and South, and in their religious and social life. "Jesus Christ is the God-Man and Mary Immaculate is His Mother," was the epitome of faith that opened like a golden key, the hearts of innumerable millions sitting hitherto in the shadows of moral darkness.

Within a century this divine message circled the entire New World, was confirmed by glorious martyrs, overcame paganism and opened on all sides the way to a better and richer life for American mankind. The new religion, universal in its appeal and profoundly humane in its temper, was a religion of love, divine and transforming, calling only for docility and good-will and acting in a warm sun-like way on all the obstacles that the adversary could raise against this new crusade. For the conversion of the New World was a crusade, and its temper, urge and means were precisely those of the spiritual crusaders who long bore aloft the Cross in the Orient and now raised the same holy symbol in the West. They preached always that consuming love of the Crucified One which St. Francis had miraculously re-vivified in Europe and which had already in many ways restored to Christendom its original spirit and content, its universal value and its irresistible appeal. But they also preached Jesus Christ the Son of Mary, the Immaculate Mother of God, and emphasized at all times the wonderful double element, divine and human, in our Redemption.

During these long centuries North America claims its large share in this ever-increasing devotion to Mary Immaculate, culminating in the solemn dedication of the American Catholic Church to her (1886) by the Fathers of the Second Plenary Council of Baltimore. The first missionaries of the New World were well advised indeed to present the Crucified One to their neophytes as the Son of Mary Immaculate. American womanhood could not but sense at once what the great message meant for them in the way of emancipation from all the burdens and woes that paganism has ever imposed on the weaker sex. They rose at once to the highest level of spiritual equality, and the new reverence for womankind, thus engendered, was no small element in the Christian civilization of the aboriginal peoples, a repetition in the New World, as it were, of the religious office of chivalry in the Old World.

"La Purissima" became the ideal of Christian cleanliness of life, of self-respect and moral decency in the social relations, the ordinary channel of divine graces for the conduct of family life, the bright moral star before whose beauty the obscenity of savage life weakened and was vanquished. Without the example of Mary Immaculate the missionary would have been helpless in the presence of the deep-seated moral perversity that met him on all sides and was the chief cause of his anxieties and his failures.

If the Gospel of Christ won over so soon the peoples of the New World, it was surely because it was a religion of love. Under no other aspect

could such an exalted message have overcome so rapidly the immemorial reign of Satan among those countless tribes. But in no other way also could this incredible message of Divine love have been better exemplified than in Mary Immaculate, or brought more happily within the scope of their experience.

Within the orb that sheltered the appealing figures of the Mother and the Divine Child they saw and felt the mysteries of Divine love and all-power and wisdom, of humility and poverty, of suffering and sacrifice in the God-Man, as they were first revealed by Him and made the source of a new and perfect life. The savage who cut his Madonna on bark or on shells could have looked across the ocean and the centuries and felt himself close kin to that Christian artist of the second century whose Madonna in the Catacomb of Priscilla echoes forever the glorious prophecy of Isaiah: "A Virgin shall conceive and bear a child."

During their administration of the New World, its European masters were devoted to the honor of Mary Immaculate, and co-operated in every manifestation of zeal for her glory as Mother of God. Franciscans of Spain and Jesuits of France were ever her tireless advocates, and through them American forest, plain and river reechoed the popular faith of the ancient churches of Europe. Eventually they impressed on the society they controlled a perfect sense of the office and power of Mary Immaculate in the development of Christian faith and works. Whoever undertakes a history of Mary Immaculate in the New World will be able to illustrate richly not only its religious and ecclesiastical life since the discovery, but also the development of civilization in both continents.

EDUCATION WEEK SERVICES

Education Week was observed very successfully November 21 and 22. Wednesday, November 21, Rev. Dr. McCormick spoke on "Teaching as a Profession," and Rev. Dr. McVay on "Physical Education." Thursday, November 22, Monsignor Pace spoke on "Private Schools and Democracy;" Rev. Dr. Jordan on "Catholic College Leadership;" and Rev. Dr. Johnson on "The Catholic College and Citizenship." Right Rev. Bishop Shahan presided. The services took place in the Assembly Room of McMahon Hall, between noon and one o'clock each day, and there were present over three hundred ecclesiastics, Sisters, and lay students.

RELIGIOUS TRAINING OF THE YOUNG

BY BISHOP SHAHAN

The failure of force, diplomacy and politics to restore the world to normal conditions of peace and prosperity is traceable to the materialistic theories of education which for more than a century have dominated the Western world. During this period its writers and publicists, its political and social agents, have ousted from every place of vantage or

influence the older, more spiritual and more humane, theories of education. They have drawn to their side the public funds, and through them have obtained the prestige of success. They have been as a rule hostile to all religious training of the young, and they are responsible, in last resort, for the conditions which, both before and since the Great War, have so grievously weakened the moral order as created by Christian faith and discipline. What better evidence could be asked of the failure of this materialism in the higher phases of education than the alarming collapse of public morality now so patent to all? The statistics of divorce and suicide, of juvenile crime and personal violence; the growing contempt for law and its twin contempt of human life, are undeniable. Letters, art, music and the drama, once a noble pedagogy of the people, have become commercialized, and their once rich service to Christian civilization has greatly diminished. Impurity, obscenity, moral corruption in many forms, with their consequent cynicism and pessimism, forerunners always of decadence, and destructive of all creative joyous energy, come daily more boldly to the front, and defy criticism. One does not need to peruse the chronicle of ancient Roman morals to foresee the results of such an order of education when allowed time enough and the free working of its own inexorable logic.

There is a remedy for these unhappy conditions. It is the religious training of the youth of the nation, undertaken with a whole-hearted conviction that a Christian life is the best asset of every individual, and that a great society based on the Gospel, letter and spirit, is more powerful for good than the learning of a thousand centuries. The Christian family with its code of rights and duties, consecrated by immemorial usage, offers the first elements of such religious training, and should be protected and encouraged in its exercise. When parents can no longer meet their obligations in this respect, they should be free to confide their children to teachers of their own choice, with the understanding that religious and secular training shall go hand in hand; that while the child acquires regularly all that is necessary for the intelligent exercise of the duties and rights of citizenship, it shall also learn what God and the soul mean for the follower of the Gospel, what are the Christian views of man's nature and destiny, of human life and its proper uses, of the hereafter. Such religious training, enhanced by the example of the teacher, would plant normally in the young and docile mind the true knowledge of good and evil, right and wrong, virtue and vice, sin and its penalties, justice and charity, and all the age-old moral truths on which our civilization, broadly speaking, arose, and which are yet its secure basis. Men and women in whom the moral sense has been properly developed from childhood would freely recognize their responsibilities as citizens. They would take an active interest in public affairs. And they would see to it that only those are placed in public office who are morally fit to make laws and administer justice.—*Washington Post*, Dec. 23, 1923.

BISHOP BURKE'S LIBRARY AND COLLECTION OF COINS

The University has received the library bequeathed to it by the late Bishop Burke of St. Joseph, Mo. The books are three thousand in number and contain many of the best modern historical works in the English language. The University has also received from the estate of Bishop Burke a valuable collection of ancient papal coins and also many secular coins of the eighteenth century, among them some that are extremely rare. Bishop Burke had previously given to the University his fine Dante library, which now reposes in the Main Library and comprises one of the most treasured portions of the University's collection.

The Library has also received a reproduction of the famous "Jefferson Bible," published by Thomas Jefferson in 1819, as "The Life and Morals of Jesus Christ." The volume was printed in 1904 by the Government Printing Office for distribution among the members of Congress. It gives the Greek, Latin, French and English texts of the New Testament said to have been used by Jefferson in his compilation.

BOOK REVIEWS

PRAELECTIONES COSMOLOGIAE. By J. M. DARIO, S.J., G. Beauchesne, Paris, 1923. Pp. xii, 462.

In the Encyclical "Aeterni Patris," Pope Leo XIII urged teachers and students of philosophy to combine *nova et vetera*. The author of the present volume has accomplished this in a considerable portion of the field of Cosmology. As he states in the preface, his aim is to adapt the teaching of the Schools to the findings of modern physical science. Emphasis accordingly is laid upon those problems to the solution of which recent investigation has so largely contributed. Various theories regarding the structure of matter are discussed at length. Abundant references to the literature of the subject are supplied. While the text for the most part is Latin, as the title of the work indicates, there are numerous passages in French. By this means, the views of the modern authors cited are more accurately given and the value of scientific terminology is preserved. On the other hand, the Scholastic method is freely employed both in the presentation of arguments and in the discussion of objections.

The author, preferring the narrower meaning of "Cosmology," has limited his treatment to the world of non-living things. Biological problems are thus excluded. The question of cosmic evolution is not mentioned. And though miracles are discussed in detail, theories regarding the origin of the cosmos are omitted. The general conclusion is that the Scholastic doctrine concerning the nature of material substance and the dependence of matter on spirit is more satisfactory than modern theories.

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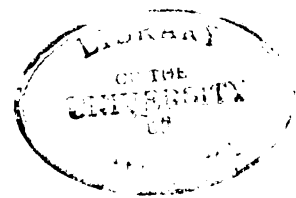
APRIL, 1924

NO. 4

SYMPOSIUM:

THE PERSONALITY OF SAINT THOMAS AQUINAS

MARCH 6, 1924



WASHINGTON, D. C.

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SYMPOSIUM: THE PERSONALITY OF ST. THOMAS AQUINAS

Assembly Room, McMahon Hall, March 6, 1924, Commemorating
the Sixth Centenary of his Canonization.

On the evening of March 6, the Professors and Students of the Catholic University of America assisted in McMahon Hall at a Symposium in commemoration of the Sixth Centenary of Saint Thomas Aquinas. The general subject of the papers was: "The Personality of Saint Thomas."

The speakers discussed the Angelic Doctor as Student, Thinker, Lover of Truth, Teacher, Writer, and Traveller. The scholarly papers have been collected in this issue of the BULLETIN as a memorial of the auspicious event, and of the University's co-operation in the world-wide recognition of the many-sided genius of the great Dominican called forth by Our Holy Father, Pius XI.

THE STUDENT.....	<i>Rev. Dr. J. J. Rolbiecki</i>
THE THINKER.....	<i>Rev. Charles A. Hart, M.A.</i>
THE LOVER OF TRUTH.....	<i>Rev. Dr. Donald A. McLean</i>
THE TEACHER.....	<i>Rt. Rev. Dr. Edward A. Pace</i>
THE WRITER.....	<i>Rev. Dr. James H. Ryan</i>
THE TRAVELLER.....	<i>Rev. Dr. Ignatius Smith, O.P.</i>

ST. THOMAS AQUINAS THE STUDENT

Rev. Dr. J. J. Rolbiecki

Thomas Aquinas takes his place among the few truly superior intellects which have made their appearance during the long ages of man's history. He is superior not only on account of his marvelous mind, but also on account of the vast amount of knowledge which was encompassed by his great mind. As we are interested in the education of celebrated artists and writers, the studies of famous scientists and discoverers, so we shall ever be curious to learn something of the student life of the greatest thinkers of the world.

The biographers of Aquinas relate that even as an infant he was fond of books and that he took great delight in turning over the leaves. One has reason to state that the student life of St. Thomas really began in the renowned Abbey of Monte Cassino. We are told that even in his earliest years in school he manifested unusual ability and excited the admiration of his preceptors. Tolomeo da Lucca asserts that he studied grammar and poetry and began the study of logic and philosophy while he was at Monte Cassino.

In the year 1234 Thomas was sent to the University of Naples. He most probably lived at one of the Benedictine houses in Naples while he attended the lectures of the celebrated teachers attracted to the University by Frederick II. At Naples Thomas studied rhetoric and humanities under Peter Martini, philosophy under Peter of Ireland, and, as Tosti asserts, some theology under Erasmus, a noted Benedictine. We have practically no details of his life as a student at Naples, except the general statements that he excelled in studies and deportment. However, Malvenda gives an incident from the life of Thomas at Naples which plainly evinces his decided superiority. It was customary for the students to take turns in repeating the lectures of their professors. Thomas did not simply repeat the lectures, but he even improved upon them. One can understand that it was but natural that he should soon become well known in Naples. During his sojourn in Naples he became acquainted with the Friars Preachers and eventually was received into the order. His superiors decided to send him to Cologne in order that he might continue his studies under the direction of Albert the Great.

He journeyed to Cologne, by way of Paris, with the general of the order, John of Germany. It is recorded that when Thomas and his distinguished companion came in view of the city of Paris, Thomas was asked by him what he would give to be king of that city. Thomas replied that he would prefer to have a copy of St. John Chrysostom's treatise on the Gospel of St. Matthew. Thus he showed his decided preference for the life of a student and religious.

St. Thomas is said to have been quite different from his companions in the school of Albert the Great. Owing to his silence and his avoidance of their noisy discussions and ostentatious argumentations, he was judged to be quite mediocre, even obtuse, hence he was dubbed the great, dumb Sicilian ox. This was also on account of his being rather stout and on

account of his even temperament and placid disposition. Thomas may have been somewhat naïve or at least he appeared to be so, owing to absorption in his studies. However, he did not seem to be sensitive, and the taunts and derisions of his fellow students nowise disturbed his composure and peace of mind. Still, it cannot be maintained that the youthful Aquinas deliberately hid his light under a bushel. His biographers narrate that one of his fellow students, more sympathetically inclined, volunteered to help Thomas in his studies. He was quite astounded, however, when Thomas explained a difficulty which his kindly tutor encountered, with surpassing clarity and precision. Henceforth their roles were exchanged, and it was Thomas who became the teacher.

Hitherto Albert himself had not become aware of the preponderant superiority of his pupil. He also was to discover his splendid disciple quite by accident. Albert asked some of his students to hand in a solution of an unusually difficult problem. One of the students casually requested Thomas to write a solution which he did readily. Thomas accidentally dropped his paper which was picked up by another student who immediately gave it to Albert. Albert was amazed by the brilliance of the paper, and he forthwith decided to exhibit the hidden talents of Thomas in the presence of the entire school by obliging him to defend a thesis in public. Thomas acquitted himself of this task in so superior a manner that he compelled the admiration of the whole school, and henceforth became, not only the preferred student of Albert, but also his close friend and companion.

Thus when Albert was sent to Paris, Thomas accompanied him and continued his studies there. After three years of study he returned to Cologne with Albert and then began his teaching career. But it cannot be said that Thomas ever discontinued his studies. His whole life was dedicated to wisdom, to the pursuit of wisdom and sharing it with others. All the biographers of Thomas agree in this that he ardently prayed for divine aid and illumination in his studies. After the death of St. Thomas, Reginald of Piperno, his confessor, solemnly affirmed, with tears in his eyes that the unparelled success of Aquinas was due to persevering prayer. One brief prayer of St. Thomas was the following: "Grant me I beseech Thee, O merciful God, ardently to desire, prudently to study, rightly to understand, and perfectly to fulfill that which is pleasing to Thee—to the praise and glory of Thy Name." (VAUGHAN, *The Life and Labors of S. Thomas of Aquin*, Vol. I p. 460.)

In the collections of the works of Aquinas we find a letter said to have been written by him to a student who sought his counsel and advice. Although the authenticity of this letter is not acknowledged by some critics, it is so entirely in harmony with the student life of St. Thomas himself, that it may be regarded as a truly remarkable reflection of the Angelic Doctor as a student. This is the letter:

"Because thou dost ask me, John, most dear to me in Christ, how it behoveth thee to study so as to acquire the treasure of science,

I give thee this counsel. Seek not to plunge at once into the deep sea of knowledge, but approach it by the rivers which lead to it; for by easier things thou shalt attain to the more difficult. This is my advice and instruction. I charge thee to speak little and to be slow in frequenting places of talk; preserve strict purity of conscience, desist not from prayer, and love to frequent thy cell, if thou desire to be introduced into the intimacy of the Beloved. Show thyself amiable to all; do not take offence at the deeds of others, but do not become familiar with any; for familiarity often leads to contempt, and is of much hindrance to study. In no manner concern thyself with the words and actions of those in the world. Above all things fly useless visits. Omit not to imitate the Saints, and to walk in the footsteps of the good; do not fail to keep in thy memory everything good that thou hearest from whatever source. And whatever thou dost learn or acquire from others, understand it well. Make thyself certain of what is doubtful, and enrich thy mind and memory, ever seeking to fill up the measure of thy knowledge. Seek not things above thee. Thus wilt thou obtain thy desire, and thus wilt thou produce and bring forth useful branches and fruits in the vineyard of the Lord of Sabaoth, during the term of thy life." (CAVANAGH, *The Life of St. Thomas Aquinas*, pp. 65 - 66).

At any rate, this letter is completely in accord with the very meagre details which we possess of the student life of St. Thomas. The student is advised to be chary of speech, while Thomas himself was called a dumb ox. The student is to proceed in a thoroughly methodical manner in the acquisition of learning, whereas the writings of St. Thomas manifest a verily astounding adherence to method and order. The student is urged to pray for light from on high; the biographers of St. Thomas especially advert to his assiduous orisons. The student is told not to concern himself with the words and actions of the world, but guide his conduct by the shining examples of the saints. Aquinas, although necessarily active in the intellectual centers of the world in his day, admittedly succeeded in leading a life of detachment and preeminent sanctity.

St. Thomas possessed an unusually tenacious memory and a powerful intellect, but moreover, he betrayed a constancy of will far above the ordinary. His student life exhibits his tenacity of purpose and amazing capacity for sustained effort, which enabled him to create some of the mightiest works ever produced by the mind of mortal man. When we compare the works of St. Thomas with those of other philosophers, we cannot but observe that they are singularly free from contradictions and tedious repetitions. These works have compelled the sincere admiration and profound respect of all thinkers, irrespective of their philosophical tenets or religious beliefs. Hence today we justly glory in the possession of those writings, which, after all, are but the fruits of the student labors of an humble Friar Preacher, Thomas of Aquin.

ST. THOMAS THE THINKER

Rev. Charles A. Hart, M.A.

There is an old metaphysical definition, generally attributed to Boethius, that a person is a complete individual substance of a rational nature. The nature of a substance was that thing considered as the source or principle of action, its dynamic aspect. What constituted this nature a person was its reasonable quality, its power to transcend the sensible and material and seize upon the essences of things through a consideration of their attributes. The two general activities of reason were intellect and will. It is my task to consider only the first of these facets of the personality of St. Thomas, namely the intellectual. As another paper deals specifically with the actual *content* of that thought I shall further limit myself particularly to its *form*, in other words to the method, rather than the matter, insofar as these two may be conveniently separated as an aid to our general purpose of attempting to reconstruct the personality of a saint and scholar whose influence upon our minds continues to increase rather than diminish after a lapse of six centuries since his canonization.

It is generally admitted that systems of thought may be gauged almost as much by their method as by their content. Naturally the method adopted assumes some fundamental position as to the nature of mind and of reality as related to mind. There is even a radical opinion that philosophers differ *mainly* upon their viewpoint. It is at least true that the method adopted positively influences the interpretation of the experience which forms the content. In the method will be found much that secures the key to its clearness or its vagueness, its concentration or its confusion, its depth or its superficiality, its harmony or its inherent contradictions, its continued influence or its oblivion under the searching test of time.

It seemed providential, as appear so many other events in the life of St. Thomas, that at the beginning of the saint's academic career, while he was the prisoner of his own family at San Giovanni, he should have undertaken, in enforced retirement, a thorough study of portions of Aristotle's *Logic*, that greatest treatise on method of thought of antiquity, and indeed the foundation of all method. At the same time he meditated upon his two other great sources of inspiration, the Bible, and such teachings of Patristic and theological lore as was contained in the theological text book of the time, the *Sentences* of Peter Lombard. How completely he absorbed the intention as well as the letter not only of the greatest contribution of the Stagyrte to the thought of all time but also how he digested the rest of Aristotelian teaching is a matter of record in those later exhaustive penetrating commentaria upon the 'master of those who know.' It has been asserted that in no one section of his work does he show more brilliance of intellect, more acute vision, more continued concentration than in these commentaria. It is interesting to note how in the very first work which attracts the scholars of the

thirteenth century to the young Bachelor, the Commentaries on Peter Lombard, the saint takes as much liberty as custom would perhaps permit in rearranging the defective form of that work to give it something approaching a scientific, logical or chronological sequence. The net gain for lucidity and directness of thought is at once apparent.

The sound psychological and epistemological doctrine upon which Aristotle's *Organum* rested was thus grasped by St. Thomas and made the fit instrument for the presentation of the reflections of his saintly mind. It was the skeleton which that mind should clothe with the living flesh of a vigorous, pulsating, vital thought. The frame was simplicity itself. From the viewpoint of method that total system of thought is great in which the synthesis attempted is harmonious, closely knit, without contradictions in its various parts—in a word a real unity in variety, a singularity in multiplicity. This a natural test which arises out of the quenchless desire of a unitary mind for a continuity, a wholeness, a oneness that but reflects the one Source of all truth itself. But such a synthesis is a finished product, the achieved goal. The rich extent of truth is not grasped by 'us in one intuition.' That is the prerogative of the Divine Intellect which is in the Word that was in the beginning. Whatever of truth is glimpsed by the finite mind is ordinarily accomplished after the piecemeal discursive fashion of human reason. This is its proper mode of increasing its possession of that for which it was ordained.

It is fundamental, then, that the particular manifold objects of sense must be the basis of human knowledge. Any kind of unity in these objects is to be found by the slow preliminary process of analysis, of decomposition. It is the way of division and concomitant definition, of classification, the way of the Aristotelian categories and predicables. It is the correct psychological procedure from the better known, the nearest at hand, to the less known, or unknown. One needs to engage in but a most cursory examination of the *Summa Theologica* to observe how effectively St. Thomas employs these aids to clearness. Here as in so much of his work, God is the center of his thought. Division is immediately employed in the face of this stupendous subject. *Sapientis est ordinare*. He tells us that he will discourse firstly on God in his one Essence, His multiple Persons, His creature products; secondly on the way of rational creatures toward God; and thirdly on Christ as the Shower of the Way. Here the Magister plans in public. He takes us behind the scenes of his own mind. On orderly sequential program, a project, is proposed. All subsequent transitions, those difficult stages in presentation, are apparent and accomplished without confusion, without loss of that initial impetus of thought itself because there is a clear initial understanding of the whole scope and the whole *modus operandi*. It is interesting to observe how a very modern economist like Hilaire Belloc should use this and other features of St. Thomas' method so effectively in presenting such a work as his *Servile State*. It is the secret of much of the clarity and force of the writings of the great neo-scholastic Cardinal-philosopher of Louvain.

Into the general division St. Thomas introduces subdivisions, questions, articles and objections as he unfolds the great body of his truth. The projects or problems become increasingly exact and limited as his keen analysis proceeds. Like the rays of the sun focused upon a small area the intellect pierces through and through. The immense gain in concentration, in stimulation of thought itself, is inestimable. With concentration comes depth, profundity. Easily we move from the consideration of one fact to the next. With an historical sense remarkable for a mediaevalist he marshals the mass of his data, from the Scriptures, from the Fathers, from the Greek Philosophers, from reason. The prospect we is all-embracing. The state of the knowledge on the question thus succinctly summarized in a few main objections in the *Summae* is more thoroughly investigated in the deeper more controversial *Quaestiones Disputatae*. His lengthy exploration of the negative at the beginning of his discourses has been thought by some to be questionable pedagogy, in that at the outset it needlessly multiplies misgivings. At St. Thomas' hands however, this objection disappears under the logic of the concise syllogism in which his own position is usually set forth. The general purpose of this summoning of all the conflicting views at the beginning has been rightly compared to the inductive method of Socrates, the great master of definition, whose procedure, similarly, was first to draw out of his various auditors their own hasty, inaccurate, or biased views of a question and then lead them by a truly educative process to a truer and more thoughtful position. For St. Thomas himself the complete mastery of all the possible objections to his position has not only added to the powers of his own reply but it has fixed him the more, if that were possible, in his moderate, sympathetic and polite attitude towards views that differed so entirely from his own. Never is he intolerant, never excessive in language, never excited, never intruding his own or another's personality. He relies entirely upon the force of his argument, seeking only to advance thought, and not his own prestige. The appeal is to the clear light of reason and the clearer light of Revelation. Passionate presentation, the use of flowery rhetoric or figure is seldom employed. It is the intellectualist who speaks. The respect for truly great human authority, for the garnered wisdom of the age, is not despised because it is old, but respected, even when St. Thomas is obliged to disagree quite thoroughly with those human authorities.

Perhaps it was because St. Thomas could so carefully define and classify his data that he could on the other hand so securely unite it. His intimate appreciation of every part of his doctrine made it possible for him to incorporate all the parts into a seemingly inevitable whole. The manner of his analysis is the reason of the success of his synthesis. Ascending from particular effects to the Ultimate Cause of all things he proceeded to unite them all under the Great Correlate. In his decomposition he neglected no source of information then available. The marvel of his composition then, that wherein he became the crowning glory of an age replete with brilliant thinkers, consisted precisely in his ability to bring all the data, not necessarily into any union of homogeneity but,

like life itself, into what is well termed an harmonious heterogeneity. What had not been done before, what was not accomplished by his greatest contemporaries in a way even approaching his eminent manner, was the continuity he achieved between the science then known, philosophy and faith. He strikes a happy medium between the fierce opposing mediæval fires of mysticism and rationalism. As it has been briefly put, in that Revelation is not opposed or contrary to reason, he made 'Revelation reasonable and reason divine. The legitimate fruit of reason as it developed among the Greek philosophers was not destroyed. It was recognized as a valuable distinct effort of the mind to know. It was united, with what corrections in it that Revelation alone could give, to the distinct source of Revelation itself. Thus without yawning intervening abysses there was marked out one straight path from the finite to the finite knowledge of the Infinite, from the natural to the supernatural, from multiplicity to unity with a returning again to comprehended multiplicity. Here indeed was a bracing optimism, a bold confidence in the natural ability of the human mind to know high truths—a striking contrast to the muddled currents of so much of modern thought, with its heavy burden of subjection and doubt, which not infrequently declares itself no longer able to affect anything like a synthesis. Yet the fundamental problems are the same for they are as old as philosophy itself. Today, however, the philosopher too often deliberately extinguishes the Eternal Light and then wonders that he cannot see.

In the inherent worth of the method, of St. Thomas, then, lies much of the secret, not only of the penetrating clearness of his thought, its depth, its concentration, but also of the closely motivated harmony of the whole which has made his mind the dominating influence upon all thought in the Church even to our own day.

ST. THOMAS THE LOVER OF TRUTH

Rev. Donald A. McLean, Ph.D.

Even a hurried glance through the story of the life and works of St. Thomas cannot but impress the reader with a sense of the profound reverence and the keen appreciation for *truth* with which the great saint-scholar was imbued. A more careful study forces upon one the conviction that predominant among the many admirable traits with which the saintly character is adorned must be numbered his *love for truth*, be it human or Divine. True it is that his unaffected simplicity, his profound humility, his angelic purity, his fidelity to rule, his love of poverty, his devotion to prayer, to the Crucified and Eucharistic Lord, these and his many other virtues worthy of note, all shine out with a heavenly glow in the life of the great angelic luminary. But it is chiefly as a lover of Truth that he must be preeminently known and remembered. Truth may be termed the golden keynote of his life and labors. "The seeking after knowledge (*studium sapientiae*) he held to be the highest, the most perfect, the most useful, and the most pleasurable pursuit that could engage the mind of man, because having in it something of a

divine character, it is a source of a pure 'joy that leaves no after-taste of earth' ". (ALZOG, *Universal Church History*, p. 774.)

In his loving quest for truth the Angelical attained to the highest order of human greatness. Well does Cardinal Bessarion call him "the most saintly of learned men and the most learned of the saints." In his life as in his works are combined, in an unexcelled manner, eminent learning and the spirit of heroic sanctity. In both are manifested the spirit of God, a tender and enlightened piety, reared on the solid foundation of an intimate knowledge of God, of Christ and of man. In combining in his person, as well as in his many unrivalled and scholarly works, the best the world has ever known in philosophy and theology, in establishing theory, as in the reality of his own saintly life, the proper relations between faith and reason, he merited well to be styled by Pope Leo XIII, in the Encyclical *Aeterni Patris*, "the prince and master of all Scholastic Doctors," and to be designated a year later by the same illustrious Pontiff as "the patron of all Catholic Universities, Academies, Colleges and Schools throughout the world."

In his pursuit, defense and exposition of Christian truth St. Thomas found ample scope for the exercise of his genius. In him intellect was sovereign. Not only is he supreme in intellect, but in the whole texture of his mind; its breadth, accuracy, and balance, its quickness, vivacity, and depth rank him as the peer of Socrates, Plato and Aristotle. Then his illumination through the influence of divine grace and the knowledge of divine truth, which he acquired through the light of Revelation, immediately raises him to a commanding eminence far beyond that which could possibly be attained through the power of mere human genius and unassisted reason. Through the depth, acuteness, and wide philosophical reach of his mind to which was added a supernatural penetration into things Divine—Eternal Truth—he may not only be ranked as the greatest philosopher and theologian of his day, but he may also fairly lay claim to preeminence amongst the foremost luminaries which the inspiring genius of the Church has ever produced. The crowning testimony of Pope Innocent VI attests that, "his teaching above that of others, the canons alone excepted, enjoys such an elegance of phraseology, a method of statement, a *truth of proposition*, that those who hold it are never found swerving from the path of truth, and he who dare assail it will always be suspected of error." A fundamental principle of the learned and gifted Doctor-Saint was that we should continually strive to acquire an intimate knowledge and an intense love for what is above us—God and things Divine, and that we should make a rational use of what is below us—nature and things created, to the end that love being enkindled in the heart our thoughts might rise in befitting gratitude to the giver of every good and perfect gift.

As a necessary condition for acquiring of Love Divine he sought to attain a deeper knowledge of Truth Eternal. More perhaps than any of the great philosophers, theologians, or saints of the ages, Saint Thomas realized that Truth in its highest form is to be found in God, the In-

finite Truth, the knowledge of Whom is to be secured by the light of the active intellect together with the infused light of Faith. Truth he sought wherever it might be found; in nature and in the natural sciences, in the writings of the Philosophers both pagan and Christian, in History, profane as well as Eccleastical, in the writings of the learned Doctors and the Fathers of the Church, in the pronouncements of the Church's Councils and Tradition, in the Supernatural Revelation of the Old and the New Covenant, in contemplation and prayer, and in an intimate communion with the Saints of God as well as with the God of Saints—the Eternal Truth Itself.

In the world of which he formed a part St. Thomas caught a manifold glimpse of Heaven. "The light of Thy countenance, O Lord, is signed upon us." The light of nature charmed him and told him of her God. More fully than others did he realize that, "the light of natural reason, whereby we discern what is good and what is evil, * * * is nothing else than an imprint on us of the Divine light," and that "even irrational animals," as well as the rest of creation, "partake in their own way of Eternal Reason." (*Summa Theol.*, II-I, q. 91, a. 2.) Therein he saw clearly a reflection of the Eternal Truth, and that same reflection spoke to him forcibly of the Eternal Reality—the Supreme Good, the object of his being—for whose service and enjoyment he, as well as all other rational creatures, had been called into existence. Full well did he realize that the Eternal Goodness Itself, the origin of all created good, alone could fully and perfectly satisfy the aspirations of his soul, and that, consequently in God the Eternal Truth and nowhere else, was to be sought the object of his love and the supreme happiness of his being.

To St. Thomas more than to any other is due that wonderful coordination of secular and religious knowledge which appoints for each of these branches of truth its proper place and which satisfies the human mind better than any other system of philosophic thought. He held with St. Augustine that whatever there was of truth in the writings of the pagan philosophers should be taken from them as from "unjust possessors" and adapted to the teachings and service of the true religion. In the *Summa* alone he quotes from the teachings of forty-six philosophers, and poets, his favorite authors being Aristotle, Plato, and among the Christian writers St. Augustine and Boethius. Here he displays in all its brilliancy, "that priceless gift of assimilating to his own plastic mind by a certain spontaneous attraction, anything and everything which chimed in harmony with the Church's consciousness and which illustrated her spotless life." (VAUGHAN, *St. Thomas of Aquin*, p. 569).

In his quest of truth the learned Doctor assiduously strove to familiarize himself also with the mind of the Church; after years of intense study, he, in so far as it is given to man, mastered that Divine Intelligence. The mind of the Divine Original he saw reflected in the history of the Church, in the pronouncements of her learned Doctors, her Popes and her Councils, with which his works show an intimate

and reverential familiarity. This fact reveals itself on almost every page of his many unrivalled and scholarly works. In the *Summa* alone he quotes from nineteen Councils, forty-one Popes, and fifty-two Fathers of the Church. However it is from the deep fountains of the Sacred Scriptures and the practice of the Church—*consuetudo ecclesiae*—that he quaffed his deepest draughts with which to slake an ever-increasing thirst for Divine Eternal Truth. The Bible, it is said, he committed to memory while imprisoned in the Castle of San Giovanni. Be this as it may, his thorough familiarity with the Holy Scriptures is evident from the fact that, “the bare enumeration of the texts of Scripture cited in the *Summa Theologica* fills eighty small-print columns in the Migne edition.” The latter—the traditional practice of the Church—he studied assiduously with the deep holy reverence of Faith, maintaining that it possesses an authority on par with the former and consequently should prevail over that of any Doctor. (Cf. *Summa*, II-II, 1. 10, a. 12.)

To reproduce the likeness of Christ's Church in her supernatural loveliness, her teachings, and her practice, was the saint's life-task. To draw out her picture in such a way that men, readily recognizing and understanding its Divine beauty, might be drawn thereto by a compelling heavenly attractiveness was the life's loving labor of our Saint. He found in it “the living truth that never can grow old” (NEWMAN, *Grammar of Assent*, p. 482.) An ardent zeal for the knowledge, explanation and defence of Christian truth became the one great passion of St. Thomas. Such was his devotion to the sacred task that, when appointed to the Archbishopric of Naples in 1265, he begged Clement IV with tears to be relieved from the obligation of accepting the honor conferred on him. This favor graciously granted left him free to pursue his labors on his final undertaking—the *Summa Theologica*.

For grasping the Eternal Truth as manifested in the Church of Christ those very studies in which the Angelical had engaged from his youth constituted his principle instruments. The selfsame books that were his early prison companions, the Bible—Revelation; the Lombard—Tradition and the Fathers; Aristotle—Reason, formed the broad basis of his masterpiece. In the *Summa*, the work by which St. Thomas is immortalized, is to be found the efforts to reproduce for the benefit of humankind the results of his lifelong love-quest in search of Divine Truth. The whole movement of the work, as that of his saintly life, is towards the Beatific Vision of God, the occupation of man's eternity; the trend towards which is the paramount duty and the supreme interest of man on earth. Here is exhibited human reason aided by Revelation and Divine Grace rendering its highest service in the defense and explanation of Truth Eternal. His great English biographer, Archbishop Vaughan, refers to the *Summa* as “a mighty synthesis, thrown into technical and scientific form, of the Catholic Tradition of the East and West, of the infallible dicta of the Sacred Page, and of the most enlightened conclusions of human reason, gathered from the soaring intuitions of the Academy and the rigid

severity of the Lyceum." In it the mind is shown how these vast subjects with all their various groups of truths and principles can be set up in unity, as God is one, as truth is one. It is the answer to the saintly and matured Doctor to the oft-repeated question of his early boyhood and youthful days. "What is God? How can we know Him? What is truth?"

So well do these questions find their answer in that perfect synthesis of Christian truth that, "the Fathers of Trent made it a part of the order of the Conclave to lay upon the altar together with the Code of Sacred Scripture and the Decrees of the Sovereign Pontiffs the Summa of St. Thomas Aquinas, whence to seek counsel, reason and inspiration". (LEO XIII, *Aeterni Patris*) a special glory shared with no other Doctor of the Church.

In his earnest labors in pursuit of truth well did St. Thomas realize the value of prayer and Divine contemplation. From the teachings of Faith as well as from his own experience he early learned that "every best gift and every perfect gift is from above, coming down from the Father of Lights." (*Jas.*, I. 17.) As a Saint of God in frequent communion with the God of Saints he, in this way, drew down on his studies as on his writings manifold heavenly blessings. From the Lessons of his Feast we learn that the saint never began to study or write without having first invoked in prayer the assistance of the "God of all knowledge," and when he wrestled with obscure passages of the Sacred Scripture, to prayer he added fasting. Of him it may truly be said that he labored as if all depended on his own efforts and prayed as if all depended on God. To Father Reginald, the companion of his latter days, St. Thomas modestly confided that he learned more in prayer and contemplation than from men or books. (PRUNNER, *Fontes Vitae S. Thomae.*) In this communion of love before the crucifix and before his living, loving Lord, truly present in the Eucharistic Sacrament, "secundum rei veritatem," was found his chief delight and source of strength and light in his life quest for Truth. And as the end of his great labors approached his spirit became all the more absorbed in the contemplation of Divine Truth. Well might he repeat the words of The Book of Wisdom: "And all good things came to me together with her and innumerable riches through her hands * * * And her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God." Day by day "the hand of God seems to have been placed upon him with stronger pressure and that bright transfiguration which is perfected in Heaven through the Beatific Vision, appears to have begun on earth. As a fruit in the sunlight, day by day, ripens, growing in fullness, and deepening in color, till at length it is ready to drop from the bough, so the great Angelical seems to have advanced steadily and gradually to his spiritual perfection, till, mature for Heaven, he was gathered by a Divine hand, and garnered into the Everlasting Home" there to be confined for all Eternity as an ardent *Lover of Truth*.

ST. THOMAS THE TEACHER

Rt. Rev. Monsignor Pace

Among the achievements of permanent value with which the thirteenth century is credited, the elevation of the teaching profession holds a conspicuous place. Great teachers the world had known before—men who instructed not only their own generation but all the generations that followed. They had eager disciples and established schools to perpetuate their doctrine. Their fame will endure as long as knowledge is sought and prized. But it is the fame of individuals, the glory of their creative thought, rather than their endeavor to organize and enhance in value the work of education. The teacher in the palmiest days of Athens and Rome was not always held in honor. His profession, apart from his personal ability, exerted less influence than its noble purpose deserved. Too often it brought neither social advantage nor adequate reward.

With the establishment of the universities, the situation changed. Those centers of learning were not richly endowed. They had no stately buildings, no museums, no stadia or field for athletics. But they did have teachers; and these attracted students from all parts of Europe. What was first known as *studium generale* became very soon the *universitas magistrorum et scholarium*. The men who held academic positions were *magistri*, masters of knowledge; and likewise *doctores*, imparters of knowledge. They were grouped in Faculties according to the nature of the subjects they taught. They were graded in rank determined by their academic degrees. They had laws and privileges sanctioned by Church and State. Once they had attained the doctorate they were authorized to teach *ubique terrarum*, wherever a university existed. They were members of the guild of learning, artisans of thought, guides to the apprentice in knowledge, counsellors to those who held power in the civil or ecclesiastical order.

The teaching office took on a cosmopolitan character. The magister was at home in every country. None the less, in the earlier days, each of the great universities had its special characteristics owing to the fact that it excelled in some branch of science. So Bologna took the lead in law, Salerno in medicine, Paris in theology. The university of Paris had flourished for nearly half a century before St. Thomas entered it. Its reputation had attracted men like Peter the Lombard from Italy, Alexander of Hales from England and, finally, Albertus Magnus, the preceptor of St. Thomas, who came with his pupil from Cologne. There too, Aquinas met a fellow-countryman, a son of St. Francis, the seraphic Bonaventure, with whom the Angel of the Schools formed an enduring friendship. These two men, models of sanctity and learning, received the doctor's degree on the same day in 1257. From that time onward, St. Thomas has been the preceptor of mankind.

His success was due, first of all, to his high appreciation of the teacher's function. He knew that neither genius alone, nor wealth of knowledge, neither dialectical skill nor breadth of view nor eloquence with its power and charm makes the teacher. All these he possessed in supreme degree.

But his ideal went far beyond them. He thought of the teacher as one who was called to cooperate with God in guiding the development of human minds. The office of teaching is a ministration in things of the spirit. It means a fashioning of souls, a direction of powers implanted by the Creator, a communication of truth and therefore a lifting of intelligence to the Source whence all truth proceeds.

St. Thomas, again, realized that his own surpassing gifts were not for himself alone. His talents were to be expended for the benefit of others; his knowledge to become the common possession, his zeal to enkindle in his disciples a holy passion for truth in its manifold forms.

Conscious as he was of his intellectual power, Aquinas revered the thinkers who had builded the structure of human knowledge. From Plato and Aristotle, from Augustine and other Doctors of the Church he accepted the principles and the reasoning which served as the foundation of his own great system. The tribute which he thus paid to his predecessors was all the more sincere because it bore the mark of discrimination. His approval was no servile imitation. Whatever came to him in the name of philosophy, whether from Pagan or Christian, from friend or opponent, he adopted or rejected according as it stood, or failed to stand, the test of his impartial scrutiny. Thereby he enhanced the value of the world's chief instructors, while he gave to his pupils a lesson of vital importance.

Even more salutary was the example he set them day by day of self-criticism. He showed them that if it is essential to avoid and correct the error of others, it is even more necessary to make sure of the rightness of one's own thinking. He convinced them that humility of intellect is altogether in keeping with unswerving adherence to conclusions established in reason. And thus while he offered them the fruits of his calm meditation and laid bare the process of his masterful intellect, he trained them to be both severe with themselves and just in appreciating others.

This scrupulous regard for variant opinion explains a feature of method which pervades the *Summa Theologica* and reaches its highest development in the *Quaestiones Disputatae*. In order to view a problem from every possible angle, St. Thomas begins by stating the objections to his own position. Usually, he puts them so forcibly that he appears to be arguing in behalf of his personal conviction. His real purpose, as his disciples soon learn, is to open discussion, to clarify ideas, to give terms their precise meaning, to make language not a flow of rhetoric but a transparent medium of thought.

Often enough his hearers were surprised by the radical nature of the difficulties with which he introduced each question. For these arguments were not mere quibbles. They had been thought out by men of commanding ability. They had carried persuasion to a multitude of minds. They were directed boldly against the fundamentals of philosophic truth or even against the teachings of Faith.

Surprise, however, soon gave way to a keener interest in the solution that was to follow. The students were on the alert. As the master ex-

pounded in positive form the principles which the question involved, their thought ran forward to the application. Arguments which on first hearing seemed fatal to accepted opinion or cherished belief, were swept aside, as the truth was sifted from error. But they had served a purpose. They had sharpened the mind and broadened the view of those who heard them. They had developed a dialectical habit which prepared the students to take part in similar contests, either under the master's direction, or more frequently in their own less formal discussions.

This scholastic method has often been ridiculed. In our own day it is called hard names—subtleties, hair-splitting, puerile debate about words, and the rest. How many of the critics have studied the text of St. Thomas, I am unable to ascertain. As we all know, our writers on logic still give considerable space to the various forms of syllogistic argumentation, to definitions and fallacies, to the whole apparatus of reasoning which has Aristotle for its author. Now what the Scholastics did was simply to put these rules of thinking into practice. They were not concerned about style. They did not stop to think whether Cicero would have approved their use of Latin. Their aim was to get terms that would express their ideas and to give each word precise meaning. Later on the Renaissance will brand their speech as barbarous and uncouth; but it will not accuse them, and least of all St. Thomas, of clothing sophistry in the garb of elegant form.

What, after all, would be left of modern thinking, if it refused to analyze, to distinguish meaning from meaning, to select appropriate terms, and, if needs be, devise new modes of expression? And if one is looking for subtleties, these will be found abundantly in that peculiarly modern field where theories of knowledge spring anew and thrive on distinctions and bear fruits of complexity to which the Scholastic terminology is as arithmetic to the theory of four-dimensional space.

Let it be granted that in mathematics and natural science St. Thomas and his contemporaries had but a meagre content of knowledge as compared with that which is at our disposal. Let us rate as of little or no value some of the problems that engaged their attention. But let us not forget that they taught men to think. This surely was no mean accomplishment. In this day of elaborate theories and methods and systems of education, it is still regarded as the teacher's chief function. In the time of St. Thomas it called for greater courage and skill because the youth who flocked to the university had not grown from childhood in schools, academies and colleges. It called, in particular, for sympathy on the part of the teacher. Allowance had to be made, continually, for many shortcomings in every sense of the word *disciplina*.

This St. Thomas understood. Consequently he was forever at pains to put his thought so clearly before them that none could mistake his meaning or fail to perceive the force of his reasoning. He appreciated the fact that with all their limitations, they really desired to know. He loved them for their enthusiasm while he felt for them in their difficulties.

Austere in his manner of living, he was none the less gentle in dealing with those who were slow to see, or even with those who saw nothing but their own conceits.

Doubtless, some stood afar off from the Master. But many more were drawn to him, and through him to clearer perception of truth and to nobler endeavor for the things which were his ideals. If they could not rise to the highest level, they at least would be better for their contact with him. From his presence they would carry away the thought: this man, with insight and depth beyond that of most others, is wholly absorbed in one great purpose—to know and help all men to know. Him I revere as a teacher: in him I discern the way of life and its law—*legem vitae et disciplinae*.

ST. THOMAS AQUINAS THE WRITER

Rev. Dr. James H. Ryan

To the student beginning an acquaintance with the writings of Saint Thomas Aquinas, no less than to the man who has spent the better part of his life trying to master the intricacies of his philosophical and theological doctrines, the most obvious characteristic of the work of the Angelic Doctor is its abundance. Saint Thomas was little short of a prodigious writer. Despite the fact that he was much occupied with the many offices associated with an active academic life, no less than with the affairs of the religious order to which he belonged, and at times with those of the Church Universal, he succeeded, during the short span of twenty years which was devoted to writing, in producing no less than twenty large octavo volumes dealing with subjects of the most abstract and technical character. Literary production, even on so large a scale, would in itself not entitle a writer to immortality. When, however, to an amazing productivity are joined a chaste and moving style, together with depth of thought and a high idealism, the inquiring reader begins by admiring and ends by accepting the verdict of history which places such an author amongst the great and lasting benefactors of humanity.

Saint Thomas was first of all a philosopher, to which profession he added that of the theologian, thus synthesizing in his own character, as he did so marvelously in his writings, the two approaches to the great questions which have always troubled mankind. As a philosopher, he walked by the light of human reason. The theologian, however, saw farther and deeper into the mysteries of both this and the future life by means of the revelation of Him who is the truth, the way, and the life. As a theologian his proper function was to construct a systematic exposition of the beliefs which had been revealed to mankind, and in the scientific formulation of which the dialectic method of philosophy could be used to great advantage. His writings reflect, both in their content and in their extent, these two major interests of our Saint. They are almost exclusively treatises on some philosophical or theological question. His earlier writings, ordinarily looked upon as preparatory if not as tentative advances towards his *magnum opus*, the *Summa Theologica*,

were dominantly philosophical. In these books he laid the groundwork for the superstructure which was to follow, his synthesis of Christian beliefs and morality with the best in human knowledge. For we must never forget that although faith is a product solely of belief, reason plays an important role in our approach to the dogmas of revelation, clearing the ground of many obstructions in our understanding of them, and giving to the thinker a support whose value can scarcely be exaggerated.

As a professor at the University of Paris, during his early career, Saint Thomas concerned himself mostly with problems of a philosophical nature. His most important contribution of this period was the commentary on the Four Books of the Sentences of Peter Lombard, a work justly regarded in the medieval intellectual world as the most thorough and exhaustive presentation of scholastic thought which had been produced. It was this commentary of Saint Thomas, the by-product of his years of teaching in Paris, which opened the eyes of university people in the thirteenth century to the potentialities of the already widely known young professor. The commentary itself is enormous, rivaling in bulk the *Summa Theologica*. On every page it manifests the sure hand of the master thinker, one who is not only acquainted with the teachings of the great Aristotle in their minutest details but capable as well of critically estimating the value, both of these teachings and of the arguments advanced in their favor. Although in later years, Saint Thomas modified some of the conclusions which he had reached in this, his earliest large work, the substance of his thought remained the same and prepared him admirably for the gigantic tasks which he afterwards was called upon to assume.

Passing from Paris to Italy, he spent some time in Rome and at the University of Naples. He was then asked to write a philosophical treatise which might be used as a handbook for speakers and writers in their contests with the Jews and Mohammedans who denied the authenticity of the principles underlying the Christian religion and, therefore, the basic doctrines accepted by almost all the writers and thinkers of the Middle Ages. For this purpose Saint Thomas composed the *Summa Philosophica* or the *Summa Contra Gentiles*, "much the smallest of his three great synthetic works, but nevertheless, from many points of view, by far the most important." (*Dante and Aquinas*, WICKSTEED, p. 91.) Arguments of an exclusively rational nature and discussions carried on solely on a rational plane were needed to meet the objections leveled against Christianity by non-believers. The *Summa Contra Gentiles*, starting from reason, advances by logical stages to the acceptance and defense of the Christian faith. The burden of this justly famous work is the thesis that truth in whatever realm of knowledge is a unit and, therefore, what is true in science or philosophy cannot contradict the accepted dogmas of belief. Written in a nervous vibrant style, it strikes the reader not only as a model of apologetic writing, but also as one of the most substantial and convincing philosophical treatises ever produced.

His third great work was the *Summa Theologica*, a complete exposition of Christian theology in five large volumes. The fame of Saint Thomas is linked forever with this one piece of writing, a work in which the supreme genius of the man, as well as his wide acquaintance with the philosophers of the past, the Sacred Scriptures, and the Fathers of the Church, shine forth from every page. The *Summa* for seven centuries has been acknowledged quite universally as the classic treatment of the entire field covered by the theological sciences. A superficial acquaintance with its contents cannot but convince the reader that this is the work of a mature thinker who is acquainted in a most profound manner with the topics which he is discussing and is, at the same time, au courant of everything of value which has been written or thought about the problems under examination. Exhaustive, fair, far-sighted, logical, and methodical, the *Summa Theologica* has become for all theological writers a model of correct thinking and exposition, as well as a source of inspiration and of informative thought. It is the complete synthesis of philosophy with theology, towards which all the learning, speculation, and science of the thinkers who had preceded Saint Thomas prepared the way. And it is accepted, even today, as the highest and best expression of Catholic theological thought.

The opinion is quite prevalent in certain circles that Saint Thomas, although a great thinker, was not a great literary man. This judgment, however is only partially true, and gives way in the face of a more than passing acquaintance with his writings. That Saint Thomas made little or no effort to be literary in the narrow sense of the word, we can well concede. His writings, however, possess a quality which raises them far above the brusque and somewhat rough treatises of some of his contemporaries. Writing in the Latin of the period, the colloquial tongue of all educated men, he deliberately shunned the graces of style and the fastidiousness so characteristic of the Latinists of the Renaissance. However, his style was one well adapted to the exact, almost geometrical form which characterized the philosophical writing of his time. The thirteenth century philosopher was not searching for verbal beauty—that he left to the poets and literati of whom there were so many. The philosopher was searching truth. As a thinker, therefore, he took without fail the shortest and surest route to the full and clear expression of his ideas.

Medieval philosophy, appeared quite often in a verbal dress severe in outline and devoid of all ornamentation. By this, however, one need not be understood to concede that the writings of Saint Thomas are altogether lacking in style or literary finish. On the contrary, they possess a sublimity of thought expressed in choice and exact phraseology, a brevity and an accuracy, and above all, an admirable simplicity which captures the understanding immediately and can scarcely fail to impress even the casual reader with the beauty of a truth which needs no habiliments to deck it out or to make it beautiful. To the almost naked simplicity of his style is added a spirit of high piety and a sincere love for truth itself, qualities which, though not expressed in so many words,

literally jump out at one from almost every page. There is no one rule yet devised by which we may judge infallibly whether a man possesses style or no. But if the secret of style is to express concisely, adequately and correctly one's thoughts, then Saint Thomas possessed style in a high degree. If further proof than a reading of the *Summa* were needed to convince one of this judgment, then we would refer the student to the host of commentaries on his works, and in them he shall readily perceive that few if any succeeded in capturing that intangible, illusive something which made Saint Thomas' writings what they are, while none succeeded in expressing with such simplicity and accuracy the master thoughts, which he seemed to be able to convey with such uncommon ease.

The century of Saint Thomas marked the first full flowering of human genius since the days of the Fall of the Roman Empire. In almost every line of human endeavor this era gave birth to marvelous, even astounding works of literature, science, art, philosophy, and theology. It was the century of the foundation of the great universities and of the construction of the no less great Gothic cathedrals. Saint Francis of Assisi, Dante, and Saint Thomas Aquinas were children of this golden age. A spirit of creative activity seemed to have blown through the length and breadth of Europe, inspiring men to the making of wonderful works of art, of music, of literature, and of philosophy. Especially in Italy did the national genius arise to a new life in response to the popular demands for the best in life and in thought. Saint Thomas was not only an outstanding figure in this age of great men, he was its product as well. It is not surprising then to learn that the Angelic Doctor, besides being a philosopher and theologian, had been deeply touched by the quest for beauty so characteristic of his age. His poetical work, small as it is, gives conclusive evidence that the philosopher and theologian, if he had so desired, could have become no less a great poet as he was unquestionably a great thinker. The hymns of the Office of the Blessed Sacrament are his only contribution to Latin poetry. These poems, however, breathe a nicety of expression, an intense religious feeling, a sublimity of thought unsurpassed by any of the poetry of his time. Especially is the *Pange Lingua Gloriosi* worthy to stand immediately after that incomparable product of medieval hymnology, the *Dies Irae*. Saint Thomas did not compose much, it is true, but what he did write has stood the criticism of seven centuries, and is universally acknowledged as great literature in the best sense of the word. To his fame as a writer of technical treatises on philosophy and theology must be added this other glory, that of a poet of the first rank. The *Summa Theologica* will live forever and will continue to influence deeply the minds and lives of men. No less long-lived and influential shall be that effusion of poetic love and veneration for Christ in the Eucharist, which Thomas indited and which all of us from childhood on have come to acknowledge as the best vehicle for the expression of our own faith and love in Him who though "Angelic Bread" did not disdain "to feed with it the sons of men."

There is but one other aspect of the writings of Saint Thomas which I wish to stress, namely, their commanding influence upon the thinkers and thought of his own and subsequent centuries. It would not be surprising to learn that he had deeply affected the intellectual and religious world of his time. It is perhaps not known to all of us that his influence spread far beyond the field of speculative thought into that of art, poetry, and even architecture. A particular case in point is the influence of his teachings upon Dante Alighieri, the greatest poet of the century and one of the greatest of all times. Dante was a devoted follower of the philosophy of Saint Thomas, which he understood uncommonly well and which colored so deeply the whole structure of his poetic genius and accomplishments. The *Divine Comedy* manifests in every canto the poet's mastery of the thought, and his direct acquaintance with the principal writings of his Master. Dante, however, was not a slavish copyist of the ideas of the *Summa*. He accepted them, but in doing so they were passed through the fire of his poetic fantasy and emerged therefrom in a language, the equal of which mankind has never heard. The influence of Saint Thomas on Dante was an all-pervading one. The writings of the Angelic Doctor represented the most orderly and systematic treatment of those spiritual truths which Dante looked upon as vital for humanity. Is it strange, then, that he incorporated in his poem the fundamentals of the Thomistic philosophy, and constructed upon the bed-rock of the Christian revelation, as expounded by Saint Thomas, the whole drama of life, terrestrial, infernal, and celestial?

The claims of Saint Thomas upon posterity for recognition shall, as they have in the past, rest mainly upon his theological and philosophical writings. Not as a writer, so much as a thinker, shall he continue to be known and revered in the schools of Catholic thought. On the other hand, there is a great deal to be learned, even by modern writers, from the works of Saint Thomas, viewed solely as literary productions. Contemporary tradition is inclined to emphasize unduly 'style,' at the expense of correct thinking. This is a well known and widely voiced complaint. Such being the case, modern philosophy and theology might well return to the simplicity and clarity of expression which characterize the writings of Saint Thomas. That in such a return our present-day thought would lose nothing of value, is evident enough to all who are acquainted with its trend and tendencies.

ST. THOMAS THE TRAVELLER

Very Rev. Dr. Ignatius Smith, O.P.

The purpose of this paper is to bring out a phase of the personality of St. Thomas very frequently overlooked. The common understanding is that St. Thomas Aquinas was a recluse. His sanctity is assumed a priori to be evidence against his immediate contact with the stern realities of life. His asceticism is interpreted in terms of solitude. Other factors that have conspired to create the impression that St. Thomas was a recluse are taken from the tone of his writings, which are often meta-

physical. The popular mind associates this field of thought with men not conversant with the material facts of life. The marvellous order found in all the writings of the Angelic Doctor demanded concentration which an ordinary mind acquires only in seclusion and quiet. Consequently many have concluded that St. Thomas could not have stepped very far out into the world. Another factor that has led many to suppose that St. Thomas was a solitary and a priori scholar is the vast extent of his writings. They take up, in the Vivès edition, thirty-four folio volumes and it might be justly presumed that a writer so prolific would have little time or opportunity for travel.

The fact is that St. Thomas was constantly travelling. The following is a list of some of his journeys.

- 1227 Born at Rocca Sicca.
- 1232 Sent to Monte Cassino to begin his education with the Benedictines.
- 1237 Sent to Naples to begin his higher studies at the University.
- 1243 August. Received the habit of the Order of Preachers and to escape interference went to Rome.
- 1243 September. Intercepted at Rome by his brothers, carried back to Naples and thence to Rocca Sicca where he was imprisoned.
- 1244 Released through the intercession of the Pope and the Emperor and in September of this year in company with the Master General of the Dominicans (John the German) travelled from Naples to Paris and thence to Cologne, to begin work under Albert the Great.
- 1245 October. Made the trip from Cologne to Paris with Albert the Great to continue his studies under Albert at the University of Paris.
- 1248 June. After three years study at Paris returned to Cologne with Albert to teach at the new Studium there.
- 1252 September. Returned to Paris as Lector Biblicus. On this journey he stopped at Louvain, passing through Brabant and Flanders and calling on Duchess Margaret of Brabant.
- 1256 September. Journeyed from Paris to Anagni, near Rome in answer to the call of Alexander the Fourth together with Bonaventure, Albert and Humbert to defend the rights of the Religious Orders.
- 1256 Victorious at Anagni and having written a brilliant defense of religious orders, he returned to Paris.
- 1256 - 1259 Teaching at Paris, acting as Regens Primarius, preaching at St. James during Lent with occasional trips to the environs of Paris for the purpose of preaching.
- 1259 June. Present at the General Chapter of his Order held at Valenciennes where he along with Albert and Peter Taran-

tasia were entrusted with the work of formulating a "ratio studiorum" for the entire Order. This work must have taken some months during which the commission remained at Valenciennes. Then Aquinas returned to Paris at the request of the University authorities who were fearful of being permanently deprived of him.

- 1260 Travelled from Paris to Rome in answer to the call of the Holy See. From this time, the end of 1259, for a period of ten years he was practically a member of the Roman Curia and for these ten years his life is a constant series of journeys in the interests of the Holy See and the Order of Preachers.
- 1261 Appointed Master of the Sacred Palace; acted as personal adviser of Urban IV; travelled constantly with the Roman Curia from one Italian city to another; at the request of the Pope lectured at Civita Vecchia, Anagni, Viterbo and Perugia; also gave lectures at the different convents en route.
- 1263 Made the journey to London to represent the Province of Rome at the General Chapter of London held at Holborn.
- 1264 Returned to Italy and during this year continued his travels throughout that country, carrying out political and diplomatic missions of the Pope and lecturing principally at Civita Vecchia, Bologna and Rome. Declined the appointment of Clement IV as Archbishop of Bologna and continued his work.
- 1265 Made a pilgrimage to Milan to the tomb of St. Peter Martyr and in this same year walked back to Bologna.
- 1266 Teaching at the University of Bologna; taught for three consecutive years. During this time Clement IV died, in 1268.
- 1269 May. Travelled to Paris as representative of the Roman Province in the General Chapter of the Order held at Paris this year. He remained in Paris two years, acting as Regent of Studies and preaching frequently. It is known that the Pope was responsible for this and it is said that King Louis also interceded for him to stay.
- 1271 Journeyed back to Bologna and taught there during this year.
- 1272 At the command of the General Chapter of the Order he journeyed to Naples to teach, after the Chapter had received requests respectively from Paris, Bologna, Naples and Rome for his services.
- 1273 Was appointed by the General Chapter to visit and to lecture in all the Houses of the Roman Province. This commission placed him on the road for practically an entire year. Special mention is made of his lectures at Perugia, Pisa, Florence and Viterbo. This shows the range of the territory he covered

while at the same time he was penning some of his most important writings.

1274 Started for the Council of Lyons at the command of Gregory X, and was stricken at Fossa Nova where he died.

Three great interests kept him travelling: (1) Scholarship, (2) The government of his Order, (3) International diplomacy for Church and State.

Thirteenth century scholars were migratory both in their quest of truth and in their teaching of it. Students were attracted from one place to another by the reputations of teachers or institutions, and teachers journeyed both from sheer love of travel and the hope of building up their own schools. St. Thomas' travels in the interests of scholarship were, of course, undertaken from obedience; the exotic and roving life of some of his contemporaries was alien to his religious aspirations. From the day that he received the habit of the Order of Preachers in August 1243, until the day of his death, March 7, 1274, thirty one years of vigorous manhood, no one place could claim the privilege of his residence for long. He was at Paris studying under Albert for three consecutive years (1245-1248); at Cologne for four years, (1248-1252), teaching; at Paris again, for seven years, (1252-1259), teaching. These are the longest periods he remained in any one place and even his seven year residence at Paris was interrupted by visits to Italy and the environs of Paris. But the years up to 1259 gave him his only opportunity for secluded investigation and study. The remaining fifteen years of his life were an almost continuous journey.

From 1259 to 1269 he was practically a member of the Roman Curia, and accompanied the Popes on their visits to the cities of Italy. During this period Urban the Fourth appointed him Master of the Sacred Palace and chose him as his personal adviser. It was at the request of this Pope and his two successors, Clement the Fourth (1265) and Gregory the Ninth (1271) that he was released from University teaching to travel through Italy and to lecture at such widely separated cities as Civita Vecchia, Anagni, Viterbo, Rome, Perugia, Valenciennes, Bologna, Milan, Naples, London, Paris, Pisa and Florence. Only a St. Thomas could travel so widely, consummate so many important negotiations, and at the same time write such unparalleled works in every field of knowledge. This strenuous life of travel was followed by two years of teaching at the University of Paris (1269-1271), one year teaching at the University of Naples. The many requests for his services forced his superior to send him to visit and lecture in all the Dominican Houses of Study in Italy. While completing his work in 1274 he was taken ill at Fossa Nova and died there. Death overtook him travelling in the interests of truth and learning.

Other trips St. Thomas was forced to make throughout Europe that were not so immediately associated with scholarship. Living in an age of great men he loomed up not as a giant among pigmies but as a col-

ossus among giants. His fellow students called him the Dumb Ox of Sicily but his superiors recognized his talent when they entrusted his development to Albert the Great, and their hopes and confidence in him found justification in his ever-increasing piety, judgment and learning. He was selected to represent the religious orders before Alexander the Fourth at Anagni, along with St. Bonaventure and Albert the Great; his victorious defence of the Orders led the Pope to choose him to write the imperishable work, "*Contra Impugnantes Religionem Dei*." He was then only twenty-nine years old but was already an outstanding scholar and executive of the Order of Preachers. Every honor of the Order would have been his had not his persistent humility and love of learning turned his thoughts elsewhere.

But he could not escape many important commissions requiring him to travel. In 1259 he journeyed to the Chapter at Valenciennes to draw up what many believe to be the first program of real University study. He went to London in 1263 to represent the Roman Province at the General Chapter held there. Tradition has it that he walked from London to Oxford to visit its rising University. Again in 1269 he came from Bologna, where he was teaching, to Paris as a representative once more of his Province at a Chapter. He was sent to organize and systematize the courses and methods of study in the Convents of his Order at a time when every Convent was the nucleus of a University. These facts show that he was not only a profound thinker, preacher and teacher but also an executive and organizer with a deep understanding of the practical purposes of scholarship.

The personality and consequently the prolific writings of St. Thomas were influenced by the diplomatic missions on which he was sent by the Popes and by the political sovereigns of his time. The forty-seven years of the Saint's life-time were years of intense ecclesiastical, social and political upheaval. He was the confidant of the three great Popes of his day. He was a blood relation of many of the monarchs of the Italian states. He was a director of the great King and Saint Louis of France around whom were bursting the bombs of self government in the middle ages. He was a central figure at the cross-roads of civilization when real men were in demand. St. Thomas with his noble blood, natural political affiliations, outstanding loyalty to the Holy See, extraordinary knowledge, consecrated religious impartiality and disinterested tact played an important role in the diplomatic negotiations of his time, both ecclesiastical and civil. Even though occasionally he fell into ecstatic intellectual disinterestedness at the tables of Kings and Legates his services were constantly sought and used for international peace. There is not space to describe his diplomatic services, but he made history and directed social progress. He was considered qualified by Popes and Kings to travel and negotiate for international affairs and history does not record that he ever failed to bring his commissions to a successful issue.

St. Thomas is recognized by the ascetics for his sanctity, by scholars for his learning, by writers for his many contributions to literature, and

by travellers for his courageous journeys. But how could such constant travelling hinder or help the eminence that is still supreme after 650 years of test? Travelling in the thirteenth century was different. The roads were rough and infested with brigands. Civilians and the secular clergy travelled mostly on horseback but the monks and friars were especially commanded to walk. St. Thomas was a ponderous man and walking for him was a hardship. He was not robust. He suffered from the chronic indigestion that eventually caused his death, and a tumor on his leg made the necessary walking an agony. He travelled as a beggar, as a mendicant without books or manuscripts, throwing himself on the mercy of convents and hospices for shelter. Even a short journey was for him a hardship and not conducive to writing. The longer trips from Rome to Paris and London, made either partly by water from Genoa to Marseilles or entirely overland across the Alps through the Brenner or St. Bernard passes, must have been an agony. How could his mind work in such physical hardships? How could he concentrate all during the day of travel and then walk up and down, dictating his thoughts far into the night to three or four amanuenses at the same time? Some understanding of the personality of St. Thomas is indicated by features of his journeys that must have spurred him mentally. These factors account in a way for the wide variety of his interests and show that everything he wrote was in answer to some definite need of his time and from first hand knowledge of the practical problems of his day.

He met and was entertained by people high in the counsels of Church and State. While travelling he met and helped the most abject of the poor. There was not a cross section of life that his remarkable intellect and broad sympathy did not detect and understand. This was one advantage that his travels gave him. Another was that offered by the libraries with which he came into contact on his journeys. This was a tremendous asset of his scholarship, and one that he would not have enjoyed had he remained in one place. King St. Louis IX of France had gathered in the Sainte Chapelle in Paris copies that he had caused to be made in the Orient of most of the works of the Fathers. Every Dominican convent centered as much attention on the building of a library as it did on the construction of its chapel. St. Thomas confessed that the two great graces he received from God were to understand at once everything that he saw and never to forget anything that he had read. This combination of genius, grace and books was a happy one for the cause of learning. Many of the works of St. Thomas are in the form of letters that he wrote in answer to questions and difficulties submitted to him while he was travelling. It is well that some of these have been preserved because they indicate the close touch in which he kept with the intellectual, social, economic, political and religious problems of the people of all the great centres of thirteenth century Europe.

St. Thomas might have written more if he had not travelled. He wrote most as he travelled widest. Travel was a great part of his life. His journeys and their purposes are a part of his personality.

Teacher! Cleric! Religious! Layman! Theologian! Philosopher! Litterateur! Lawyer! Scientist! Future fathers of our Nation, future rulers of our States, future leaders of our Church, I can conjure up no one who either in present or in future intellectual or moral problems can not find enlightenment in the writings and inspirational help in the life of the Universal Doctor who brought scientific knowledge to religion and intensive spirituality to knowledge. May God grant that by your study of him, by your prayers to him, by your imitation of him, by the filtration into your life of his zeal for the Catholic Church because it was the work of Christ,—may God grant that you will be able to repeat on your deathbed the sanctified dying prayer that Thomas breathed to Jesus in the Blessed Sacrament:

“I receive Thee, the prince of my soul’s redemption, for love of whom I have studied, I have watched and I have labored. Thee have I preached, Thee have I taught, against Thee never have I breathed a word, neither am I wedded to my opinion. If I have held aught that is untrue regarding this Blessed Sacrament I subject it to the judgment of the Holy Roman Catholic Church, in obedience to whom I now pass out of life.”

Very Rev. IGNATIUS SMITH, O.P.



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University of California,

Berkeley,

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THE

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THE CATHOLIC UNIVERSITY BULLETIN
THE CATHOLIC UNIVERSITY OF AMERICA
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DEPARTMENTS OF LATIN AND GREEK
1924 - 25

ROY J. DEFERRARI, Ph.D., *Associate Professor of Greek and Latin.*
REV. JAMES A. GEARY, A.B., *Instructor in Comparative Philology.*
REV. GRAHAM REYNOLDS, Ph.D., *Instructor in Latin and Greek.*
REV. THOMAS J. MCGOURTY, Ph.D., *Instructor in Latin and Greek.*
REV. JOSEPH P. CHRISTOPHER, A.M., *Instructor in Latin and Greek.*
J. MARSHALL CAMPBELL, Ph.D., *Instructor in Latin and Greek.*
REV. PETER GUILDAY, Ph.D., *Instructor in Latin Palaeography.*

THE AIMS OF THE DEPARTMENTS

The undergraduate courses in Greek and Latin aim to develop in the student the power of appreciating as art the masterpieces of the classical literatures and of comprehending their relations to ancient and modern life. Accordingly, in Latin such authors are studied as Livy, Pliny, Plautus, Terence, Horace, Catullus, Juvenal, and Petronius, and in Greek, Xenophon, Homer, Lysias, Plato, Demosthenes, the Dramatists, Herodotus, and Thucydides. Senior courses may be directed over a general survey of the classics and their successive periods and varying literary norms, through the constant use of pertinent handbooks and the generous reading of representative authors. That the departing senior student may form a just conception of the whole field, a proper emphasis is placed upon the early Christian contribution to Latin and Greek literature.

As an indispensable means to the study of the classical masterpieces, both departments aim to impart a thorough knowledge of the forms and syntax of the two languages.

Especial attention is devoted to the needs of the students who have entered the University without having yet begun the study of Greek. For such students is offered a course in elementary Greek of three hours a week for two years, which may be taken as an elective by any student.

The graduate work of these departments, while primarily adapted to the needs of prospective teachers and investigators, aims also to accommodate those whose interest is non-professional, and such students of other Schools of the University who find in Greek or Latin an aid to the better pursuance of their own studies.

Given the close union of Greek and Roman civilization, a course in one department frequently supplements a course in the other, in several instances dealing with materials common to both languages. Such courses should present no difficulty, however, since the candidate who does major work in Greek is expected to do minor work in Latin and vice versa. Both departments are very willing to give special consideration to such students as may wish to do major work in one department but do not feel confident of their ability to work in the other.

The instruction in the two departments emanates from the course described on page 61 as "The Scope and Methods of Classical Scholarship." This course will consider the various divisions of classical studies, their relation and importance to one another, the ways and means of research, the methods of organizing and conducting departments and special courses; in short such questions as may lead a candidate to the most approved use of his opportunities as a university student, and may enable him to solve such problems as will confront him as teacher and scholar.

It is the belief of the departments that the most profitable study of any phase of Greek and Latin civilization can come only after a thorough grounding in the structure and significance of the languages themselves. Accordingly, courses are given in the history of the Greek and Latin languages, with special reference to the development of their grammatical systems (i.e. the inflexional forms and their syntax), and in the practice of turning connected English prose into idiomatic Greek and Latin.

The course designated as "The Scope and Methods of Classical Scholarship," and the courses in the history and prose composition of the languages form the first of the three divisions of the graduate work, and are designated as "General" courses. All these courses are required of students doing major work in either Greek or Latin.

Only when the student has become thoroughly acquainted with the languages themselves and with the methods of research, can he intelligently pursue independent studies. The remaining courses of the departments aim to include all the great names in the literatures themselves, and as many branches of classical civilization as the present organization of the departments will permit. Courses are offered in Greek and Roman philosophy, oratory, rhetoric, the epic, drama, history, literary criticism, biography, and satire. Opportunities are also given for forming an acquaintance with the Greek and Latin inscriptions and dialects. These courses form the second main division and are known as "Profane."

The contributions of the Christians to the literatures of ancient Greece and Rome are not ignored, but at present only a limited number of courses will be presented. The rise of Christian Greek and Latin Liter-

ature is studied, together with a few of the Christian masterpieces. These courses, the third and last division, are designated as "Sacred."

In addition to the prescribed courses, a sufficient number of other courses is offered, so that a student may shape his work for the doctorate in accordance with his chief purpose. Yet the curriculum is arranged so that an energetic student may take nearly all, if not all, of the courses given in the cycle of three years. This he is constantly urged to do. It is the earnest wish of the departments that the student's elected courses include a wide range of subjects, and that his independent reading be of the same broad and inclusive nature.

LATIN

Undergraduate Courses

LATIN A.—This course is designed for those who have entered the University with but two years of Latin, or who, through defective preparation, need a general review before doing more advanced work. Certain of Cicero's Orations, and parts of Ovid's *Metamorphoses* and Vergil's *Aeneid* will be read. Hours to be arranged.

I. LIVY; CICERO.—Books XXI, XXII. Outlines of Roman History, Prose Composition. M., W., F., 10 - 11, first half year, Cicero, Letters; Outlines of Roman History; Prose Composition. Freshman Course, required of all candidates for baccalaureate degrees in the School of Letters except those who elect the Modern Language Group; for these it is an alternative subject. M., W., F., 10 - 11, Second half-year.—Dr. Reynolds.

II. PLAUTUS; TERENCE; HORACE; CATULLUS.—Selected plays of Plautus and Terence.—Prose Composition. Tu., Th., S., 9 - 10, first half-year. Horace, Odes; Catullus, Selections; Prose Composition. Sophomore Course required of all candidates for baccalaureate degrees in the School of Letters except those who elect the Modern Language Group; for these it is an alternative subject. Tu., Th., S., 9 - 10, second half-year.—Dr. McGourty.

III. HORACE; JUVENAL; PETRONIUS.—Selected Satires of Horace and Juvenal; *Cena Trimalchionis* of Petronius; Advanced Prose Composition. Junior Course required of those candidates for baccalaureate degrees in the School of Letters who elect the Classical or Latin-Historical Groups. Tu., Th., S., 10 - 11—Rev. J. P. Christopher.

IVa. REVIEW OF LATIN LITERATURE.—Latin Literature of the Republic. M., W., F., 9 - 10, first half-year. Latin Literature of the Empire. M., W., F., 9 - 10, second half-year. Senior course.—Dr. McGourty.

IVb. READINGS FROM EARLY LATIN CHRISTIAN LITERATURE.—Senior Course. Hours to be arranged.—Rev. J. P. Christopher.

A senior may elect either IVa or IVb. Both courses will be given if the number of students justifies.

GRADUATE COURSES

A. General

V. **LATIN COMPOSITION.**—Facility in writing Latin is a requirement of all candidates for the Doctor's degree, and is accordingly made the first object of this course. 3 hrs. a week, first half-year.—Rev. J. P. Christopher.

VI. **HISTORICAL LATIN GRAMMAR.**—A brief introduction to the study of the sounds and inflections of the Latin Language. 3 hrs. a week, second half-year.—Rev. J. A. Geary

VII. **THE SCOPE AND METHODS OF CLASSICAL SCHOLARSHIP.**—The various fields of Classical Scholarship, and their relation to one another, as well as the methods and aim of graduate study, will be discussed. The important handbooks in the different fields of Greek and Latin research will be considered in reports by students. Other general questions such as the transmission and reconstruction of classical texts, the formation and use of a critical apparatus, the making of a lexicon, and the method to be used in testing the historical sources of a given period will also be treated 1 hr. a week.—Dr. Deferrari. (Same as Greek IX.)

VIII. **A GENERAL SURVEY OF GREEK AND ROMAN HISTORY,** with special reference to the sources and literature of the two peoples. 2 hrs a. week.—Dr. Deferrari and Dr. McGourty. (Same as Greek X).

IX. **ROMAN SATIRE.**—The History of Roman Satire will be studied. In reading the Satires of Horace, attention will be paid to his philosophy of life. In the work of Juvenal, particular consideration will be given to the poet as a moralist and as a portrayer of Roman life under the Empire. 3 hrs. a week, first half-year.—Dr. Reynolds.

X. **CICERO.**—A general study of the works of Cicero. Special emphasis will be placed on the Orations, not only as exemplifying the rules of ancient rhetoric, but also as contributing to the knowledge of contemporary Roman History. 3 hrs. a week.—Dr. Reynolds.

XI. **LUCRETIUS.**—A study of the *De Rerum Natura* as to its philosophical and literary aspects. 3 hrs. a week, first half-year.—Rev. J. P. Christopher.

XII. **LATIN PHILOSOPHICAL ESSAYS.**—Books I, II, and V of the *Tusculan Disputations* of Cicero and selected essays of Seneca will be read and discussed. The tendency of Roman philosophy and the character of Cicero's contributions to philosophical literature will also be studied. 3 hrs. a week, second half-year.—Rev. J. P. Christopher.

XIII. LATIN PALEOGRAPHY.—This course is meant to train the students in the reading of Latin manuscripts, mostly of mediaeval origin, and to acquaint them with the historical development of Latin handwriting, abbreviations, etc. Half year. 3 hrs. a week.—Rev. Dr. Guilday.

XIV. LATIN EPIGRAPHY.—This course aims to introduce the student to the reading of Latin Inscriptions, and especially to inculcate a thorough working knowledge of the *Corpus Inscriptionum Latinarum*. Half-year, 3 hrs. a week.

XV. LATIN DRAMA.—A study of the development of the Latin Drama from its earliest beginnings. The plays of Plautus and Terence will be studied as regards their dramatic structure, character drawing, style, and language. 3 hrs. a week, second half-year.—Dr. Deferrari.

XVI. VERGIL.—The works of Vergil and the Appendix Vergiliana will be studied from a literary point of view. A study will be made of the poet's sources, technique, and influence in the course of the ages. Half-year, 3 hrs. a week.—Dr. Deferrari.

XVII.—ITALIC DIALECTS.—A historical and comparative study of the Oscan and Umbrian dialects in their relation to Latin. Half-year, 3 hrs. a week.

XVIII. ANCIENT LITERARY CRITICISM.—Discussions of the history of critical thought in antiquity. Reading and discussion of Aristotle's *Poetics*; Aristotle's *Rhetoric*, Book III; Demetrius, "On Style;" Dionysius, "On Literary Composition;" Longinus, "On the Sublime;" Quintilian, Book X. Half-year, 3 hrs. a week.—Dr. Deferrari.

XIX. ROMAN BIOGRAPHY.—The origin and development of ancient biographical writing from the literary and rhetorical aspects. The biographies of Suetonius, the *Agricola* of Tacitus, and the *Vitae* of the *Scriptores Historiae Augustae* will be studied especially. 3 hrs. a week, second half-year.—Dr. Reynolds.

XX. ROMAN HISTORIANS.—A general study of all the Roman Historians, with special emphasis on Caesar, Livy, and Tacitus as to their credibility, sources, methods, and contributions to history. 3 hrs. a week.—Dr. Deferrari.

XXI. ALEXANDRIAN INFLUENCES IN ROMAN POETRY.—A general study of Alexandrian forms and tendencies in poetry and of their adaptation by the Roman poets. Stress will be laid on Catullus and the *Elegiac Poets*. 3 hrs. a week, first half-year.—Dr. Reynolds.

C. Sacred

XXII. EARLY CHRISTIAN ORATORY.—A study of the early Christian orators, and their inheritance from the pagan schools of rhe-

toric. The sermons of St. Augustine especially will be considered. 3 hrs. a week, second half-year.—Rev. J. P. Christopher.

XXIII. ST. AUGUSTINE.—The primary aim of this course is to give a general knowledge of the literary activities of St. Augustine. Emphasis will be laid on the *De Civitate Dei* and the *Confessions*. 3 hrs. a week, first half-year.—Rev. J. P. Christopher.

XXIV. EARLY CHRISTIAN LATIN LITERATURE.—The beginnings and development of Christian Latin Literature will be studied with especial attention to the *Apologeticus* of Tertullian and the *Octavius* of Minucius Felix. Half-year, 3 hrs. a week.—Rev. J. P. Christopher.

GREEK

Undergraduate Courses

I. ELEMENTARY GREEK.—Forms and syntax with daily exercises in the turning of Greek into English and English into Greek. Xenophon's *Cyropaedia*. Tu., Th., S., 8-9.—Dr. Campbell.

II. INTERMEDIATE GREEK.—Xenophon. *Anabasis*, first half-year. Homer, *Iliad*, second half-year. Prose composition; Review of forms and syntax based upon Hadley and Allen's *Greek Grammar*. M., W., F., 8-9.—Dr. Reynolds.

III. LYSIAS AND HOMER.—Lysias, selected orations, first half-year. Homer, *Odyssey*, second half-year. Comparison of the Ionic with the Attic dialect. Prose Composition. Tu., Th., S., 8-9.—Dr. McGourty.

IV. PLATO; DEMOSTHENES.—Plato, short dialogues, first half-year. Demosthenes, *On the Crown*, second half-year. Prose Composition. 3 hrs. a week.—Dr. Reynolds.

V. GREEK DRAMA.—Selected plays from the tragedians, first half-year. Aristophanes, *Wasps*, second half-year. Scansion of the metres of Tragedy and Comedy. 3 hrs. a week.—Dr. Reynolds.

VIa. HISTORIANS.—Thucydides, Books, VI, VIII, first half-year. Herodotus, Books I and II, second half-year. Prose Composition. 3 hrs. a week.—

VIb. READINGS FROM GREEK CHRISTIAN LITERATURE.—Senior course. Hours to be arranged.—Dr. Deferrari.

GRADUATE COURSES

A. General

A senior may elect either VIa or VIb. Both courses will be given if the number of students justifies.

VII. GREEK COMPOSITION.—Facility in writing Greek is a requirement of all candidates for the Doctor's degree, and is accordingly made the first subject of this course. 1 hr. a week.—Dr. Campbell.

VIII.—HISTORICAL GREEK GRAMMAR.—A brief introduction to the study of the sounds and inflections of the Greek language. 3 hrs. a week, first half-year. —Rev. J. A. Geary.

IX. SEE LATIN VII.

X. SEE LATIN VIII.

B. Profane

XI. ARISTOTLE.—The Nicomachean Ethics. Books I, II, III, V, and X, will be read in class. This work will be supplemented by collateral readings in other works of Aristotle and by lectures on Aristotle's place in the history of ethical thought. 3 hrs. a week, second half-year.—Dr. Campbell.

XII. GREEK TRAGEDY.—The origins of tragedy and its development, together with dramatic and scenic questions, will be studied. Attention will also be paid to the language, metre, and history of the text. 3 hrs. a week, first half-year.—Dr. Deferrari.

XIII. GREEK COMEDY.—The origins of comedy and its developments down to New Comedy will be studied. All the plays of Aristophanes will be reviewed, and a detailed study made of their structure and technique. 3 hrs. a week, second half-year.—Dr. Deferrari.

XIV. GREEK DIALECTS.—An introductory study of the various dialects, based on the dialect inscriptions. Half-year, 3 hrs. a week.—Dr. Deferrari.

XV. ARISTOTLE.—The Politics. A study of the political and economic writings of Aristotle, and of the social and political thought of Greece. Half-year, 3 hrs. a week.—Dr. Campbell.

XVI. HOMER.—A study of the Greek Epic. Special topics such as the Homeric state and institutions, private life, trade and crafts, religion, etc., will be presented by members of the class. Half-year, 3 hrs. a week.—Dr. Deferrari.

XVII. THE GREEK HISTORIANS.—A general survey of the Greek Historians with special emphasis upon Thucydides. Lectures by the instructor and reports by members of the class will be given on Greek historical literature in general and the life, sources, methods, and literary and historical value of the various authors. 3 hrs. a week.—Dr. Deferrari.

XVIII. GREEK EPIGRAPHY.—An introduction to the reading and interpretation of Greek inscriptions, especially those of real historical interest. 3 hrs. a week, second half-year.—Dr. Reynolds.

XIX. PLATO.—The Republic and Laws. A study of Plato's place in the social and political thought of Greece. 3 hrs. a week, half-year.—Dr. Campbell.

XX. GREEK MINOR POETS.—The extant poems will be read in class and by outside reading. A number of them will be studied in detail. 3 hrs. a week, second half-year.—Rev. G. Reynolds.

XVI. ATTIC ORATORS.—The origins and growth of Attic oratory up to Demosthenes will be studied. An attempt will be made to cover all the works of Antiphon, Andocides, Lysias, Isacus, Isocrates, Aeschines. 3 hrs. a week, first half-year.—Dr. Campbell.

XXII. DEMOSTHENES.—A study of the life and times of Demosthenes, particularly as set forth in his own works. 3 hrs. a week, second half-year.—Dr. Campbell.

C. Sacred

XXIII. CHRISTIAN ORATORY OF THE FOURTH CENTURY.—Athanasius, Basil, Gregory of Nazianzus, John Chrysostom. A study of the rhetorical aspects of their writings, as well as the light they shed on the life of the time. 3 hrs. a week, first half-year.—Dr. Campbell.

XXIV. EPISTOLOGRAPHY.—A study of letter writing among Greeks, especially through the beginnings of Greek Christian Literature down to the "floruit" period of St. Basil. Half-year, 3 hrs. a week.—Dr. Deferrari.

XXX. ST. JOHN CHRYSOSTOM.—The primary aim of this course is to give a general knowledge of the literature of St. John Chrysostom. Emphasis will be laid on certain of the orations and on the *De Sacerdotio*. 3 hrs. a week, second half-year.—Dr. Campbell.

COURSES IN OTHER DEPARTMENTS

Students, who are preparing for major work in Latin and Greek, will find it advantageous to have acquired a reading knowledge of French and German. Both are indispensable for work leading to a doctorate. Highly desirable also in candidates for the doctorate is a reading knowledge of Italian.

Other departments of the University, in which candidates for higher degrees in the Classics may profitably follow minor work, are: Comparative Philology, Sanskrit Language and Literature, Semitic and Egyptian Languages and Literatures, Celtic Languages and Literatures, English Language and Literature, and German Language and Literature. The courses offered in these various departments may be found by consulting the University Year Book.

RESOURCES AND FACILITIES FOR CLASSICAL STUDY

Departmental Headquarters

They are located on the second floor of McMahon Hall, and include

special Latin and Greek libraries, a periodical room, and a room equipped with important handbooks, maps, etc. for the efficient conduct of graduate courses. The departmental libraries contain over 6,000 volumes, which represent a collection of very valuable works, and do not contain a superabundance of school texts. The periodical literature consists of all the English and American journals on Greek and Latin studies, both back and current numbers, as well as the most important in German and French. Similar works in Italian are now being procured.

LIBRARY—A classical library has been gradually created, largely through the kind donations of priests and laymen. To train men in sound scholarship an abundance of good books is a *sine qua non*, and while we consider ourselves well provided for at present, we are by no means perfectly so. To carry on the work which we have begun, in the best possible way, many more books should be procured at once, and any assistance that may be given will be most gratefully received.

COLLECTIONS—As adjuncts to the departmental libraries, the main library of the University contains an excellent collection of patristic texts and commentaries, and the departmental library of Semitic and Egyptian Languages and Literatures includes many works on Classical archaeology, palaeography, and the topography of Rome. The student may also obtain great assistance from the Congressional Library which is always at his service.

MUSEUM—The Museum of the University contains much of interest to the student of classical antiquity: facsimiles of ancient inscriptions and manuscripts, lamps, vases, medieval mss., and works of art. The most valuable possession of the Museum, however, for the classical scholar, is a large collection of coins. The nucleus of the collection was made by Claudio Janet, but this has been greatly increased by other donations. The collection consists of an extensive assortment of Greek coins from Athens, Macedonia, Syracuse, Egypt, Syria, Parthia, Asia Minor, etc.; a large number of Roman coins (nearly all the emperors are represented, some by as many as twenty coins—from Gaul, Spain, Egypt, Northern Africa, etc); others from the Byzantine empire and nearly all the countries of Europe of the Middle Ages. Many historical data may be controlled by these coins, and in some instances, especially in the period of the Roman Republic, the coins represent the only information available for the persons mentioned thereon.

THE CATHOLIC SISTERS COLLEGE

Classical Studies

The courses in Latin and Greek at The Catholic Sisters College are conducted by members of the University departments. A conspectus of these courses may be found in The Catholic Sisters College Year Book.

They correspond closely in the main to those offered for undergraduates at the University proper, with the addition of two courses, Latin Ia and IIa, specially designed for teachers.

Special provision is made for Sisters who wish to pursue graduate work. Certain of the regular courses listed for undergraduates may be taken for graduate credit. Moreover, the graduate courses noted in the University Year Book as "The Scope and Methods of Classical Scholarship," "Greek and Roman History and Literature," and "Historical Greek and Latin Grammar" are repeated yearly for the Sisters of graduate standing. The Sisters have always been well represented, both in the quantity and quality of their work, among the graduate students in Classics at the University.

Any Sister contemplating graduate work in the Classics at The Sisters College is urged to communicate with the chairman of the departments, regarding previous training and requirements. Many matters may thus be adjusted which will permit the Sister to pursue her work in residence more pleasantly and profitably.

DEGREES

The degrees obtainable under the Faculty of Letters, of which the Departments of Latin and Greek are a part, are: Bachelor of Arts (A.B.); Bachelor of Letters (L.H.B.); Master of Arts (A.M.); Master of Letters (L.H.M.); Doctor of Letters (L.H.D.); Doctor of Philosophy (Ph.D.).

REQUIREMENTS FOR DEGREES

For the Bachelor's Degree

The Faculty will recommend for a Baccalaureate degree (A.B. or L.H.B.) a student who, after complying with the conditions for admission (p. 150 of Year Book) completes satisfactorily one of the groups of studies outlined on pp. 153 - 158 of Year Book. The work of each student will be tested by mid-year and final examinations in each course.

For the Master of Letters Degree

The degree of Master of Letters is conferred upon a student who holds a Bachelor's degree from a college of high standing, or submits other evidence of satisfactory preliminary training, and has satisfactorily completed not less than two years of graduate study and met the other prescribed conditions for the degree. A student who has received his degree from a college not of sufficiently high standing must expect to spend more than two years in graduate study. He must spend at least the final year as a duly registered student at this University. The Faculty shall decide whether and to what extent graduate work done by the candidate elsewhere than at this University may be accepted as a partial fulfillment of these requirements.

On or before November 1 of the year in which he begins his graduate work here, the candidate must apply to the Rector for the degree and submit to the Faculty, for its approval, a schedule of studies, forming a coherent group and consisting of a major and one minor subject, and ordinarily amounting in two years to twelve units of graduate work.¹ Both subjects must be taken in the School of Letters. With the approval of the Faculty, certain advanced undergraduate courses, for which only partial credit may be given towards the degree, may be taken by a graduate student. The candidates' attainments will be determined by an essay and by written and oral examinations in both the major and subordinate subjects. At least two years (by October 15) before the conferring of the degree, the candidate must show, by examination, ability to read at sight French and German, and not later than May 15 of the final year must submit an acceptable essay embodying either the results of an original investigation or a critical study of some important work in his major subject. At the option of the University he may be required to print the essay, in whole or in part, and present the University with 100 copies.

The applicant for the degree of Master of Arts must be a duly registered student of this University.

He must have received a Bachelor's degree from an approved college or submit other evidence of satisfactory preliminary training.

On or before November 1 of the year in which he takes up his graduate work in this University, he must apply to the Rector for the degree and submit to the Faculty, for its approval, a course of study which ordinarily shall include at least twelve units² of graduate work, six of which shall constitute his major work and six his minor work. So far as may be practicable six units of the major work must be taken in one department. Of the remaining units, three at least must be taken in the same school as the major work; the rest may be taken in any one of the three schools: Philosophy, Letters, or Sciences. The entire course of study of the candidate shall be under the supervision of the school to which his major work pertains.

The candidate must write, on an approved topic, in his major work, an original essay of not fewer than 5,000 words. This essay must be presented to the Faculty not later than May 15 of the year in which the degree is to be conferred. If it be approved, the candidate will be admitted to a written examination in his major work. His proficiency in his minor work will be tested by semi-annual written examinations, one at the end of each half-year.

¹*A unit means one hour of class-work per week pursued for a period of one year.*

²*A unit means one hour of class work a week pursued for a period of one year. Two hours of laboratory work are rated as equivalent to one hour of class work.*

It is understood that the above class-units may be distributed over two years in cases where the student can devote only a part of his time to study.

In addition to the above requirements the candidate must from the outset give evidence by examination, either oral or written, of his ability to read and translate at sight technical literature, especially that bearing upon his major work, in at least one foreign modern language. Ordinarily this should be French or German.

For the Doctorate in Philosophy or Letters

The applicant for the Doctorate must be a duly registered student of this University.

He must have received a Bachelor's degree from an approved college or submit other evidence of satisfactory preliminary training. On or before November 1 of the year in which he takes up graduate work in this University he must submit to the Faculty and the Rector, for their approval, a course of study which must include a principal subject, the major, and two subordinate subjects, the first minor and the second minor.

Not later than May 1 of his first year of graduate study, the candidate must give evidence, by examination, either oral or written, of his ability to read and translate at sight French and German texts, especially those that deal with subjects which he proposes to study for the degree.

He must spend at least three years in graduate study, the last of which must be at this University. The Faculty shall decide whether and to what extent graduate work done by the candidate elsewhere than at this University may be accepted as a partial fulfillment of these requirements.

The period of three years is a minimum; the candidate may be obliged to spend more than three years in fulfilling the requirements.

The purpose of the requirements in several subjects is to develop in the student the ability to conduct research in accordance with scientific methods, and to insure that he possess a thorough knowledge of his principal subject along with such a knowledge of the other subjects as may be necessary to secure breadth of view and philosophical insight.

Ordinarily, the second minor subject may be absolved in one year and the first minor in two years. The work in each minor subject must be completed by a written examination which may be taken at any time after the close of the course of instruction assigned.

The work in the major subject must be pursued for at least three years. Besides the courses prescribed therefor, it includes a dissertation embodying the results of an original investigation on a topic approved by the head of the department. This dissertation must be presented to the Faculty not later than April 1 of the last year of graduate work. If the dissertation is accepted, it must be printed according to a prescribed

form which may be obtained from the Registrar, and 200 copies must be deposited in the Library of the University before the degree will be conferred. After the acceptance of the dissertation, but in no case before May 15 of the last year of graduate work, the candidate must pass a written examination in the major subject, and then an oral examination upon the whole of his graduate work.

DOCTORAL DISSERTATIONS

In the year 1918, shortly after the signing of the armistice, the departments were completely reorganized, and their scholarly activities directed towards a single general goal. It is a fact, now more and more commonly recognized, that while our oldest heritage of Christian thought which is couched in Greek and Latin, has been quite thoroughly searched from the viewpoints of philosophy and theology, it has been woefully neglected as to its humanistic and literary content. Philosophers and theologians were not interested in these ancient sources as literature. The student of letters treated Christian Latin and Greek with pedantic contempt as a decadent thing, containing nothing of beauty comparable with the productions of the golden periods of paganism. But the Latin and Greek works of the Christians by no means deserved this contempt. They are a definite part of the whole life of Greek and Latin literature, and so intimately bound up with it that they cannot be neglected by any student who seeks a complete understanding of classical civilization. Furthermore, the philosopher and the theologian can greatly improve his knowledge of ancient philosophical and theological thought if the philologist acquaints him with the nature of the language and its purely literary qualities.

From the beginning, this work was recognized as the province of the Classical philologist. Here surely was the field of activity for the departments of Latin and Greek at the Catholic University of America. The field is rich and scarcely tilled. It is, humanly speaking, the very source of our faith. Accordingly the departments professedly concentrate the scholarly activities of the members of their staff and their graduate students on the field of patristic literature. More specifically, we aim:

1. to contribute monographs which will one day help to make possible a complete and thorough knowledge of the languages (Latin and Greek) of the earliest period of the Church, from which unfortunately we are still far distant.
2. to show more clearly the relation of the civilization of the early Church with that of preceding periods;
3. to make better known, by means of special editions with full commentaries, the individual works of the Fathers, especially those which have yet to see the light in an English version.

With these definite aims, the departments, beginning with the year 1921, assembled their productions under a single title, "The Catholic

University of America Patristic Studies." A number of volumes have already appeared, and many more are in preparation.¹

LIST OF DOCTORAL DISSERTATIONS PUBLISHED IN THE DEPARTMENTS OF LATIN AND GREEK

1904

OSWALD, MICHAEL M. F. *The Prepositions in Apollonius Rhodius Compared with their use in Homer.*

TRAHEY, JACOB T. *De sermone Ennodiano, Hieronymi sermone in comparationem adhibito.*

1915

JEPSON, REV. JOHN J. *The Latinity of the Vulgate Psalter.*

1916

WRIGHT, HERBERT F. *Francisci de Victoria de iure belli relectio.*

1917

AUWEILER, REV. EDWIN J. *The Chronica Fratris Jordani a Giano.*

EVARISTUS, SISTER MARY. *The Consolations of Death in ancient Greek Literature.*

ROSARIA, SISTER MARY. *The Nurse in Greek Life.*

1918

HEIDER, REV. ANDREW B., S.M. *The Blessed Virgin Mary in Early Christian Latin Poetry.*

1921

AMERINGER, REV. THOMAS E. *The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom. Vol. V of C. U. A. Patristic Studies.*

1922

JACKS, LEO V. *St. Basil and Greek Literature. Vol. I of C. U. A. Patristic Studies.*

1923

CAMPBELL, J. MARSHALL. *The Stylistic Influence of the Second Sophistic on the Sermons of St. Basil the Great. Vol. II of C. U. A. Patristic Studies.*

PARSONS, SISTER WILFRID. *A study of the Vocabulary and Rhetoric of the Letters of St. Augustine. Vol. III of C. U. A. Patristic Studies.*

COLBERT, SISTER MARY COLUMKILLE. *The Syntax of the "De Civitate Dei" of St. Augustine. Vol IV of C. U. A. Patristic Studies.*

EXLER, REV. FRANCIS X. J. *The Form of the Ancient Greek Letter.*

¹The golden periods of pagan literature, however, are not entirely overlooked. If one so desires, he may do his special work therein, publishing his work outside the departmental series. Cf. Doctor Exler's dissertation (above), on the Form of the Ancient Greek Letter.

1924

REYNOLDS, REV. GRAHAM. *The Clausulae in the De Civitate Dei of St. Augustine. Vol. VII of the C. U. A. Patristic Studies.*

BARRY, SISTER M. INVOLATA. *St. Augustine the Orator. Vol. VI of C. U. A. Patristic Studies.*

In Preparation

The De Cathechizandis Rudibus of St. Augustine.

The De Obitu Theodosii of St. Ambrose.

The De Obitu Valentiniani of St. Ambrose.

The Vocabulary of St. Ambrose's Ethical Works.

The Syntax of the Sermons of St. Augustine.

The Literary Sources of St. Augustine's De Civitate Dei, Books X - XX.

And others.

GRADUATE COURSES OFFERED IN 1924 - 25

Latin

Course V. Latin Composition. REV. J. P. CHRISTOPHER

" VI. Historical Latin Grammar. REV. J. A. GEARY.

" VII. The Scope and Methods of Classical Scholarship.

DR. DEFERRARI.

" VIII. A General Survey of Greek and Roman History.

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" XIV. Latin Drama. DR. DEFERRARI.

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Greek

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" VIII. Historical Greek Grammar. REV. J. A. GEARY.

" IX. See Latin VII.

" X. See Latin VIII.

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" XXIII. Christian Oratory of the Fourth Century.

DR. CAMPBELL

The Greek Seminar. The main topic of study will be either St. John Chrysostom's De Sacerdotio or St. Basil's Letters. DR. DEFERRARI.

University of California,

Berkeley,

Cal.

THE

CATHOLIC UNIVERSITY BULLETIN

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The School of the Sacred Sciences

BACHELOR OF SACRED THEOLOGY (S. T. B.)

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A. B., Brooklyn College, 1918.
- Rev. William Otterwell Ignatius Brady Saint Paul, Minn.
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- Rev. James Louis Connolly Saint Paul, Minn.
A. B., St. Mary's University, 1918; A. M., *ibid.*, 1919.
- Rev. James Matthew Drought, A.F.M. Maryknoll, N. Y.
A. B., St. Joseph's Seminary, N. Y., 1917.
- Rev. Francis Hugh Gallagher Toronto, Canada.
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A. B., St. Francis College, Pa., 1920; A. M., *ibid.*, 1923.
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A. B., Creighton University, 1909.
- Rev. Thomas Francis McNeill Syracuse, N. Y.
A. B., St. Joseph's Seminary, N. Y., 1920.
- Rev. John Stanislaus Middleton New York, N. Y.
A. B., St. Joseph's Seminary, N. Y., 1920.
- Rev. Pedro Olmedo Monleón Lipa, P. I.
A. B., San Francisco Javier, Manila, 1911.
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- Rev. Edmund William Loosbrock Dubuque, Iowa.
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A. B., St. Mary's University, 1920.
- Rev. Walter Joseph Buckley Fall River, Mass.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. George Joseph Aloysius Cairns Detroit, Mich.
A. B., Brown University, 1916; A. M., St. Mary's University, 1921.

- Rev. Francis Joseph Canning Brooklyn, N. Y.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Thomas Paul Casey Brooklyn, N. Y.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Joseph Arsene Corbeil Providence, R. I.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
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A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. John William Fay Hartford, Conn.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Thomas Francis Fitzgerald Fall River, Mass.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Julian Sebastian Lachendro Pittsburgh, Pa.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. John Christopher Marsh Alexandria, La.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
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A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
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A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
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A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Myron Julius Purick Brooklyn, N. Y.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
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A. B., St. John's College, Brooklyn, 1920.
- From St. John's University, Collegeville, Minn.*
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LICENTIATE IN SACRED THEOLOGY (S. T. L.)

- Rev. Thomas Vincent Cassidy Providence, R. I.
A. B., Mt. St. Mary's College, 1918; A. M., The Catholic University of America, 1923;
S. T. B., *ibid.*, 1923.
- Dissertation: "*Clerical Education in the Middle Ages.*"
- Rev. Joseph William Connors, A.F.M. Maryknoll, N. Y.
A. B., Holy Cross College, 1918; S. T. B., The Catholic University of America, 1923.
- Dissertation: "*A Study of Divine Charity.*"
- Rev. John Joseph Considine, A.F.M. Maryknoll, N. Y.
S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923.
- Dissertation: "*Blessed Ramon Lull; A Thirteenth Century Missioner.*"
- Rev. Francis Hugh Gallagher Toronto, Canada.
- Dissertation: "*The Origin and Significance of Servile Works in the Precept of Sunday Observance.*"
- Rev. Andrew Elliot Robinson Springfield, Ill.
A. B., St. Francis College, Quincy, Ill., 1913; A. M., *ibid.*, 1914; S. T. B., The Catholic University of America, 1923; J. C. L., *ibid.*, 1923.
- Dissertation: "*Blessed Thomas More and the Utopia.*"

Rev. Robert Joseph Sherry Cincinnati, Ohio.
A. B., University of Dayton, 1914; Ph. B., *ibid.*, 1916; A. M., *ibid.*, 1922; S. T. B.,
The Catholic University of America, 1923; J. C. L., *ibid.*, 1923.

Dissertation: "*The Vital Element in Christ's Teaching.*"

Rev. Joseph Alphonsus Webb Winnipeg, Canada.
S. T. B., The Catholic University of America, 1923.

Dissertation: "*The Railroad Labor Board and Wage Justice.*"

DOCTOR IN SACRED THEOLOGY (S. T. D.)

Rev. Alphonse John Coan, O.F.M. St. Louis, Mo.
S. T. B., The Catholic University of America 1922; S. T. L., *ibid.*, 1922.

Dissertation: "*The Rule of Faith in the Ecclesiastical Writings of the First Two Centuries.*"

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A. B., St. Francis College, Loretto, Pa., 1920; A. M., *ibid.*, 1923.

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Rev. Charles Frederick Keller Philadelphia, Pa.
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A. B., Creighton University, Omaha, Nebr., 1909.

Rev. Thomas Francis McNeil Syracuse, N. Y.
A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1920.

Rev. John Stanislaus Middleton New York, N. Y.
A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1920.

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Rev. Oscar Francis Schlachter Lincoln, Nebr.
Rev. Frederick James Toomey Grand Island, Nebr.
A. B., St. Francis College, Loretto, Pa., 1918; A. M., *ibid.*, 1922.

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Rev. William Joseph Doheny, C.S.C. Holy Cross College.
A. B., St. Norbert's College, West De Pere, Wis., 1919; J. C. B., The Catholic
University of America, 1923.

Dissertation: "*Acquisition of Church Property.*"

Rev. Henry Francis Dugan Indianapolis, Ind.
M. A., St. Mary's College, Ky., 1910.

Dissertation: "*The Judiciary in the Diocesan Curia.*"

Rev. David Clinton Gildea Syracuse, N. Y.
A. B., St. Francis College, Loretto, Pa., 1920; A. M., *ibid.*, 1923.

Dissertation: "*Historical Aspect of the Probity and Knowledge Required in the Cleric for Sacred Ordination.*"

- Rev. Richard Joseph Kearney Philadelphia, Pa.
 Dissertation: "*The Origin of Baptismal Sponsors, and the Development of the Legislation concerning their Number and Qualifications.*"
- Rev. Charles Frederick Keller Philadelphia, Pa.
 Dissertation: "*Mass Stipends.*"
- Rev. Thomas Francis McNeill Syracuse, N. Y.
 A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1920.
 Dissertation: "*Religious Congregations of Diocesan Right.*"
- Rev. John Linus Paschang Omaha, Nebr.
 Dissertation: "*The Sacramentals.*"
- Rev. Cyril Piontek, O.F.M. The Franciscan College.
 Dissertation: "*De Indulto Exclaustrationis et Saecularizationis.*"

DOCTOR OF CANON LAW (J. C. D.)

- Rev. Edward Vincent Dargin New York, N. Y.
 A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1919; S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*Reserved Cases according to the Code of Canon Law.*"
- Rev. John Aloysius Godfrey Philadelphia, Pa.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*The Right of Patronage according to the Code of Canon Law.*"
- Rev. Francis Edward Hagerdorn Kansas City, Mo.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*General Legislation on Indulgences.*"
- Rev. James Ignatius King St. Paul, Minn.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*The Administration of the Sacraments to Dying Non-Catholics.*"
- Rev. Francis Joseph Winslow, A.F.M. Maryknoll, N. Y.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*Vicars and Prefects Apostolic.*"

The School of Law

BACHELOR OF LAWS (LL. B.)

- John Joseph Bergin, Jr. Waterbury, Conn.
- Maurice James Buckley Bridgeport, Conn.
- Diego Manuel Chamorro Granada, Nicaragua.
- Edward Dominica Dockerty Carbondale, Pa.
- George Vincent Dorsey Nyack, N. Y.
- Patrick James Flanagan Welch, W. Va.
- Andrew Thomas Healy Holyoke, Mass.
- Frederick William Krantz Carbondale, Pa.

Joseph John Lawler	Jessup, Pa.
Thomas Emil Lovas, Jr.	War, W. Va.
Edward James Lynch	Northampton, Mass.
Edward Ignatius Vincent	Lowell, Mass.
Raymond Arthur Williams	DuBois, Pa.

The following students have completed all the academic requirements and will receive the degree Bachelor of Laws on attaining their majority:

Robert Eugene Reuss	Pittsburgh, Pa.
Joseph Carmelo Suraci	Washington, D. C.
Joseph Aloysius Ward	Midland, Md.

The School of Philosophy

BACHELOR OF ARTS (A. B.)

Dennis George Allman	Waterbury, Conn.
Fred Amil Beloin	New Britain, Conn.
James Aloysius Breslin	Lyndhurst, N. J.
Thomas Leon Burckell,	Memphis, Tenn.
Joseph Francis Burns	Waterbury, Conn.
Robert Ambrose Denault	Mittineague, Mass.
William Jennings Dunne	Derby, Conn.
Bernard Eberts	Columbus, Ohio.
Michael Xavier Frassrand	St. Paul's College.
William Gerald Gaffney	Rochester, N. Y.
Otto John Hauck	West Springfield, Mass.
George Francis Hayes	Waterbury, Conn.
James Burns Horning	Washington, D. C.
Ambrose Raphael Hyland	Chateaugay, N. Y.
Earl Monahan Jarrett	St. Paul's College.
Basil John Kelly	Washington, D. C.
Tom Jim McBride	Ft. Smith, Ark.
James Thomas McDonald	Brooklyn, N. Y.
William Getto McDonald	Wichita, Kans.
Leon Richard Meaney	Danbury, Conn.
Coleman Halpin Mulcahy	Deer Lodge, Mont.
Joseph Francis Mulville	Waterbury, Conn.
Daniel Ryan Neary	Naugatuck, Conn.
John Francis Sheehy	Waterbury, Conn.
Richard Joyce Smith	East Hartford, Conn.
Wimbert Raymond Sullivan	Baltimore, Md.
Matthew Patrick Touhey	Washington, D. C.
Francis Bernard Woods	Holyoke, Mass.

BACHELOR OF PHILOSOPHY (PH. B.)

James Paul Hart	Waukon, Iowa.
-----------------------	---------------

MASTER OF ARTS (A. M.)

Rev. Thomas Joseph Blessington, O.S.A. . . . St. Augustine's College.
A. B., Villanova College, 1920.

Essay: "*A Study of St. Augustine's Theory of Creation.*"

Rev. William Otterwell Ignatius Brady Fall River, Mass.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.

Essay: "*Religious Education in the Schools of the Port Royalists.*"

Rev. Edward James Cahill Springfield, Ill.
A. B., Rount College, 1914.

Essay: "*The Education of the Mediaeval Apprentice.*"

Rev. Ezra Victor Cardinal, C.S.V. Bourbonnais, Ill.
A. B., St. Viator College, Bourbonnais, Ill., 1919.

Essay: "*Catholic Education among the Menominee and Ottawa Indians, 1824—1850.*"

Francis David Casey Providence, R. I.
B. Sc., Providence College, 1923.
Knights of Columbus Scholar.

Essay: "*Radical and Conservative Tendencies in Early American Political Life.*"

Rev. Thomas Paul Casey Sulpician Seminary.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.

Essay: "*The Scientific Background of Drill.*"

John Joseph Clarke North Lawrence, N. Y.
A. B., The Catholic University of America, 1923.

Essay: "*New York in the War of 1812.*"

Rev. James Louis Connolly Fall River, Mass.
A. B., St. Mary's University, 1919.

Essay: "*The Catechetical Method of St. Sulpice.*"

James Theodore Daly New Bedford, Mass.
B. S. in Ch. E., The Catholic University of America, 1923.
Knights of Columbus Scholar

Essay: "*The Financial History of the United States during the Civil War.*"

Rev. Edwin Alfred Dickenson, O.S.A. St. Augustine's College.
A. B., Villanova College, 1920.

Essay: "*The Aims and Content of Junior High School Mathematics.*"

Frank Joseph Drobka Manitowoc, Wis.
B. Sc., The University of Wisconsin, 1922.
Knights of Columbus Scholar

Essay: "*The Duties of a Principal in a Small High School.*"

Rev. James Matthew Drought Maryknoll, N. Y.
A. B., St. Joseph's Seminary, 1917.

Essay: "*Twenty-five Years of Modern Systematized Education in China.*"

Brother Alphonsus Fidelis, F.S.C. Pocantico Hills, N.Y.
A. B., Manhattan College, 1921.

Essay: "*Transfer of Training.*"

William Miller Thomas Gamble Glen Echo H'ts., D. C.
A. B., Princeton University, 1898.

Essay: "*The 'Monumenta': Its Antecedents and Motives.*"

Dennis Ryan Gillen Youngstown, Ohio.

A. B., The Catholic University of America, 1923.
Knights of Columbus Scholar.

Essay: "*The Moral Information of Delinquents in Relation to Their Mentality.*"

Rev. Mathias Martin Hoffman, Jr. Dubuque, Iowa.

A. B., Columbia College, 1909.

Essay: "*Public and Private Projects in Unemployment Insurance.*"

Charles Huntington Howard Lemon City, Fla.

A. B., Spring Hill College, 1918.
Knights of Columbus Scholar.

Essay: "*An Experimental Study of the Influence of Repression on Forgetting.*"

*Rev. Wilfred Geoffrey Hurley St. Paul's College.

A. B., The Catholic University of America, 1923.

Essay: "*Origins of Charity.*"

Rev. Paul Mary Judson, O.S.A. St. Augustine's College.

A. B., Villanova College, 1920.

Essay: "*Sketch of the Life of Father Gabriel Richard, 1767—1832.*"

Rev. William Andrew Kaschmitter, A.F.M. . . Maryknoll, N. Y.

Essay: "*The Use of Experience in St. Thomas.*"

Augustine Joseph McCarthy Hornell, N. Y.

B. S. in Ch. E., The Catholic University of America, 1922.
Knights of Columbus Scholar.

Essay: "*New York in the American Revolution.*"

Rev. John Francis McCarthy, O.S.A. St. Augustine's College.

A. B., Villanova College, 1920.

Essay: "*The Problem of Retardation.*"

Rev. James William McCormick Sulpician Seminary.

A. B., Columbia College, 1920.

Essay: "*Thomas More, Educator and Humanist.*"

Rev. Alexander James Malone, O.S.A. St. Augustine's College.

A. B., Villanova College, 1919.

Essay: "*State Control of Non-public Schools.*"

Walter Dominic May New London, Conn.

A. B., The Catholic University of America, 1923.

Essay: "*Connecticut in the American Revolution.*"

Rev. Carl Herman Meinberg Davenport, Iowa.

A. B., St. Ambrose College, 1911; S. T. B., St. Mary's University, 1914.

Essay: "*The Norse Church in Mediaeval America.*"

Rev. Gratian Meyer, O.F.M. The Franciscan College.

Essay: "*Spontaneous Generation.*"

*Degree awarded February, 1924.

- Rev. John Stanislaus Middleton New York City.
A. B., St. Joseph's Seminary, 1920.
Essay: "*The New Realism in America.*"
- Rev. Bonaventure Norbert Mollen, O. Praem. Dest Depere, Wis.
A. B., St. Norbert's College, 1918.
Essay: "*Concentration of Wealth in the United States.*"
- Peter Raymond Nielson New York City.
A. B., Manhattan College, 1922.
Knights of Columbus Scholar.
Essay: "*The Financial History of the United States, 1811—1816.*"
- Rev. Daniel Anthony O'Connor, C.S.V. Bourbonnais, Ill.
A. B., St. Viator College, Bourbonnais, Ill., 1920.
Essay: "*The American Merchant Marine in the Foreign Trade. Does it Need Government Aid?*"
- Rev. Patrick Joseph O'Reilly Davenport, Iowa.
Essay: "*A Two-Year Curriculum for a Catholic Normal School.*"
- Rev. Joseph Wilfred Paquette, O.S.A. St. Augustine's College.
A. B., Villanova College, 1920.
Essay: "*The Natural Sciences in the Secondary School.*"
- Rev. Philibert Victor Ramstetter, O.F.M. ... Cincinnati, Ohio.
Essay: "*St. Bonaventure's Theory of the Rationes Seminales.*"
- Rev. Carl Joseph Ryan Dayton, Ohio.
A. B., University of Dayton, 1916.
Essay: "*A Comparison Between Thorndike's Laws of Learning and Scholastic Philosophy.*"
- Rev. William Michael Ryan Montreal, Canada.
A. B., Laval University, 1918.
Essay: "*Educational System of the Province of Quebec.*"
- Rev. Germain Taylor, O.S.B. St. Bernard, Ala.
A. B., St. Bernard's College, 1908.
Essay: "*A Study of the Spoken Word in American Education.*"
- Rev. Urban John Vehr Cincinnati, Ohio.
Essay: "*The Diocesan Superintendent of Catholic Schools.*"
- Rev. Raymond Peter Wagner, O. Praem. ... West Depere, Wis.
A. B., St. Norbert's College, 1915.
Essay: "*The Teaching of Secondary Latin in the First Year.*"
From the National Catholic Service School
- Ines Villa Cebu, P. I.
Essay: "*The National Catholic Welfare Conference.*"
- DOCTOR OF PHILOSOPHY (PH. D.)**
- Joseph Earl Bender Altoona, Pa.
A. B., Mt. St. Mary's College, Emmitsburg, Md., 1921; A. M., The Catholic University of America, 1922.
Knights of Columbus Scholar.
Dissertation: "*Moral Qualities and Intelligence According to St. Thomas Aquinas.*"

- Rev. Francis Joseph Boland, C.S.C. Holy Cross College.
A. B., University of Notre Dame, 1918.
Dissertation: "*Wage Rates and Industrial Depressions.*"
- Rev. Francis Patrick Cassidy Danbury, Conn.
A. M., Mt. St. Mary's College, Emmitsburg, Md., 1917.
Dissertation: "*The Catholic College: Foundations and Development in the United States (1677—1850).*"
- Rev. Walter Aloysius Daly St. Paul Park, Minn.
A. M., The Catholic University of America, 1922; Ph. M., *ibid.*, 1923.
Dissertation: "*The Educational Psychology of Juan Luis Vives.*"
- Rev. Leigh Graham Hubbell, C.S.C. Holy Cross College.
Litt. B., University of Notre Dame, 1918.
Dissertation: "*The Development of University Departments of Education in Six States of the Middle West.*"
- Rev. Arthur James McRae Wellington, N. Zealand.
Dissertation: "*The Social Philosophy of Frederick Ozanam.*"
From Trinity College
- Sister Mary Louis, S.N.D.
A. M., Trinity College, 1915.
Dissertation: "*The Principle of Apperception in the Teaching of Christ.*"
- Sister Miriam Teresa, H.N.
A. B., University of Minnesota, 1908; A. M., University of Oregon, 1916.
Dissertation: "*Legislation for Women in Oregon.*"

School of Letters

BACHELOR OF ARTS. (A. B.)

- Patrick Joseph O'Connor Savannah, Ga.
George Walter Ryan San Diego, Calif.

MASTER OF ARTS (A. M.)

- Victor Stanley Baril Tupper Lake, N. Y.
A. B., University of Montreal, 1922.
Essay: "*Wordsworth's Indebtedness to Vaughan.*"
- Brother Giles Baltimore, Md.
A. B., St. Xavier's College, Louisville, Ky., 1912.
Essay: "*Latin and Greek in the Early Schools of the United States.*"
- Rev. George John Goeckel Wilkes-Barre, Pa.
Essay: "*James Russell Lowell and His Relation to German Life and Letters.*"
- Rev. Michael Joseph Larkin Marist College.
Essay: "*Some Reasons and Methods for the Study of the Jewish Literature of New Testament Times.*"
- Alexander McDonald Port Hood, N. S.
A. B., St. Francis Xavier's College, 1923.
Essay: "*The Development of the Roman Military System.*"
- Rev. James Harold McDonald, C.S.C. Holy Cross College.
A. B., University of Notre Dame, 1919.
Essay: "*A Study of Coventry Patmore's Philosophy of English Metrical Law.*"

Rev. Bernard A. McLaughlin, O.P. Coll. of Immac. Concep.
 Essay: "*John Wyclif: His Influence on English Prose.*"

Walter Edmund Raleigh Brooklyn, N. Y.
 A. B., St. Francis College, Brooklyn, N. Y., 1923.

Essay: "*Gilbert Keith Chesterton: An Essay in Appreciation.*"

Rev. Francis John Rock San Francisco, Calif.
 Essay: "*The Catholic Spirit of Modern Drama.*"

Rev. Michael Gabriel Sheahan Los Angeles, Calif.
 A. B., National University, Dublin, 1917.
 Essay: "*The School of Pergamum.*"

Rev. John Andrew Whelan, O.S.A. St. Augustine's College.
 A. B., Villanova College, 1920.

Essay: "*Blessed Thérèse of the Child Jesus, The Little Flower: Her Contribution to Poetry.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Rev. Graham Reynolds Washington, D. C.
 A. B., Yale University, 1910; Licence-es-Lettres, Paris, 1919.

Dissertation: "*The Clausulae in the 'De Civitate Dei' of St. Augustine.*"

School of Sciences

BACHELOR OF ARTS (A. B.)

*Louis Alexander Astone Rochester, N. Y.
 *Watson Aloysius Baumert Antwerp, N. Y.
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 Thomas Irving Hoen Baltimore, Md.
 Berthold Vorsanger Englewood, N. J.

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 Joseph Theodor Lacina Wichita Falls, Tex.
 Nelson Paul Marshall Washington, D. C.
 Arthur Anthony Tomelden Lingayen,
 Pangasinan, P. I.
 Henry George Vignos Canton, Ohio.

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 Robert Jerome Flanigan Newark, Ohio.
 Vernon Vincent Morris North Adams, Mass.
 James Malcolm Turton Washington, D. C.

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John Paul Bills Shelton, Nebr.
 George Shepherd Brock, Jr. Washington, D. C.
 Robert Camille Danis Washington, D. C.
 Cornelius John Keller Cedarhurst, N. Y.

*Degree conferred October, 1923.

BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B. S. IN C. E.)

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Joseph Gerald McGee	Washington, D. C.
Francis Joseph Maloy	Washington, D. C.
James Leo Murphy	Waterbury, Conn.
Richard Leon McNicholas	Memphis, Tenn.

BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING (B. S. IN E. E.)

Harry Parmentier Berry	Washington, D. C.
*Edwin Francis Bunce	Gt. Barrington, Mass.
John Gallivan Coughlin	Greenville, S. C.
Thomas Joseph Crowe	New Britain, Conn.
James Joseph Freney	Melrose Park, Pa.
Joseph Thomas Gannon	Concord, N. H.
*Joseph Frederick Nihil Gaynor	Scranton, Pa.
William Thomas Grumbly	Norwalk, Conn.
Anthony Joseph Kennedy	Bisbee, Ariz.
Carroll Girard Kirby	Baltimore, Md.
Vincente Hernandez Larrañaga	Santiago, Chile.
Thomas Martin Laughlin	Ashland, Pa.
Albert May	Washington, D. C.
Robert Francis Nicholson	Washington, D. C.
Dennis Clement Shea	Washington, D. C.

BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING (B. S. IN M. E.)

John Joseph Balint	Yonkers, N. Y.
Charles Waggaman Neill	Washington, D. C.
Edmund Terrence Slattery	Hartford, Conn.

MASTER OF ARTS (A. M.)

Rev. John Haldane Crawford, O.S.A.	St. Augustine's College.
A. B., Villanova College, 1921.	

Essay: "*Ether Wave Transmission of Radiant Energy.*"

Vincent Joseph Dardinski	Westfield, Mass.
A. B., The Catholic University of America, 1923.	
<i>Knights of Columbus Scholar.</i>	

Essay: "*A Comparative Cytological Study of Various Spermatozoa.*"

Rev. Joseph Mary Dougherty, O.S.A.	St. Augustine's College.
A. B., Villanova College, 1920.	

Essay: "*The Embryology, Histology, and Physiology of the Thyroid Gland.*"

John Joseph Fitzgerald, Jr.	Brooklyn, N. Y.
B. S. in C. E., The Catholic University of America, 1923.	
<i>Knights of Columbus Scholar.</i>	

Essay: "*Chimney Design.*"

John Xavier Hogan	Lenox, Mass.
B. S. in E. E., The Catholic University of America, 1923.	
<i>Knights of Columbus Scholar.</i>	

Essay: "*Power-Factor Correction by Operation of the Synchronous Condenser.*"

*Degree conferred October, 1923.

Rev. John William Howell Dubuque, Iowa.

A. B., Columbia College, Dubuque, Iowa, 1910.

Essay: "*A Histological Study of a Portion of the Descending Colon in Hirschsprung's Disease (Megacolon).*"

MASTER OF SCIENCE (M. S.)

Walter Robert Carmody Seattle, Wash.

B. S. in Ch. E., University of Washington, 1923.

Knights of Columbus Scholar.

Dissertation: "*An Investigation into the Methods of Preparation and the Properties of Silver Colloids in Water and in Organic Liquids.*"

Patrick James Mahoney Norwich, Conn.

A. B., The Catholic University of America, 1923.

Knights of Columbus Scholar.

Dissertation: "*An Investigation of the Catalytic Effect of Impregnated Silica Gel on Certain Organic Reactions.*"

Virgil Richard Rupp Quincy, Ill.

B. S., Quincy College, 1921.

Knights of Columbus Scholar.

Dissertation: "*The Dielectric Constant Emulsions.*"

ELECTRICAL ENGINEER (E. E.)

George Daniel Rock Bridgeport, Conn.

B. S. in E. E., The Catholic University of America, 1921; A. M., *ibid.*, 1922.

Knights of Columbus Scholar.

Dissertation: "*A Study of the Theory and Use of the Thermionic Vacuum Tube.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Eugene Patrick Mullins Sydney, N. S.

St. Francis Xavier's University, Antigonish, N. S., 1918.

Knights of Columbus Scholar.

Dissertation: "*The Catalytic Hydrogenation of the Condensation Products of Acetone.*"

Joseph Bailey Tomlinson Cranford, N. J.

B. S. in Ch. E., The Catholic University of America, 1920.

Dissertation: "*The Activity Coefficients of Hydrochloric Acid in the Presence of Magnesium Sulfate and Lanthanum Chloride.*"

The Catholic Sisters College

BACHELOR OF ARTS (A. B.)

Of the Sisters of St. Benedict:

Sister M. Aloysius Duluth, Minn.

Sister M. Bernard Crookston, Minn.

Sister M. Prudentia Duluth, Minn.

Sister M. Salesia Ferdinand, Ind.

Sister Theresa Elizabeth, N. J.

Of the Bernardine Sisters:

*Sister M. Edmund Reading, Pa.

*Sister M. Victoria Reading, Pa.

*Work completed August, 1923.

Of the Sisters of the Blessed Sacrament:

Sister M. Scholastica Cornwells H't., Pa.

Of the Sisters of St. Dominic:

*Sister M. Amadeus St. Catherine, Ky.
 *Sister M. Henrietta Grand Rapids, Mich.
 *Sister Miriam Nashville, Tenn.

Of the Felician Sisters:

*Sister M. Albenzia Detroit, Mich.

Of the Sisters of St. Francis:

Sister M. Archangel Milwaukee, Wis.
 Sister M. Elisabeth Milwaukee, Wis.
 **Sister M. Eugenia Milwaukee, Wis.
 Sister M. Seraphim Milwaukee, Wis.

Of the Sisters of the Holy Union of Sacred Hearts:

Sister M. Laurentia Fall River, Mass.

Of the Sisters of St. Joseph:

Sister M. Alacoque Brighton, Mass.
 Sister Anna Joseph Rochester, N. Y.
 *Sister M. Assumpta Hartford, Conn.
 Sister M. Cherubim Stevens Point, Wis.
 Sister M. Evangelia Chestnut Hill, Pa.
 *Sister M. Marcellina Stevens Point, Wis.
 *Sister M. Patricia Stevens Point, Wis.
 Sister M. Josephita Chestnut Hill, Pa.

Of the Sisters of St. Mary:

*Sister M. Theophane Lockport, N. Y.

Of the Sisters of Mercy:

*Sister M. Agatha Titusville, Pa.
 *Sister M. Agatha Ottawa, Ill.
 Sister M. Patrice Wilkes-Barre, Pa.
 *Sister M. Edmund Hartford, Conn.

Of the Sisters of Our Lady of Mercy:

Sister M. Ancilla Charleston, S. C.

Of the Sisters of Perpetual Adoration:

Sister M. Angelina New Orleans, La.
 Sister M. Helen New Orleans, La.

Of the Sisters of the Precious Blood:

**Sister M. Rosalina Maria Stein, Ohio.

Of the Sisters of the Poor Handmaids of Jesus Christ:

Sister M. Johannette Fort Wayne, Ind.

Of the Sisters of St. Ursula:

*Sister M. Beatrice Cleveland, Ohio,
 *Sister M. Francis Dallas, Texas.
 *Sister M. Holy Angels Youngstown, Ohio.
 Sister M. Louise Youngstown, Ohio.

*Work completed August, 1923.

**Work completed February, 1924.

BACHELOR OF MUSIC (MUS. B.)

Of the Sisters of Charity:

Sister Anne Patrick Nazareth, Ky.

Of the Sisters of St. Francis:

Sister M. Ancilla Glen Riddle, Pa.

Sister M. Bonagratia Glen Riddle, Pa.

Of the Sisters of Mercy:

Sister M. Carlino Buffalo, N. Y.

Of the Sisters of St. Ursula:

Sister M. Pauline Cleveland, Ohio.

MASTER OF ARTS (A. M.)

Of the Sisters of St. Benedict:

**Sister M. Adelaide Erie, Pa.

A. B., The Catholic University of America, 1923.

Essay: "*The Theorems of Pascal and Brianchon with some Derived Theorems.*"

Sister M. Stanislaus Yankton, S. Dak.

A. B., College of St. Teresa, 1922.

Essay: "*An Evaluation of Norms for the Selection of Geography Textbooks.*"

Of the Sisters of Charity of the Incarnate Word:

Sister M. Polycarp San Antonio, Tex.

A. B., Incarnate Word College, 1922.

Essay: "*Pope Pius XI, Promoter of Peace.*"

Of the Sisters of Divine Providence:

Sister Agnes Clare San Antonio, Tex.

A. B., Our Lady of the Lake College, 1919.

Essay: "*The Authenticity of Certain of the Letters Ascribed to St. Basil.*"

Of the Sisters of St. Dominic:

Sister M. Benetta Sinsinawa, Wis.

A. B., St. Clara College, 1916.

Essay: "*Julius Caesar in Plutarch and Shakespeare.*"

Sister M. Elizabeth Springfield, Ill.

A. B., Rount College, 1916.

Essay: "*Some Objectives for Silent Reading in the Junior High School.*"

Sister M. Eveline Grand Rapids, Mich.

A. B., The Catholic University of America, 1923.

Essay: "*The Syntax of St. Augustine's Confessions, Book V.*"

Sister M. Henrietta Grand Rapids, Mich.

A. B., The Catholic University of America, 1923.

Essay: "*The Influence of Roman Rhetoric on St. Augustine's Confessions, Book I.*"

Of the Sisters of St. Francis:

Sister M. Kathleen Peoria, Ill.

A. B., The Catholic University of America, 1923.

Essay: "*A Comparative Study of Certain Silent Reading Tests.*"

**Work completed February, 1924.

Of the Sisters of St. Joseph:

Sister Agnes Bernard Los Angeles, Calif.
A. B., The Catholic University of America, 1923.

Essay: "*The Political Theories of Hildebrand.*"

Sister M. Marcellina Stevens Point, Wis.
A. B., The Catholic University of America, 1923.

Essay: "*Suggestions for the Teaching of First Year Latin.*"

Of the Sisters of Mercy:

Sister M. Aquinata Chicago, Ill.
Ph. B., St. Xavier College, 1923.

Essay: "*Poles and Polars.*"

Sister Stella Maria Chicago, Ill.
Ph. B., St. Xavier College, 1921.

Essay: "*Theories Concerning the Origin of Life.*"

Of the Sisters of St. Ursula:

Sister M. Dominica Louisville, Ky.
A. B., The Catholic University of America, 1920.

Essay: "*The Problem of Primary Reading.*"

DOCTOR OF PHILOSOPHY (PH. D.)*Of the Sisters of Divine Providence:*

Sister M. Inviolata San Antonio, Tex.
A. M., The Catholic University of America, 1921.

Dissertation: "*St. Augustine the Orator; A Study of the Rhetorical Qualities of St. Augustine's Sermones ad Populum.*"

Sister M. Pia San Antonio, Tex.
A. M., The Catholic University of America, 1914.

Dissertation: "*The Canonesses and Education in the Early Middle Ages.*"

NORMAL DIPLOMA*Of the Sisters of St. Benedict:*

Sister M. Salesia Ferdinand, Ind.

Of the Sisters of the Blessed Sacrament:

*Sister M. Regina Cornwells H'ts., Pa.

*Sister M. Venard Cornwells H'ts., Pa.

Of the Sisters of the Holy Cross:

*Sister M. Elaine Notre Dame, Ind.

Of the Sisters of Perpetual Adoration:

*Sister M. Angelina New Orleans, La.

NORMAL DIPLOMA IN MUSIC*Of the Sisters of St. Benedict:*

*Sister M. Inez Covington, Ky.

Of the Sisters of the Holy Cross:

Sister M. Paschavie Notre Dame, Ind.

Of the Sisters of St. Joseph:

*Sister M. Consilia Wheeling, W. Va.

*Sister M. Rose Wheeling, W. Va.

*Work completed August, 1923.

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University of California,

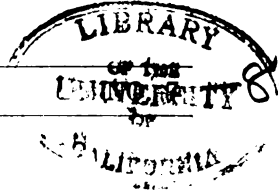
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THE
CATHOLIC UNIVERSITY
BULLETIN

VOL. XXX

OCTOBER—NOVEMBER, 1924



DEDICATION OF NEW STADIUM

NEW BENEDICTINE FOUNDATION

THE MALONEY AUDITORIUM

BANQUET TO CARDINAL HAYES: ADDRESS
OF BISHOP SHAHAN

SPLENDID GIFT OF PIUS XI

THE JOHN K. MULLEN LIBRARY

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

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DEDICATION OF THE NEW STADIUM

The splendid New Stadium of the Catholic University of America was dedicated Saturday afternoon, October 4 with an array of distinguished guests that would have done credit to the opening of a world assemblage.

A cabinet member personally representing the President of the United States, three justices of United States courts, diplomats of fifteen foreign nations, envoys of eleven universities and colleges, six generals and two admirals participated actively in the ceremony or sat in the boxes. The Apostolic Delegate of the Holy See lent his presence, and the Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the University, attended. Representatives of virtually every civic organization in Washington were enthusiastic guests that they might recognize the Stadium, the only one in the Capital, as a civic asset.

There were 10,000 in the stands, despite the fact the World Series opened here the same day, and they witnessed a variety of entertainment that seldom has been equaled at a football game.

The exercises on the field were preceded by a procession, at the head of which walked Secretary of the Navy Curtis N. Wilbur, representing the President, accompanied by the Right Rev. Thomas J. Shahan, Rector of the University; Major General John A. LeJeune, commandant of the United States Marine Corps; Cuno H. Rudolph, chairman of the Board of Commissioners of the District of Columbia, Arthur D. Maguire, chairman of the Stadium Fund Committee; Professor Louis H. Crook and Vincent L. Toomey, chairman of the Dedication Committee and President of the University Alumni. They were followed by the Apostolic Delegate, the Most Rev. Pietro Fumasoni-Biondi, and Archbishop Curley, after whom came the long line of diplomatic representatives, government officials who were guests, and envoys of universities, colleges and civic organizations.

Mr. Toomey, speaking briefly as the programme opened, dwelt on the civic contribution to Washington the New Stadium represented, and Bishop Shahan, after bidding the guests a hearty welcome, expanded the same theme. Secretary Wilbur complimented the university on its structure, declaring it gave opportunity for "fine, clean, wholesome, outdoor sport and for the meeting of peoples of diverse races, creeds and traditions upon terms of equality." The Commissioners of the District of Columbia, after examining the Stadium, declared that it was in every way worthy of the National Capital, and expressed to Bishop Shahan their hope that the Army and Navy football game might soon be played there.

ADDRESS OF BISHOP SHAHAN:

Mr. Chairman, Ladies and Gentlemen:

The Catholic University of America is most happy to welcome this vast audience to the opening of its new Stadium, and it trusts that the great event of to-day is only the forerunner of many similar events in the coming years.

I extend a cordial welcome to the Secretary of the Navy, representing, as he does, our beloved President, who would have been with us were it not for the concurrence of other great events, to honor which he felt obligated.

I extend also a most cordial welcome to the Apostolic Delegate, Archbishop Fumasoni-Biondi, in whom we honor the person of Pius XI, that great patron of athletic sports, and himself a mountain climber of world-wide reputation.

I also extend a hearty welcome to Archbishop Curley, Chancellor of the Catholic University of America, who honors us this day with his presence. To Major General LeJeune, representing the United States Marines, and to Brig. General Cole I extend an equally cordial welcome, and I hope that very often in the future the Army, the Navy, and the Marines will do us the signal honor of coming to Brookland. The National Capital is gradually engulfing this ancient section of the District, and its splendid American patriotism will be greatly comforted and heightened by the frequent presence of most distinguished representatives of all the elements of our national defence.

A cordial welcome is extended to the United States Marine Corps, whose attendance in such large numbers we particularly appreciate. Their chosen representatives will soon meet our boys, and may the best men win. To all our invited guests I extend a no less cordial welcome, with the assurance that their gracious presence is fully appreciated. We are proud to have with us today Mr. Arthur D. Maguire, a distinguished citizen of Detroit, one of our ardent Alumni, and chairman of the Stadium Fund Committee, to whose initiative, faith and zeal the Stadium owes in large measure its creation. All will agree, I am sure, that this is the proper moment to express our appreciation to Professor Louis H. Crook, designer and constructor of this splendid monument of athletic science, and to Mr. Vincent L. Toomey, President of our Alumni Association, who has left no stone unturned to make this day the success it is. I include also their devoted assistants among the Alumni, and all the good friends, both at home and abroad, who have done much to bring about the completion of this Stadium.

Finally, we are deeply grateful to the contractors who carried out so well the plan of the Stadium, and to all the workmen who have for six months toiled in the finest spirit to get the great bowl ready for the exercises of to-day.

I have only to add that the Catholic University of America considers this Stadium as an organ of social life in the City of Washington, and is always happy to place it at the disposition of our representatives for any good purpose that commends itself to our fellow citizens. We hope that it will serve in its own way, and forever, not only the interests of a growing school, but all the large humane interests that call for expression in this wonderful new center of world interests and world welfare. The time is not far distant when the new Washington will spread out over the leafy shades of this vicinity, and across the fertile bottoms of the Hyattsville suburbs. From to-day we salute this new city, and we offer it every advantage that we dispose of, hoping that when our national capital turns its first million, these seats now made of Oregon fir, and typical of the vastness and strength of our country, will be reset in immortal marble of Pentelicus, and will reecho forever the principles and the spirit of that American freedom which has won and holds the adhesion of all who truly love mankind.

APPEAL OF BOARD OF TRUSTEES FOR THE ANNUAL UNIVERSITY COLLECTION ON FIRST SUNDAY OF ADVENT

THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON, D. C.,

October 28, 1924.

Right Reverend Dear Bishop:

We are writing to ask that you will kindly arrange for the University collection, which usually is taken up on the first Sunday in Advent.

You will be pleased to know that there was an appreciable increase in last year's collection. We are deeply grateful to the Bishops for their cooperation, and to the priests and people for their response to our appeal.

That their contributions have been used to good effect you can see from the Rector's annual report which was sent to you in September. You will note, among other things, how much the University has done and is doing to prepare teachers for our schools. In service to our priests, to Catholic parents and to their children, it makes ample return for what it receives.

The University has entered upon a new era. This year the enrollment is larger than ever before. The halls are filled, the classes overcrowded. To do justice to the students, additional accomodation, teachers and equipment are needed. We cannot afford, merely for lack of room, to

turn young men away. Much less should we invite them, if, for want of proper facilities, we cannot give them the very best education.

Realizing that the University must be enlarged and strengthened, the Hierarchy last year submitted to the Holy Father a plan of development. He has approved its main proposals and he urges us to work out the details.

The University has attracted the attention of the country at large not only because of its material and academic progress, but also because it is the chief center of religious education. Many non-Catholics are at last convinced that somehow religion must be restored to the school. The leading secular universities are giving courses in the methods of teaching religion. Their new attitude offers us an opportunity to dispel prejudice and bring about a better understanding of our educational aims. This we can best do by building up the University and, through it, the whole system of Catholic education.

We shall be most grateful to you, dear Bishop, if you will send a special letter to each pastor in your diocese, reminding him that the first Sunday in Advent is set apart for the University collection and that it should be announced on the Sunday previous.

We respectfully request that the collection from your diocese be sent to the Chancellor or to the Rector of the University before February 1, 1925.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.
DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.
GEORGE CARDINAL MUNDELEIN,
Archbishop of Chicago.
PATRICK CARDINAL HAYES,
Archbishop of New York.
MICHAEL JOSEPH CURLEY,
Archbishop of Baltimore.
ALEXANDER CHRISTIE,
Archbishop of Oregon City.
JOHN JOSEPH GLENNON,
Archbishop of St. Louis.
SEBASTIAN GEBHARD MESSMER,
Archbishop of Milwaukee.
HENRY MOELLER,
Archbishop of Cincinnati.
JAMES JOHN KEANE,
Archbishop of Dubuque.

EDWARD JOSEPH HANNA,
Archbishop of San Francisco.

JOHN W. SHAW
Archbishop of New Orleans.

AUSTIN DOWLING,
Archbishop of St. Paul.

ALBERT A. DAEGER,
Archbishop of Santa Fé.

ST. ANSELM'S PRIORY: BENEDICTINE FOUNDATION AT THE CATHOLIC UNIVERSITY

Eleven members of the Benedictine Order, of the English Congregation, have arrived here, taken over the property acquired some time ago near the Catholic University for a Benedictine Foundation, and immediately began their monastic life, with full canonical hours established. They are the pioneer group in the setting up of the monastic foundation planned for more than a year, and for the establishment of which a party of devoted American priests has been studying for months in Scotland.

The foundation has been dedicated to St. Anselm, and will be known as St. Anselm Priory, for that monastic hero of sad days in England who became Archbishop of Canterbury, saved much for the Church, helped usher in the golden age of the great European universities and won the praise of even such men as Kant and Hegel.

For the present, the new Priory is humble in material goods, yet it is soundly and wisely based. It stands on Sargent Road, in Brookland, the District of Columbia, within walking distance of the Catholic University, with which it is to be closely associated and the rector of which, Bishop Shahan, has lent it every encouragement. The property comprises two adjacent tracts of fourteen and a half and seventeen and a half acres each. On it stands a frame building, plain but made commodious by enlargements, and here the monks will live. It has seventeen rooms, austere furnished, or not yet furnished at all because of the present lack of funds, but already a simple chapel has been built—out of two of the lower rooms—where the devotions of the community are carried on.

But if St. Anselm Priory is unpretentious in its present housing, the spirit of its members looks forward to a far greater day. On a wooded eminence back of the present house some time in the future there is to rise a monastery fitted to the traditions of the great Benedictine Order and to the aspirations of the community.

The company which undertakes the founding of the new institution is distinguished. It includes nine monks and two lay brothers, and is for

the present headed by no less a personage than the Rt. Rev. Joseph McDonald, Abbot of Fort-Augustus, Scotland, the ancient abbey where the young American foundation was cradled and where its American members studied. Abbot McDonald will remain until December, when he will return to Scotland and the Very Rev. Wulstan Knowles, O.S.B., now sub-prior of Fort-Augustus, will come as the first prior of St. Anselm, bringing with him a twelfth member of the community, a lay brother.

The Rev. Benedict Brosnahan, O.S.B., professed for Downside Abbey, but associated with the new foundation is also a member of the party, as are the four American priests who, after a course of study, made their profession at Fort-Augustus September 8. These four are the Rev. Thomas Verner Moore, M.D., Ph.D., Professor of Psychology at the Catholic University of America, in religion Father Thomas; the Rev. John E. Haldi, Ph.D., of Covington, Ky., formerly of the University of Cincinnati, in religion Father Albert; the Rev. Francis J. Walsh, Ph.D., formerly of the faculty of St. Mary's Seminary, Cincinnati, in religion Father Augustine; and the Rev. John B. Diman, of Newport, R. I., a convert from the Anglican faith and founder and former headmaster of St. George's School, in religion Father Hugh.

In addition, there are three students, junior monks of Fort-Augustus, who will attend the Catholic University. They are D. Bede O'Donnell, O.S.B.; D. Bernard Sole, O.S.B., and D. Brendan O'Connor, O.S.B. There is an almost epochal significance in their entering the Catholic University; ecclesiastical students frequently have gone to the Old World to complete their studies, but here, probably for the first time, a group proposes to study in America and return to labor in their own country. There is also implied a distinct honor to the Catholic University. The two lay brothers are Brothers Vincent Staiger and Hugh Shields.

The new Foundation has received a letter of warm welcome and encouragement from the Most Rev. Michael J. Curley, Archbishop of Baltimore, in whose archdiocese it is being founded.

THE MALONEY AUDITORIUM

Our generous benefactor, Marquis Martin Maloney, to whom we owe the Chemical Laboratory that bears his name, has given to Bishop Shahan \$100,000.00 for the erection of a commodious Auditorium which will provide at once all necessary room for chemical demonstrations, and all the conveniences of a public hall that will seat 900 persons. The Auditorium will be 90 feet long and 60 feet broad, and will be equipped with the latest and best devices for the use of films and the stereopticon. A roomy basement gives large space for the new quarters allowed to Geology and Mineralogy.

BANQUET TO CARDINAL HAYES BY THE NEW YORK ECCLESIASTICAL ALUMNI: ADDRESS OF BISHOP SHAHAN

On Wednesday, November 12, the New York Ecclesiastical Alumni of Catholic University tendered a banquet at the Commodore Hotel to Cardinal Hayes, in recognition of his elevation to the Cardinalate. About 100 were present, including several distinguished guests from other cities. At the close of the banquet Bishop Shahan made an address of congratulation in the name of the New York Alumni. Cardinal Hayes responded in a very feeling manner, and pledged his good-will and support to the University, of whose progress he spoke in terms of admiration. We present below the address of Bishop Shahan.

Mr. Chairman:

When Pius XI raised our distinguished fellow alumnus, the Archbishop of New York, to the august senate of the Roman Church he imposed on us a debt of gratitude, which we meet here to discharge. Thereby were justified the prophetic sentiments of respect and esteem which we entertained for him during all the years of his priestly service, and during those other years of ecclesiastical administration in which he became so intimately acquainted with the life of the Catholic Church in this city and state.

I need not emphasize on this occasion the virtues, private and public, which his own life exhibited amid the evergrowing approval of all good citizens of this metropolis, without distinction of creed. I will only say that as the sphere of his service widened out, we grew ever more certain that Almighty God was preparing him for greater responsibilities. We rejoiced that in the circle of our University alumni there was growing an outstanding figure of the best promise in all those qualities for which the Catholic Church is most concerned in the matter of her ministry.

The clergy and people of this city can never forget his unfailing devotion and perfect loyalty to Cardinal Farley in all the works of his administration, the growth of parochial schools, the Cathedral College and St. Joseph's Seminary, the support of Catholic missions, domestic and foreign, and indeed in every work of religion that claimed the attention of that most worthy and beloved prince of Holy Church.

Thirteen years ago I had the honor to assist with our eminent guest at the splendid ceremonies amid which the Cardinal took possession of his titular church at Rome, and I remember wondering on that occasion if any priest had ever served his bishop with more scrupulous fidelity, tact, and affection.

He would not be a true son of the Church of New York if his loyalty to the Holy See were not a prominent trait of his priestly life. but the

Great War afforded him a unique occasion of asserting it in the most solemn way when at the bidding of Benedict XV he assumed the heavy burden of the administration of the Catholic religious ministry among our soldiers and sailors, fulfilling thereby a double duty of self-sacrificing obedience to the Holy See and of patriotic service to his country.

We were therefore rightly proud when Pius XI recognized so many personal merits, also the grandeur of the Church of New York and the secular splendor of this great city. No dissenting voice arose to affect the unanimous rejoicing that welcomed his elevation to the oldest and noblest aristocracy of merit and service known to history. On the contrary, we may well believe that never in the annals of Catholicism was a modest, laborious, charitable priestly career crowned with a fuller popular approval, or a richer blessing bestowed by the voice of the people that on this occasion, we believe, commingled with the voice of God.

The Catholic University of America has awaited with impatience this day, in order to offer its cordial congratulations to Cardinal Hayes on the occasion of his entrance into the Sacred College, and to wish him every blessing that Heaven has not yet granted him. He is the first of our Alumni to merit and receive this supreme honor. The University, therefore feels itself privileged to add its note to the general chorus of joy and gratitude which acclaimed his entrance among the Cardinals of the Holy Roman Church.

A full generation has passed since he entered the Catholic University, with the dear companion who still lives to cherish the friend of his youth. What was then a promise and a hope has passed into the stage of fulfillment, partial, it is true, but advanced and serious enough to compel universal attention. Its one edifice of 1891 has developed into fourteen buildings, mostly of fine architecture; its seventy acres of land into two hundred and fifty; its thirty of forty matriculated students into more than one thousand, with nearly another thousand of summer school and part time students. To the few ecclesiastical students of three decades ago have been added five hundred lay students and five hundred women students in Trinity College and the Catholic Sisters' College. Its four or five professors have become one hundred, mostly American laymen. To its one faculty of Theology have been added the faculties of Canon Law, Civil Law, Philosophy, Letters and Science, nor do I doubt that our large pre-medical school will in due time develop into a faculty of Medicine with its hospital and research laboratories. I may add that its one affiliated religious community of 1891 has grown into twenty, while the truly rural solitudes of Brookland have become a thriving suburb of Washington, with a Catholic parish and parochial school at either end.

Simultaneously the Catholic Church in the United States has grown from a body of eight millions, more or less, to more than eighteen millions; its priests from eight thousand to twenty-three thousand, its parochial schools from three thousand to more than six thousand, its parishes to over eleven thousand, and its school children from over six hundred thousand to about two million, figures which compare favorably with the growth of our continental population from a total of sixty-six millions in 1890 to the one hundred and ten millions of the last census.

Amid this unexampled Catholic growth our University has been privileged to make some contribution, apart from its habitat and material resources. It has provided for many dioceses excellent officials of administration, superintendents of schools and of organized charities. Our seminaries and colleges have had such profit from it as they wanted, nor is it a small one. The professions, liberal and technical, have drawn a large Catholic element from the University, young as yet, but giving everywhere an honorable account of their training, and known everywhere as staunch Catholic young men in the front rank of future leadership. No one will deny the great debt of Catholic education and Catholic charity during the last three decades, by and large, to the University. Its professors, and not a few of its students, have nobly responded, straining the limit, to the calls of our holy religion all over the country. Their useful writings, the many printed dissertations of its students, their daily cooperation in the provinces of education and charity and of general Catholic service and utility, like the Catholic Encyclopedia and the Universal Knowledge Foundation, are known to all who are interested in the broad humane lines of true progress, so closely correlated to the nature, purpose and spirit of American Catholicism.

During the years of the University's growth and works Cardinal Hayes has remained a loyal and helpful friend of the great work to which four popes have encouraged our hierarchy and our people in terms of profound concern. And if I have dwelt at some length on the development of the University it is because through it all we have grown accustomed to his good-will and active interest, his support amid trials and obstacles, and his frank pride in its development as an active centre of the highest education under Catholic auspices. As a member of our Board of Trustees we are greatly indebted to him, not alone for his assiduous attendance at all meetings, despite the pressure of his immediate duties, but also for his counsel and co-operation, not to speak of the sympathy and interest which as an alumnus of the University he brings to its deliberations. This faint outline of what Catholic education owes him would surely be incomplete if we did not recognize the share of Manhattan College and St. Joseph's Seminary in the formation of that mind and heart to which are henceforth committed so many great interests of religion and civilization in this wonder-city of all time, worthy of a praise as dithyrambic as Virgil ever poured forth on Rome or Victor

Hugo on Paris. Nay, does not the great city itself come in for a large part in the formation of this prince of Holy Church? Is he not its own veriest child, and is there in the world an open school of humanity in which faith, hope, and love, enthusiasm and vision, all the highest emotions, shot through with devotion to our common human welfare, are so constantly taught and exemplified so regularly on all sides, and overtop the dark and ugly currents of sin and vice and all the moral ills and wrongs that disfigure the way of human life as nature and nature's God would have it?

Another word, and I have done. No one will wonder if, when we meet to honor Patrick Cardinal Hayes, we find it in our hearts to honor and thank Mother Ireland, "*magna parens virum*" for all that she means to His Eminence. Is he not the Chief Pastor of St. Patrick's Cathedral, that all but living monument and symbol of Irish Catholic faith and courage? And was it not under the special protection of the glorious Apostle of Ireland that the most ancient folk of Europe, long doomed to extinction, people, race, and nation, entered here upon the magnificence and abundance of American freedom and opportunity, the most god-like gift ever made to man since the dawn of creation, but which alone, perhaps, could equate the losses and sufferings of so many hopeless centuries!

Truly, "*Mirabilis Deus in sanctis suis*"! That Saint Patrick under whose aegis, so to speak, Northern and Central Europe acquired the Catholic faith, the Latin tongue, and Christian civilization, stood by surely when his beloved people came out of a hard bondage and began on the banks of the lordly Hudson their westward way, spreading as they went religion and patriotism until they rested at the Golden Gate, after an active popular apostolate that covered as much territory as ever the Roman Empire controlled. What greater blessing could we wish His Eminence and his beloved Church of New York than the endurance of this wonderful ancestral faith in that life without end which the Gospel of Christ promises so eloquently, and a practical belief in which is the only secure foundation of our actual civilization.

In the name of the University, of its professors and students, and of its Alumni, ecclesiastical and lay, I offer again to His Eminence our sincere congratulations, and our prayers that he may be spared many happy years, in good health and full strength, to Our Holy Father as a judicious counsellor, to his own clergy and people as a father in Christ, and to the Catholic University of America as a loyal son and a friend in all needs.

ORDINATIONS IN CRYPT OF NATIONAL SHRINE

On Thursday, October 2, holy orders were conferred on 123 candidates, the largest class ever to be assembled in Washington, in the Crypt of the

National Shrine of the Immaculate Conception. The candidates represented many religious orders, and included forty-six who received the Tonsure, eleven the first two minor orders, twenty-two the last two minor orders, six the subdiaconate and forty the diaconate.

The Most Rev. Michael J. Curley, Archbishop of Baltimore, was the ordaining prelate, assisted by the Rev. Dr. A. Vieban, S.S.; the Rev. Dr. J. Nevins, S.S., and the Rev. Dr. L. Arand, S.S. Mr. R. Stoeckl assisted the master of ceremonies.

DEDICATION OF HOLY CROSS FOREIGN MISSION SEMINARY

A distinguished company of bishops and superiors of religious houses assisted, October 2, in the dedication of the Foreign Mission Seminary of Holy Cross, at the Catholic University of America. The Most Rev. Michael J. Curley, Archbishop of Baltimore, blessed the new structure, and the Rt. Rev. Philip R. McDevitt, Bishop of Harrisburg, made the address.

Several hundred visitors had journeyed up the winding road which leads through ancient trees to the eminence where the new seminary stands. Children gathered from every academy in the city, clad in the maroon garb of the Catholic Student Mission Crusaders, with white crosses on their breasts, added the brilliance of their costume to that of the vestments of the prelates, and the habits of many orders appeared in the cortege. The Holy Cross seminarians, who later composed a large outdoor choir; the medical unit which is to go to India shortly, and the foreign mission seminarians, also walked in the procession.

Songs by the Crusaders were interspered through the program and at the conclusion the assembled hundreds joined in singing "Holy God."

Among those present were four young women who shortly leave for India as the first unit of lay women nurses to be sent to the foreign mission field by the Catholics of America.

Following the dedication, the visitors inspected the new seminary.

ARTISTIC CHALICES DONATED TO THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Mrs. James W. Dunphy, of Boston, has presented to the National Shrine of the Immaculate Conception, in memory of her husband, a magnificent chalice of solid gold, ornamented with diamonds and a large opal of perfect fire. It stands twelve inches high, and is a copy of the exquisite Gothic chalice discovered at Nuttelcombe, in England, fifty years ago. It was especially made for the Shrine, and is regarded as one of the finest examples of the goldsmith's art in recent times.

From the estate of another benefactor, the Shrine also has received a fine chalice of solid silver, enriched with eighteen amethysts of great size and purity.

PIUS XI HONORS DR. LIMA

Dr. Manoel de Oliveira Lima, formerly Brazilian Minister to Belgium, and now Professor of International Law in the Catholic University of America, has been honored by Pius XI with the title of Knight Commander of the Order of St. Gregory the Great.

Dr. Lima is a distinguished professor of the Catholic University, having donated to it his splendid collection of 40,000 volumes, Portuguese and Spanish, now located in McMahon Hall and known as the Ibero-American Library. The University extends cordial congratulations to its professor and benefactor.

TRINITY COLLEGE: BEAUTIFUL ALTARS CONSECRATED

On Saturday morning, October 25, two altars of the Chapel of Notre Dame on the campus of Trinity College were consecrated by Bishop Shahan.

The high altar is the gift of the National Federation of Notre Dame (de Namur) Alumnae, an association of graduates of academies and high schools conducted by the Sisters of Notre Dame in the Eastern and Cincinnati provinces.

The altar rail, the gift of the Ladies' Auxiliary Board is of yellow Brescian; the sanctuary floor is laid in squares of rose and dark green marble.

The altar in one transept, dedicated to the Sacred Heart of Jesus, is the gift of Mrs. Mary Keane of Manchester, N. H., in memory of her daughter, Ruth, a 1913 graduate. The altar in the other transept, dedicated to Blessed Julie Billiart, Foundress of the Sisters of Notre Dame, is the gift of Miss Marie Heide, a former student, in memory of her mother. This altar will not be consecrated until later.

PIUS XI PRESENTS SPLENDID FOLIO VOLUMES (VATICAN CODICES) TO UNIVERSITY LIBRARY

Through the Apostolic Delegation, the Catholic University has been enriched by Pius X with copies of several magnificent publications of the Vatican Press. They are large folio volumes in which are reproduced by phototypic process some of the rarest and most important manuscripts of the Vatican Library. Two of these works reproduce very ancient classical texts. One of them has saved for posterity valuable

fragments of Cornelius Fronto, the second century teacher of Marcus Aurelius, also fragments of Persius and Juvenal, Cicero's Orations and the Discourses of Symmachus. This manuscript was written in the fifth century, but is now known as a palimpsest manuscript, the original text having been washed out in Christian times to make way for another work. In this case monks of Bobbio, a famous Irish monastery of North-Italy, rewrote in a seventh century hand a Latin version of the Acts of the Council of Chalcedon (451), thus effacing, but not hopelessly, the older classical texts. The other work of classical interest reproduces two otherwise lost books of the Roman History of Dio Cassius, a famous second century Greek historian of Rome. The manuscript is in a fifth century hand and probably came from Egypt. It once belonged to Fulvio Orsini, a well-known fifteenth century Vatican humanist. Scarcely less important to the Church historian and the lover of early Byzantine art are the large folios in which is reproduced one of the greatest mediaeval Greek manuscripts, the "Menologium," or Greek Martyrology, that is, lives of many saints according to the Greek ecclesiastical calendar. This wonderful book was written at Constantinople by the hand of Emperor Basil II (976-1025) who secured also the artists for the beautiful miniatures of the work which his pious hand had written out completely. The fourth of these publications is the great Scroll of Josue containing the Septuagint version of the Book of Judges. It is a roll of parchment, one foot wide and originally about ten feet in length, richly decorated with miniatures. It has been mutilated at the beginning and the end. This Greek scriptural text was meant for public liturgical use and had a binding post at either end, so that it could be rolled conveniently. Jewish synagogues still use this form for official copies of the Pentateuch, and the University possesses two such miniature scrolls. All four publications were executed under Pius X, and are known to scholars as volumes VII-X of the great series of "Codices Vaticani" in which are being popularized the richest literary and artistic treasures of the Vatican Library. This Vatican series is equal to the famous Leyden reproductions of the Irish Berne Horace and other classical manuscripts of supreme importance for the correct text of several classical writers. Each of these works is provided with a scholarly introduction in which competent Vatican scholars have told in a full, precise and eloquent manner the vicissitudes of these rare books. How many are aware of this noble service to scholarship, the fine arts, and the higher or ideal interests of mankind? That lamp still glows in the Vatican which for centuries shone over the mediaeval world, and showed the safe path across its storm-tossed waters. Scholarly Catholics might well call the attention of our larger university and public libraries to this wonderful series of Vatican Codices. They are printed in small editions, are not over-costly, and it will soon be difficult to secure complete sets, or even separate works. There is a good index of them in the Catholic Encyclopedia, in the article "Vatican".

JOHN GILMARY SHEA MANUSCRIPTS DONATED TO

DR. PETER GUILDAY

The voluminous personal papers of the late John Gilmary Shea, probably the greatest Catholic historian America has produced, have been turned over by his youngest daughter, Miss Emma Isabelle Shea of Elizabeth, N. J., to Dr. Peter Guilday of the Catholic University, president of the American Catholic Historical Society and secretary of the American Catholic Historical Association.

These papers of the man who has been called the "American Bede," and the centenary of whose birth was in July of this year, constitute for the historian one of the choicest bits of archival material, says Dr. Guilday. They include:

Letters from Cardinals McCloskey, Farley and Gibbons, Archbishop Corrigan and the historian E. B. O'Callaghan.

Cardinal Gibbons' "Reminiscences of North Carolina," written in 1891, in the Cardinal's handwriting.

Manuscripts of poems written by Mr. Shea on Christmas, 1863.

Manuscripts of a short manual-form complete history of the Church in the United States, and of a history of the Jesuits in the United States.

Letters regarding the famous Sir John James Fund in which that English nobleman, about 1750, left certain sums in perpetuity for the upkeep of the Church in Pennsylvania.

Notes on the Negro Plot in New York and on the New England captives.

Varied correspondence covering 100 years of history, gathered for his great work.

Miss Shea also sent to Dr. Guilday a cross of Spanish iron which an archbishop of Mexico gave to Mr. Shea. In her letter she says she turns over the papers to Dr. Guilday to use at his discretion "and to make the final arrangement for their preservation and to retain or destroy for future writers what you deem best." Dr. Guilday will add them to the great mass of archival matter he has collected and may use them in a life of Shea which he has considered writing.

THE NEW LIBRARY BUILDING

The John K. Mullen Memorial Library was begun Monday November 17, when ground was broken on the highest point on the campus, directly opposite the National Shrine of the Immaculate Conception. This

new building will be 207 feet in length and 150 feet in breadth. It will be three stories high with a commodious basement and a roomy mansard roof. The stackage space, provides for one million books, of which the University already possesses about 250,000. The reading room will be located on the second story, but will extend through the third story. It will be 140 feet long, 40 feet broad and 40 feet high. Large mural spaces will be provided, on which the history of the growth of libraries in Christian times will be depicted in beautiful and instructive frescoes. All modern library equipment will be provided. Roomy seminars for graduate studies will be arranged in close proximity to the stackage spaces. In the fourteen foot basement will be found all conveniences for the reception, handling and expedition of books, also a bindery, storage vaults, and a cafeteria and comfort rooms for the employees of the library. It is hoped that the building will be completed within two years. Incidentally the new library will release considerable space on the first floor of McMahon Hall, now occupied as a temporary library.

NECROLOGY: MATTHEW S. RICE

Matthew S. Rice, one of the most widely known Catholic young men in the Southeast, died at Augusta, Ga., on Monday October 13, after an illness of several weeks. He was twenty-five years old and a graduate of the Catholic University of America, where he received his Master of Arts degree in 1921. Mr. Rice devoted all of his energies since his college days to Catholic causes. He was influential in starting the laymen's retreat movement in Georgia. He was in his school days a star football man at Spring Hill College and assistant coach at Catholic University; on his return to Augusta he organized athletic teams among the young people, girls and boys, for the double purpose of developing them physically and in character.

He was an active Vincentian, Knight of Columbus and member of the Laymen's Association, a member of the school board of Sacred Heart parish, and a daily communicant. His popularity was not limited to those of his faith; Rev. M. M. McFerrin, pastor of the Second Presbyterian Church of Augusta, near the Rice home, asked the congregation to pray for Mr. Rice's recovery the Sunday before he died. "The Chronicle" in an editorial expressing regret on his death, referred to him as a model for the community. He was the son of Captain and Mrs. P. H. Rice, K.C.S.G., Captain Rice being a member of the Supreme Board of the Knights of Columbus.

The University extends its profound sympathy to the parents of Mr. Rice, and assures them that their beloved son will long be remembered, especially in the prayers of professors and students.

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NO. 9

ARCHBISHOP CURLEY'S LETTER

A RARE BOOK TREASURE

DISCOVERY OF BRAZIL: EARLIEST ACCOUNT

NATIONAL SHRINE CRYPT: RAPID PROGRESS

SALVE REGINA OFFICES: ENLARGED

TWO PERPETUAL SCHOLARSHIPS

NECROLOGY: VERY REV. FR. KEARNEY, O. P.

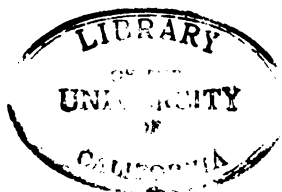
WASHINGTON, D. C.

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ARCHBISHOP CURLEY'S LETTER IN FAVOR OF THE
CATHOLIC UNIVERSITY COLLECTION

ARCHBISHOP'S HOUSE

408 North Charles Street

Baltimore, Md., Nov. 14, 1924.

To the Clergy and Laity of the Archdiocese of Baltimore:

The annual collection for the Catholic University of America, ordered by the members of the American Hierarchy in accordance with the expressed desire of the Holy See, will be taken up at all the Masses on the First Sunday of Advent, November 30. In order to give due notice to the laity of this collection, announcement of it is to be made at all the Masses November 23 by reading this letter.

A mere curt announcement of the coming collection should not be considered enough. It is not just to a great and vital cause. The work of the Catholic University is essentially the work of Catholic education and is inseparably connected with the work of our Catholic schools and colleges. "Whatever progress has been made in the field of Catholic education in America during the past quarter of a century is the result of the splendid endeavors in that all-important cause on the part of the Catholic University." It was encouraging and consoling to hear a great Archbishop from the West thus express himself in the presence of other members of the Hierarchy. He spoke the plain truth. The work being done by the University for our teaching sisters is of the utmost importance.

The future of the University is bright. The Prelates of the Church in America are unanimously in favor of its work. The student body this year is larger than ever. In fact, every hall and classroom is crowded. Great improvements have been made in material equipment. As the Shrine of our Immaculate Mother rises out of the earth in proportions of ever-increasing beauty, the University itself seems to grow and take on new life under the protecting mantle of the Virgin Mother.

Our Cardinal loved the University and blessed the Corner-stone of the Shrine. When others threw up their hands in despair during the difficult and trying youth of the University, Cardinal Gibbons was ever optimistic and hopeful. The University must go on with its work. God's hand was in the undertaking. There must be no failure.

While the University is a national Catholic Institution, we of the Archdiocese of Baltimore must consider ourselves particularly blessed in having it located in our venerable See. It is of incalculable value to us. All honor to its splendid self-sacrificing faculty, under the leadership of

the beloved and scholarly Bishop Shahan. No man ever deserved better of the Church in America than the priests and laymen who have consecrated themselves in humble obscurity to the glorious cause of Catholic education in the Catholic University. The least we, their beneficiaries can do is to give them our moral and financial support.

I respectfully request the priests of the Archdiocese to do more than give this collection an inaudible mention at the Masses on November 23 and 30. If eloquence can be called into play—yes, burning eloquence—when urging support of a dance or card party for some parish church purpose, surely we can and ought to give earnestness and warmth to our words when appealing for financial aid for our great center of Catholic higher education. Dearly beloved of the laity, give all you can to the Catholic University. No money was ever put to finer use than your donation to this great cause on November 30. As Chancellor of the University and as your Archbishop, I have a double interest in the Catholic University. Your generosity on November 30 will give me untold pleasure. God's blessing on the priests and people of the Archdiocese.

Sincerely,

✠ MICHAEL J. CURLEY

Archbishop of Baltimore.

A RARE BOOK TREASURE: VATICAN EDITION OF THE CATHOLIC ENCYCLOPEDIA

The Catholic University of America has received from the estate of Mr. Richard E. Queen of San Francisco a copy of the Vatican Edition of the Catholic Encyclopedia. This edition was limited to twenty-six copies, alphabetically numbered. The fifteen volumes of each set are bound in full vellum, richly ornamented, and finely tooled in gold leaf. The edition abounds in Goupil colored plates and photogravures. The title page of each volume is hand illuminated. That of the first volume in each set has the autograph of Pius X, as a unique mark of his appreciation and approval of the Catholic Encyclopedia. A special copy was prepared for Pius X, and in it were printed the names of all subscribers to the Vatican Edition. These fifteen volumes are probably the richest and most expensive work ever printed in the United States. Their binding ranks among the most beautiful specimen of that art. The remaining sets of this great art work grow daily in value, and at some future time will command a fabulous price from art collectors. This work has been placed in the University Museum where it is accessible to visitors.

EARLIEST PRINTED ACCOUNT OF DISCOVERY OF BRAZIL: A TREASURE OF THE LIMA LIBRARY.

The richest treasure in the Lima Library at the Catholic University of America is Montalboddo's Collection of Voyages, printed in Italian

at Vicenza in 1507, the same year as the Waldseemueller book and map that sold recently in France for 28,000 francs. Harris, the prince of Americanists, says that the Montalboddo book is most rare. Only five copies are known in the United States. It contains the first printed narrative of the voyage of discovery of Brazil by Pedro Alvares Cabral (1500) and is the second oldest collection of voyages. The compiler, Montalboddo, was a professor at Vicenza, and the book was successively reprinted and translated.

Rodriguez, the literary historian of Brazil, explains as follows how this description of the discovery of Brazil came into the collection: The Venetian Admiral, Malipiero, historian of his republic, obtained through the Venetian Ambassadors in Madrid and Lisbon, although with great difficulty, (as those in Portugal who revealed facts concerning the discoveries, incurred the penalty of death) relations of the first maritime explorations. The relation of the discovery of Brazil was most probably based on the letter of Pero Vaz de Caminha, the first document concerning Brazil, written from Porto Seguro to King Dom Manoel. It was composed by Admiral Malipiero himself for the "*Libretto di Tutta Navigazione*," which he was preparing and of which only two copies are known, one of them in the Library of St. Mark's in Venice. It arrived too late for that work (1504) and Montalboddo was in this way able to use it in his book of 1507, which is, after the original of Caminha's letter in the Torre do Tombo (Portuguese Record Office) the oldest document on that great historical event,—the discovery of Portuguese America.

Montalboddo's volume contains also the first Italian edition of the third voyage of Americus Vesputius and the second edition of the first voyages of Columbus, Nino and Pinzon, reprinted from the "*Libretto*." Rodriguez says that "it is not a jewel, but a constellation of jewels."

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION GREAT PROGRESS

Notable progress has been made in the last few months on the Crypt of the National Shrine of the Immaculate Conception. More than one-half of the vast Guastavino ceiling has been finished, and the scaffolding removed, revealing the perfect beauty of the rich tiling, and the long finely drawn groinings that await their ceramic ornamentation in which will be reproduced the pictorial teaching of the Roman Catacombs concerning many points of Catholic faith stoutly denied by Protestant scholars. The great transverse arches that overhang the high altar of the Crypt are sixty-five feet in length and are said to be the largest ever cast in this style. Directly over the high altar a large space has been left free for the execution of a noble ceramic presentation of Our Heavenly Father surrounded by the angelic hosts.

For the first time the great size of the Crypt reveals itself; twenty-four feet in the center, and stretching away two hundred feet in length and one hundred and sixty feet in width. This vast space, unbroken by any upright support, is said to be unequalled in the history of architecture. Certainly the impression produced approaches a reverential awe, and the beholder is thrilled at the possibilities here revealed for the public services, preaching, processions, and all the rich religious life of Catholicism. The Crypt will seat comfortably eighteen hundred persons, and on the last day of the Holy Name Convention three thousand persons found standing room at the Pontifical Mass celebrated by Cardinal O'Connell.

Gradually the decoration of the Crypt is being completed. The fifteen lunette windows, executed by Mr. Connick of Boston, are in place, and are attracting a stream of visitors by the delicate mystic beauty of their thirty richly colored figurines of prophets, apostles, and primitive saints, illustrating most happily prophecy, promise and fulfillment, as exhibited in the origins of the Christian religion. He is the same artist who executed recently the glorious windows of the neighboring church of Trinity College.

The glass offers the effect of a rich tapestry, before which the spectator is at a loss which to admire most—the texture, design, warmth, or finish. Small as they are, these fifteen exquisite lunettes claim already a place in the history of American stained glass. Place has been found among these eloquent figurines for Saint Patrick and Caint Columbkille.

Contracts have been signed for the execution of the footings or bases of the two southern piers of the great dome that will one day rise to the height of two hundred and forty feet from the lowest level, or sub-basement of the Crypt. The footings or bases of the two northern piers of the dome are already constructed. Each of the four great footings is sixty-two feet square and ten feet in depth, one solid mass of reinforced concrete, calling for two hundred tons of steel rods in all four footings. It is by far the largest and most wonderful engineering task yet undertaken for any Catholic church in the New World. The soil has been severely tested, and the best expert judgment has approved the entire plan of the mighty dome about whose interior will one day be exhibited all the glories of Mary Immaculate in mosaics as immortal as those of Ravenna or Monreale.

The execution of the southern footings of the dome piers means an addition of one hundred feet in length to the present Crypt, bringing its actual length to three hundred feet, leaving yet to be constructed one hundred and sixty-five feet of a basement seventeen feet high before the great upper church can be thought of in terms of execution.

ENLARGEMENT OF SALVE REGINA OFFICES

Owing to the growth of "Salve Regina" and connected activities it has been found necessary to construct additional office space. Two one-story buildings have just been completed, each one hundred feet long by twenty-five feet broad and fifteen feet high. These quarters will relieve at once the overcrowded rooms of the little "herald" of the National Shrine of the Immaculate Conception and will permit a more rapid development of the service it can render to our Blessed Mother in the construction of her great edifice.

TWO PERPETUAL SCHOLARSHIPS:

\$10,000 EACH

The Class of 1899, Boys Roman Catholic High School of Philadelphia, has donated to the University the sum of Ten Thousand Dollars (\$10,000.00) for a Perpetual Scholarship in favor of the sons of members of the Class, to be earned by competition. At the suggestion of Rev. Joseph L. C. Wolfe, zealous pastor of St. Barbara's Church, Philadelphia, the Class of 1899 decided that there could be no better way of celebrating the Twenty-fifth Anniversary of their Graduation than by founding a Perpetual Scholarship at the Catholic University of America in favor of the sons of members of the Class. Accordingly Rev. Father Wolfe and some twenty members of the Class visited the University about the middle of November and presented Bishop Shahan with the sum of Ten Thousand Dollars, hoping that their example might be followed by others. They were entertained at dinner by Bishop Shahan who thanked them heartily in the name of Catholic higher education, and dwelt on the happy results in coming years, of their generous action. They spent the afternoon visiting the grounds and buildings of the University, and agreed, before parting that they would return next year.

The Alumnae of Mt. St. Joseph Academy and College, Chestnut Hill, Philadelphia, have donated the sum of Ten Thousand Dollars (\$10,000) to the Catholic Sisters College at the University for a Perpetual Scholarship in favor of the Sisters of St. Joseph.

This welcome foundation permits the attendance forever of a Sister of St. Joseph's at the Catholic Sisters College. The Alumnae of Mt. St. Joseph of Chestnut Hill are to be congratulated on this noble act, in favor of their beloved Alma Mater, an act at once very generous and very beneficent. God will surely reward them for their practical interest in Catholic higher education. In years to come they will probably consider no good act of their lives superior in efficiency to this foundation.

Like the above-mentioned foundation of the 1899 class of the Roman Catholic Boys High School of Philadelphia, it will perpetuate forever, the influence of advanced education under the best Catholic auspices.

EDUCATION WEEK EXERCISES

Appropriate exercises in observance of Education Week were held on Tuesday, November 18, and Thursday, November 20, in the Assembly Room, McMahon Hall, at 12 o'clock noon. The Right Reverend Rector, Bishop Shahan presided. Following is the program:

TUESDAY *Introductory remarks by the RIGHT REVEREND RECTOR.*
 Private Schools in American Education.

REV. DOCTOR MCCORMICK.

Physical Education REV. DOCTOR JORDAN.

Need of Enlightened Citizenship... REV. LEO L. McVAY.

THURSDAY *The Constitution and the Private School.*

MONSIGNOR PACE.

The Peculiar Service of the Catholic High School and College REV. JOHN J. ROONEY.

Mutual Relations of Teacher and Pupil.

REV. DR. JOHNSON.

The Very Reverend Superiors of religious houses, professors and students of the University were cordially invited to attend. Classes were suspended during the exercises.

THEOLOGICAL ENTERTAINMENT

Sunday December 7, 1924, at 8:00 p. m.

1. Intermezzo, for Violin *Edward Schutt.*
 Rev. Mr. Aloysius T. Boylan.
2. Mary and Theology
 Rev. John S. Middleton.
3. Praeclara Custos Virginum *Old Hymn Tune.*
 Chorus for Two Equal Voices.
4. Mary and the Liturgy.
 Rev. John J. Fallon.
5. Recordare Virgo Mater Dei *Abel L. Gabert.*
 Solo and Chorus for Two Equal Voices.
6. Mary and Life.
 Mr. Speer Strahan.
7. Ave Maria, Solo, Violin and Piano *Cesar Franck.*
 Mr. Herman Fakler.
8. Closing Remarks
 Rt. Rev. Rector.

NECROLOGY:**VERY REV. LAWRENCE F. KEARNEY, O. P.**

Very Rev. Lawrence F. Kearney, O.P., who died at Zanesville, O., Nov. 25, 1924, was one of the noted leaders of the Order of Friars Preachers in this country and founder of the Dominican House of Studies at the Catholic University. He was the only priest in the history of the Dominicans of Saint Joseph's Province to serve three terms as Provincial. He was chosen for that office in 1897, again in 1901 and a third time in 1905.

At the expiration of Father Kearney's third term, petition was made to Rome for a dispensation granting him permission to serve a fourth term, but the permission was denied.

It was during his second term as Provincial that the Dominican House of Studies, at the Catholic University, was established. There was considerable opposition to Father Kearney's plans. The contention was that, according to the project, the house of studies would be entirely too large for the order. The Dominican Provincial, however, realized that the future growth of his order in the United States would be great. The house is too small today to meet the increased requirements of the order.

At the end of his first term as Provincial he was honored with the rare degree of Master of Sacred Theology. He was the author of a number of theological treatises. During his terms as Provincial he was called frequently to Rome for consultation. He was influential in the General Chapter of the Dominican Order.

The sermon at the funeral was delivered by the Rev. Michael J. Ripple, vice-provincial of the Dominican Order.

DONATIONS OF MRS. GEORGE J. MAY AND**MISS RAPHAEL ELLIS**

The University is indebted to Mrs. George J. May of Washington, D.C. for 285 volumes on art, travel, literature and religion, many of them quite rare and valuable. She also donated a fine engraving of one of the most famous masterpieces of Franz Hals and a rare panoramic view of Rome that emphasizes all the remaining ruins of the imperial city as they appeared in the days of Piranesi. Miss Raphael Ellis, of Washington, D. C., presented to Bishop Shahan a fine and large tapestry portrait of George Washington executed with great fidelity and skill over sixty years ago for the old St. Vincent's Orphan Asylum.

University of California,

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DEFINITION OF THE IMMACULATE CONCEPTION

ITS CHALLENGE

SYMPOSIUM: MARY IMMACULATE

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II.

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DEFINITION OF THE IMMACULATE CONCEPTION: ITS CHALLENGE

/ BY VERY REV. IGNATIUS P. SMITH, O.P., S.T.Lr., Ph.D., LL.B.

*The following sermon was delivered by V. Rev. Ignatius P Smith, O. P.
on the occasion of the celebration of the Feast of the Immaculate
Conception, Dec. 8, 1924, in the University Gymnasium.*

*Archbishop Curley presided, and Bishop
Shahan said the Pontifical Mass*

Around the hallowed mystery of the Immaculate Conception that we celebrate today is wrapped such a wealth of significance that it is difficult to select a topic for consideration this morning. Your time could be profitably occupied in repeating the oft told reasons why Mary should be the object of profound veneration. A valuable half hour could be spent in outlining the uplifting influence she has been in the social progress of the world. A most fascinating subject would be a frank statement of the debt that is owed to Mary by the finer arts, of painting, sculpture, music and literature. A sturdy epic could be presented in the story of the courage and love Mary has inspired in the hearts of scientists, warriors and explorers. We might follow the devotion of Mary into the realms of theology and the history of theology and concentrate all actuteness and eagerness of mind on the part that she plays in the redemption of mankind. You would not be wearied even by the deeper problems of the doctrine of the Immaculate Conception, by the review of the theological, philosophical, physiological and historical implications involved in its definition. Any one of these aspects of the cult of the Blessed Virgin Mary would commandeer intellect and sacred eloquence that I do not possess and would show that to us the Feast of the Immaculate Conception is more than a University holiday. Yes it is more than a University holiday. It is a period of rest and lull when heaven challenges us through its Immaculate sentinel to give expression of our belief in the faith upon which this University is founded and by which it is sustained. I prefer this morning to avoid, not evade, such interesting features of devotion to the Immaculate Conception of the Blessed Virgin Mary and to call to your attention the fact that the United States, officially dedicated to Mary Immaculate in 1854, and the Catholic University officially consecrated to the Immaculate Conception in 1887 is celebrating today the seventieth anniversary of the definition of the dogma of the Immaculate Conception. What does this mean to us who by affiliation to the Catholic University and by Catholic American citizenship consider this day worthy of unusual recognition. Most of us are interested in the past in so far as it is instructive for the present and the future. What circumstances in the definition of the dogma of the Immaculate Conception, seventy years ago today, are suggestively helpful at this present moment? It is this phase of the Immaculate Conception of the Blessed Virgin Mary with which I would occupy your time this morning.

Pius IX, who pronounced to the world that Mary was immaculately conceived did not take advantage of any particular Catholic environment to give utterance to this principle of faith. In fact a great part of the world was either positively opposed to the principles that he represented or was indifferent to them. Take for instance the political, economic and ecclesiastical environment of Europe that ushered in the second half of the nineteenth century. A timid Catholic spirit that depended on favorable circumstances for lively Church action would have been paralyzed by the forces of opposition in that day. Politically it was

an age of intense and bitter seeking after self government. Socially, this urge for independence in government had introduced everywhere habits of mind that did not discriminate nicely between real and counterfeit liberty. Thought, whether centralized on social problems, political problems, philosophical difficulties or ecclesiastical discipline, was reading its declaration of independence of all authority and control. Here are a few facts, that made the action of Pius IX in defining the Immaculate Conception a particularly bold act and one that is most consoling to those who believe that the inherent and divine power of the church cannot be bridled by accidental or designed combinations of opposition.

The political upheavals that closed the first half of the 19th century had been so violent that they still seethed when Pius proclaimed Mary Immaculate and implied in this declaration his own Infallibility. Scarcely a country in Europe was in that state of political security that would make for the prompt acceptance of a religious definition of dogma. It was a period when all authority was challenged and when men thought that to accept the traditions of the past was not only a reflection on human intelligence but also an obstacle to the advancement of civilization. I repeat that there was scarcely a country in Europe that could offer sanctuary from this contamination. France, Italy, Germany, Austria, Hungary, Spain and Portugal, in the heart of the old continent were too busy trying to find themselves after the political upheavals of 1848 to be bothered with dogmatic definitions that breathed the spirit of monarchical authority. On the edge of these great nations and equally disturbed by the same problems stood Russia, Denmark, Greece, the Balkan states and the ever menacing Turkish aggregations. And everywhere state absolutism and monarchical dictatorship, on the one hand, and popular representation, socialism and the freedom of the press on the other hand had conspired to make the position of the Church uneasy and the dictatorial definition of a dogma disastrous.

From the Universities too, and not all of them were non-Catholic, came evidences of mental distrust of the power of the Church and disorganized dissatisfaction with its conservatism and loyalty to the principles of religion that the advancing world called obsolete. Doellinger was alive and the spirit he crystallized was active in Rationalism, Naturalism and Indifferentism.

Add to this the fact that the Pope himself was a weary and worn old man and in many places discredited. Six years before this definition of the Immaculate Conception he had been forced in exile to Gaeta. Incidentally it was while he was there, (1849) that he wrote to the episcopate of a troubled world as to the advisability of defining the dogma of the Immaculate Conception. So much for a brief flash of conditions in Europe that did not augur well for the bold challenge of religion to a storm tossed world. But just a word about the situation here in our own United States seventy years ago, not that I would attempt to give a complete statement of our national affairs at that time. But I do wish to show that even here the problems of our nation did not conspire to make the definition of the dogma of the Immaculate Conception especially acceptable to the greater part of our citizens.

We were wrestling with difficulties and initiating movements that popular fancy has always associated with the disintegration of the Church. The nation had just embarked on that great divinely ordained period of invention that has carried us down to this time as the outstanding inventive geniuses of history. The reaper was invented, followed closely by the invention of the sewing machine, vulcanized rubber, ether and photography. These, and the first great world fair held in New York one year before the definition of the dogma of the Immaculate Conception gave us the consciousness of our power in the scientific world and gave a materialistic trend to American thought. Not a favorable time for dogmatic definitions.

The writhing political convulsions of Europe had sent streaming into the United States at that time, with our population of less than thirty millions, a great deluge of immigrants. Many of them were Catholics and the others brought with them a strange language,—a combination that was particularly offensive to Native Americans. Anti-Catholic and anti-alien agitation was seething in 1854 and found expression in the first convention of the Know Nothing Party held in 1856. Not a favorable time for dogmatic definitions, for the expression of the infallible power by a Pope and for the reiteration of the claims of the Catholic Church.

Furthermore the wonderful means of national and international communication not exactly in harmony with the ignorance in which the Church is supposed to thrive were being developed. The great transatlantic cables were being laid, the telegraph had just been invented, national highways were being constructed. An educational system was being organized and the great leaders of public opinion like Bennet and Greeley were giving stability to the newspaper profession. According to those who could not or would not see the divine in the Catholic Church, it was a most disastrous time for the accentuation of the spiritual. It was a day of advanced enlightenment and the definition of a dogma would never survive such enemies of ignorance.

Again, politically and industrially we were not at rest. We had just recovered from the war with Mexico. The problem of slavery was leading the universal attention of the country to prepare for the Civil War. In 1854, the year the Immaculate Conception was defined, Commodore Perry and the American war-ships appeared in the ports of Japan. The nations of Europe were imploring us to take part in their internal struggles and pressure was being brought to bear to prevent the declaration of the Monroe doctrine. Our attention was being weaned from the supremacy of faith and religion not only by these problems but also by economic difficulties at home. The Gold Rush to California had begun, the factory system was growing into power, labor organizations were beginning to function and domestic and international trade was developing. Any one of these problems would have been sufficient to absorb the attention, not only of the thinking and constructive statesmen of the nation but also of the great mass of our citizenry. Surely this was no time to seek to focus the attention of the country on a spiritual and religious problem. Surely any such attempt would be doomed to failure according to all human calculations.

This very briefly is the situation that confronted Pius IX seventy years ago, in 1854, when he defined the dogma of the Immaculate Conception. In Europe and in the United States there flourished every natural condition that the enemies of the Church had thought necessary for its ultimate failure. No aggravating circumstance need be added in the form of a dogmatic definition that dared the world to challenge the infallible claims of the Catholic Church to perpetuity. I repeat that had timid Catholics been consulted,—those Catholics who surrender internally before every new proposition of pseudo science,—this definition would never have been made. Had those who think that real Church progress can be effected only in favorable, political, social, economic and scientific environment this definition would never have been made. Had the enemies of the Church, relying on human opposition to crush her, been consulted the definition would have been made.

If the definition of over seventy years ago carries no other lesson it is the fact that divine power can never be captured under a microscope and that Divine Providence can never be tested by arbitrary laws. This is the same as saying that the definition of the dogma of the Immaculate Conception not only declared the Immaculate Conception of the Blessed Virgin but also implied the infallibility of the Pope, defined by the same Pope sixteen years later, and at the same time demonstrated anew that underneath all social development, under-

neath all political, economic change there was a permanent divine substratum, that had never been ignored by real Catholics, that could not be ignored by real scientists looking for and explaining facts. Evidence of this had been found in every century. But in the nineteenth century, seventy years ago, Divine Providence chose to call attention to Mary Immaculate as both the guarantee of Catholic perpetuity and as the test of Catholic belief in it and in her.

Arranged against the acceptance of the dogma were the powerful movements, forces and tendencies that I have hinted at. On the side of the dogma and its acceptance was no human strength that irreligion or non-religion thought worthy of recognition. And yet some mysterious element within the Church supplied for all its human deficiencies, for its social insignificance, for its so-called scientific backwardness. Something worked for the international joy with which the dogma was received and for the continued progress and achievement that has come to it during the last seventy years. This mysterious element we believe to be the Divine protection that has followed the divine institution of our Church and that will continue to help it to rise superior to every emergency that social development will continue to present.

Pius IX acted on December 8, 1854, with faith, with intelligence and with aggression. Social development and its scientists had set a dismal stage for him but he acted and the unity of applause that greeted him was an international miracle. He felt that the nations of the world, so antagonistic in ambitions and so united in their resentment of human dictatorship would welcome the idea of pledging international unity to the Immaculate Conception of Mary. Peoples and nations had become blind to the pleading presence of Christ. But surely they would recognize through His Mother Christ's platform of real progress. I say he occupied a lonely stage. He was surrounded actually only by 200 of the Catholic bishops who were able to get out of the trenches, get through the entanglements and reach the heart of Christendom. But united by faith in Christ and His Vicar was a far flung army of believers who realized that Christ would have chosen just such an opportunity to show the triumph of godliness over worldliness. Pius IX acted! He defined! Here is the definition! It is issued by his own and independent sovereign authority. History shows neither his definition nor his assumption of power to be wrong. These are facts. "The Blessed Virgin Mary in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved from all stain of original sin."

Understand what this meant. Not that the Blessed Virgin was virgin in the conception and birth of her Son and God, Jesus Christ, not that she was conceived in the womb of St. Anne without the concurrence of St. Joachim, her father. No. But that she, alone of all the children of Adam, by the power of God and the merits of Jesus Christ was preserved from the universal taint of the original sin of Adam. It was not the invention of a new teaching. It was the solemn definition of another point in the great content of Catholic Belief. It was the official and divinely guided declaration of Mary's sinlessness already revealed in the Scriptures and supported by tradition. It was the implication that society in its onward rush for the political and scientific advancement of the race must stop and face its God occasionally. It took aggressive Catholicity to flag society seventy years ago and this aggressive Catholicity was built on educated faith, and the divine challenge that the world had to obey seventy years ago, still commands us to halt today and ask whether or not our work, our science, our play is leading us to God or are we drifting. I say we, and I mean you citizens of America gathered here today and pledged to Mary Immaculate by your citizenship and your affiliation to this University.

It was not difficult for America and the United States to accept the dogma of the Immaculate Conception. It was not a task for American Catholics to recog-

nize the supreme power of the Pope and the inborn divine vitality of the Church. The United States seemed singularly destined by Divine Providence to lead the world in this period of development not only in material progress but also in sound faith. It might be said that America was Mary's country because it had always been a glorious sanctuary of devotion to her. Six years before the definition of the dogma of the Immaculate Conception the American Hierarchy had requested the Holy See that the United States be placed under the special protection of Mary Immaculate and in 1847 this dedication was made. In fact Mary Immaculate might be said to have discovered America. She was the inspiration of Columbus and it was to her that he dedicated the second piece of land that he touched in this new world. She urged on the great explorers and missionaries through the primal forests and the uncharted rivers of the land. Even in 1854 a thousand and more churches had been erected in her honor; states, cities, towns, mountains and rivers named after her reflected the devotion of our people to the Immaculate Mother of God. Religious communities vied with one another in consecrating their services to her and fifty thousand holy nuns carried the imitation of Mary into the heart of American life. This indeed was Mary's country and it was with joy that the definition of her Immaculate Conception was announced. Nothing that had been committed to her protection had been classed as a failure. And in the last seventy years the devotion to her, the success of the Catholic Church in America and the material prosperity of our country have advanced together. Mary was not forgotten and she did not forget.

We did not think ourselves obsolete and antiquated when we accepted the doctrine of Mary Immaculate and the country, the church and the Catholic University in particular have been rewarded for their faith. And so it will always be with us as an institution and with you individually when faith in God, devotion to Mary, and loyalty to the Church are fearless in their aggressiveness, intelligent in their expression and submissive in heart. And as Mary has not forgotten in the past neither will she forget in the future. Our success, in partnership with her, is completely assured. Her feast of the Immaculate Conception today, the seventieth anniversary of its proclamation, prompts us to renew the pledge of this university's loyalty to her. May she quicken our devotion, may she fire our enthusiasm, may she watch and correct our theories, may she stiffen our resolution, may she be with us now and forever. Amen.

MARY IMMACULATE: A THEOLOGICAL SYMPOSIUM

The Feast of the Immaculate Conception was honored this year on the evening of December 7, by a Symposium in which the following papers were read:

I. MARY IN THEOLOGY

By REV. JOHN STANISLAUS MIDDLETON
Of the Archdiocese of New York.

HAD I A TONGUE IN ELOQUENCE AS RICH,
AS IS THE COLORING IN FANCY'S LOOM,
'TWERE ALL TOO POOR TO UTTER THE LEAST PART
OF THAT ENCHANTMENT.¹

The story of God's dealings with man moves about the Person of Jesus Christ. The central fact of all ages is the Incarnation. The very dawn of human history

¹Dante, Paradiso, Canto XXXI, 126 - 129. (Cary's translation).

reveals our first parent's fall and the subsequent glad tidings of Redemption to be accomplished by the woman's seed.³ God's chosen people were ever conscious of the Savior's coming. When Israel was writhing in the throes of agony, the prophets present Him as the Redeemer and Victor. When the nation was elated in high hope, He appears as the Great King with a universal empire. In the fulness of time, the Messiah appeared in the flesh, fulfilling all prophecy in His Birth, Mission and Death. He is the Great King, but His Kingdom is not of this world. He is the Redeemer and Victor, whose blood⁴ was shed for the remission of sins and to ratify a New Covenant.⁵ His Victory is to engulf in ruin the arch-enemy of God, and not the political enemies of Israel. The great divine purpose as expressed by the holy prophets is "the restitution of all things in Christ."⁶ The enemies of Christ must be subdued beneath His feet.⁷ This, in the plan of God, is to be the culmination of the processes of history, the realization of His Kingdom. Jesus Christ is the Beginning and the End, the Alpha and the Omega.

With the promise of the Redeemer, there is made mention of a woman whose seed is to be finally victorious. The first woman who led Adam into sin is confronted by another whose seed shall crush the serpent's head.¹ There was then to be a New Eve through whom salvation and life would be brought to mankind. She is referred to by the prophet Isaiah: "Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel. His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of peace."² So it happened. "And in the sixth month the Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a Virgin ; and the Virgin's name was Mary. And the Angel being come in said unto her: Hail full of grace, the Lord is with thee: blessed art thou among women. Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son: and thou shalt call his name Jesus. He shall be great and shall be called the Son of the most High: and the Lord God shall give unto him the throne of David, his father: and he shall reign in the house of Jacob forever. And Mary said to the Angel: How shall this be done, because I know not man? And the Angel answering said to her: The Holy Ghost shall come upon thee and the power of the most High shall overshadow thee. And therefore the Holy which shall be born of thee shall be called the Son of God. And Mary said: Behold the handmaid of the Lord: be it done unto me according to thy word. And the Angel departed from her."³ "And the Word was made flesh, and dwelt among us."⁴ Such is the inspired story of the Incarnation. And Mary, designated at the outset of human history, made known in prophecy, becomes the Mother of the Messiah, the Redeemer, Our Emmanuel.

The position of Mary is most intimately connected with that of Christ. To insure a correct understanding of the Incarnation and Redemption, Mary's status had to be definitely determined. Long before the declaration of the Council of Ephesus, that Mary is the Mother of God,⁵ the minds of men appeared to revolt against the concept of the existence of one Personality and two Natures

³Gen. III, 14-19.

¹Hebr. IX, 15

²Hebr. VIII, 6-13; Hebr. XII, 24; Jerm. XXXI, 31-34; Ezech. XXXVII, 26.

³Mal. IV, 6; Acts III, 21; Eph. I, 10.

⁴Cor. I, 15-25.

⁵Gen. III, 15.

⁶Is. IX, 6.

⁷Luke I, 26-38.

⁸John I, 14.

⁹Diepara - Theotokos Cf. Denzinger 113 (73).

in Christ. Even during the lifetime of St. John, some maintained that Our Lord had no body at all, or a body framed in the heavens, or that He did not suffer, or another suffered in His stead, or that He possessed only for a time a human form, or again that He was a mere man. The case is practically the same today. The true notion of the hypostatic union, where not entirely rejected, is among most non-Catholics a dreamy, shadowy sort of belief which cannot stand rigid analysis. Might we not say that the absence of correct knowledge concerning Christ's two Natures and single Personality is traceable to the failure to give Mary her proper place in theology? It seems that there is need, or at last, a decided advantage in presenting to our weak human intellects the abstract terms of Christ's Divinity and Humanity substantially united in the Person of the Word, through the more easily grasped ideas of Christ's relationship to Mary. When Nestorius denied that in Christ there was but one Person, the people, and the Church in Council refuted the heresy by making reference to Mary. The Council of Ephesus vindicated the honor of the Son by defending that of the Mother in the declaration that Our Emmanuel is in full truth God and the Holy Virgin, Mother of God. In focusing attention on Mary as Mother of God the great facts of the Incarnation were more simply expressed than had the cold abstract truths been proposed in their difficult terminology. The relationship of Mother to Son indicated that there was a comparison of One Person with Another. It implied a communication of the Mother's nature to the Son, and since the Son is called God, the divine Nature is given its place. Thus the One Person, divine because of the presence of the divine Nature and the two natures are taught by the Council in its designation of Mary, as the Mother of God.

Most of the knowledge we receive of Christ is accompanied by reference to His Mother. The young child is first introduced to Christ, his God, by the familiar association of Our Lord with His Mother Mary. Likewise the more advanced find in the study of Mary's privileges an influence which reinforces and strengthens their knowledge of Christ Himself.

And how necessary it is that we have an accurate concept of the true significance of the Incarnation, in order to preserve the entire structure of divine revelation. If we have inexact notions concerning Christ, His Personality and His Mission, how can we properly estimate the testimonies and miracles of Christ as to the divinity of the Christian religion? How can we claim to be guided by an infallible authority constituted by Christ, Himself, who could neither deceive nor be deceived? With this authority gone or doubtful what right have we to accept the Church's pronouncements about God One in Three, the Angels, the Elevation and Fall of Man, Grace, the Sacraments, and the Hereafter? The grand synthesis of our theological doctrine hinges upon a correct view of the Incarnation; which implies the acknowledgment of Mary's rightful position.

What then is Mary's place in Catholic Theology? Mary, the Mother of Christ is the Mother of God. From her divine Maternity emanate all the rays of glory which encircle her. For to be the Mother of God is the highest office to which a creature can be called, save that of being substantially united to the Divinity, Himself. It was through Mary's moral as well as physical cooperation that God gave to the World the Eternal Word in the Flesh. She brought into the World its Creator and Redeemer, from whom all graces come. From her the Word asked a human nature and Mary consented. Our Lord then became the Son of Mary as truly as He was the Son of God.

"The rod of Jesse hath blossomed: a Virgin hath conceived him who is both God and man. God hath given back peace to the earth: in himself he hath reconciled the lowliness of earth to the Majesty of heaven."²²

²²Roman Missal. Also Numbers 17.

Accompanying her divine Maternity there was necessarily a high degree of grace in the soul of Our Lady. She was preserved at the very first instant of her conception from original sin, and this, by a singular grace and privilege of Almighty God in view of the merits of Christ, the Redeemer. Mary, the Mother of the Word, whom the Seraphim eternally pronounce thrice holy, was never without the adornment of sanctifying grace.

"Hail full of grace: the Lord is with thee."¹

The spotless Virgin was not only sinless but at every instant throughout her life she increased the grace in her soul at conception. This is why she is hailed as the glory of Jerusalem, the joy of Israel and the honor of our people.

"Blessed art thou, O Virgin Mary, by the Lord the Most high God above all women upon the earth. Thou art all fair, O Mary, and there is in thee no stain of original sin."²

The Church addresses Mary as "ever virgin." It has been solemnly defined that Christ was born as no other man, for Mary who conceived and brought Him forth remained inviolate in her virginity. He who was born of her was "of the Holy Ghost,"³ and was "the Son of God."⁴ The sense of God's Holiness and the beauty of virginity so highly praised in Sacred Scripture⁵ force us to expect that God predestined His Mother to be as fit as creature could be for so sublime an office and that He granted her the grace of unsullied virginity in and after as well as before the birth of Christ. Hence the Fathers refer to Mary as the burning bush in which the Lord appeared. For just as the bush gave forth the flame and was not burned so did the virgin bear the light and not lose her virginity.⁶

"O burning bush unconsumed, open meadow"⁷ and blossoming rod of Aaron⁸ for thou truly wert the rod, and thy Son the flower: since from the root of David, blossomed forth Christ, Our Creator, the Almighty God and Lord, the Most High. Of Him who is God and Man art thou the Mother, Virgin before birth, Virgin in birth, and Virgin after birth."⁹

But Mary notwithstanding her Immaculate Conception, her complete sinlessness, her exemplary holiness and perpetual virginity was not exempt from suffering and death. We can hardly expect that Mary would have enjoyed privileges not embraced by the Sacred Humanity of her Divine Son. Mary truly died. However, the doctrinal fact of Our Lady's Assumption after death in body and soul to heaven, though not as yet a defined article of faith has formed part of the Church's teaching throughout the East and West for more than thirteen centuries. Just as Mary in her Immaculate Conception shared in Christ's victory over sin, and in her virginal Maternity His triumph over concupiscence, so by her Assumption she participates in Her Son's conquest of death. How this teaching seems to be cannatural with the true Catholic spirit! It would be difficult for the Catholic mind to conceive that she who is presented to it as all holy, all pure, perfect and beautiful Mirror of Justice, and Seat of Wisdom, should have been subject to bodily corruption and been for long confined by the bonds of death and the grave. "All the house of Israel brought the ark of the

¹Luke I, 28.

²Roman Missal. Mass of the Immaculate Conception. Also Judith 13.

³Luke I, 18.

⁴1. cit.

⁵Matt. XIX, 12, I Cor. VII; Apoc. XIV, 1-4.

⁶S. Ephrem, Opp. Syr. T. III. p. 605; Exodus III, 2.

⁷Pro. XXVII, 25; Eccus. XXIV, 42.

⁸Num. XVII, 8; Hebr. IX, 4; Is. XI, 1. Opp. Gr., Tom. III. p. 575.

⁹S. Ephrem. De Laudibus B V. M., opp. Gr., Tom. III, p. 575.

Covenant of the Lord with joyful shouting and with the sound of a trumpet."²² Elias was carried to heaven in a fiery chariot.²³ True it is then that Mary, the Ark, sanctified by the indwelling of Christ the Eternal Lawgiver, and Mary, the Queen of Prophets, should have been conducted to heaven by the whole celestial court.²⁴

"And so was I established in Sion . . . and my abode in the full assembly of the Saints."²⁵

Because of the Blessed Virgin's relationship to her Son and because of His place in the Redemption of mankind, Mary has been assigned a very important part in the spiritual life of us all. Just as Mary because of her cooperation with God is called the "Mediatrice of the Incarnation", so also is she referred to as the "Mediatrice of the graces of the Incarnation."²⁶ She is, so to say, a Mediatrice with the Great Mediator. She is the Second, the Greater Eve. Mary closed the wound which Eve had opened. "When the virgin conceived in her womb and brought forth a child for us . . . the curse was done away. Death by Eve, life by Mary." So writes Saint Jerome²⁷, and the Marian Doctor, Saint Ambrose conveys the same message: "As a cloud Mary rained upon the earth the Grace of Christ . . . The shower of this sacred cloud our fathers announced to us would be the world's salvation. . . . This rain quenched the appetite of Eve: this unguent wiped away the stench of hereditary error."²⁸ Through Mary, as Mother of God, we all receive Christ the Source of Grace: through Mary, as Second Eve, the distribution of the graces merited for us on Calvary is to be made. She is then the channel through which the graces of the Second Adam pass on to His adopted children.

It is consequently, because Mary is the Mother of God and Second Eve, and in addition, the highest of God's creatures that many great Saints, doctors, and theologians, including Saints Bernard and Alphonsus, teach that all graces pass through Mary and are so dispensed according to her prayers that without a due devotion to her it is very difficult to be saved. Nor should this shock our Christian sense, since Mary's meditation supposes Christ's, rests upon it, and from it obtains its efficacy. Had not Christ merited for her the plenitude of graces, her intercession would not have such weight with God.²⁹ The idea of Mary's meditation is but founded on the celebrated principle of St. Thomas that God produces His effects through secondary and created causes and draws to Himself those that are farther away by the instrumentality of those who are nearer.³⁰

"So mighty art thou lady and so great
That he who grace desireth and comes not
To thee for guidance, fain would have desire;
Fly without wings."³¹

What great honor the Church gives Our Lady! What a singular position she holds in Catholic Theology! She is the Mother of Christ, Our Emmanuel, God with us. Because of this special dignity she was preserved from all sin and was the holiest of creatures, save the Humanity of Christ. She was a Virgin in and after as well as before the birth of Our Savior. Body and soul she reigns in the

²² Kings, VI, 15.

²³ Kings, II, 11.

²⁴ Rupert in Cant. l 5.

²⁵ Wisdom 24.

²⁶ Jos. Van Der Meersch - De Beata Maria Virgine omnium gratiarum mediatrice.

²⁷ Ep. 22, ad Eustocho., 21.

²⁸ De Instit. Virg. XIII, 81-84.

²⁹ Hurter, Theologiae Dogmaticae Compendium, II, n. 486; B. Grignon de Montfort, A treatise on Real Devotion to the B. V. M., 21.

³⁰ Qq. DD., De Pot., q. III, a. 7.

³¹ Dante, Paradiso, Canto XXIII, 14-17 (Cary).

heavenly Kingdom, infinitely beneath her divine Son and yet the channel through which all graces flow. Is it any wonder then at the very beginning of Christian history the Blessed Virgin was lovingly venerated? The images of Our Lady on the sarcophagi, gilded glasses and mural paintings of the Catacombs express the early Christian love for Mary.²² As soon as the great persecutions were over naturally a public cultus in Mary's praise began. The most inspiring titles are given her by the Fathers. She is "the Unsown Field of Benediction" "the Image of God," "the Elect Vessel and Throne of God," "the Fragment Meadow," "the Golden Censer," "the Dove Undeified," "the Tongs of the Cleansing Coal," "the Bridge between God and Men," "the Window of Heaven," "the City of God."²³ She was the fair theme of the hymns of Saint Ambrose, Saint Ephraim, Prudentius and Sedulius. The medieval conception of Our Lady and its salutary effects need little comment.²⁴ It is that warm human emotion infused into the theological structures of the Fathers which makes medieval devotion to Mary so attractive. And so on down to modern times when Pius IX defined the Immaculate Conception in that most elevating document the "Ineffabilis Deus,"²⁵ after the Apostolic See had been entreated from ancient times by Princes of the Church, Ecclesiastics and even Emperors and Kings. Two hundred bishops at the Vatican Council requested the definition of the doctrine of the Assumption, which in all probability would have been done had not the Council been prorogued.

All through the ages the Church has given Mary her rightful place in Theology and as a result the true meaning of the Incarnation has been faithfully preserved by her alone. The predominant reason for the great veneration paid by the Church to Mary is to bring men nearer to Christ. If Mary's sinlessness is extolled it is because Christ is the All Sinless One, the Source of All Grace and Sanctity. If Mary is saluted as "ever virgin", it is to emphasize the Perfect Purity of the Incarnate Word. If Mary, body and soul, reigns as Queen of Heaven and the dispenser of God's graces, it is because through her Christ appeared in the flesh to purchase for man the means necessary to lead him to his heavenly home. The veneration, we give to Mary guarantees rather than hinders the adoration given to Christ. It is all summarized in the words:

All for Jesus through Mary

All to Mary for Jesus.

It is therefore by honoring and praising Mary that we contribute to the Glory of God, the exaltation of the Catholic faith and the spread of the Christian religion. This is why the Church sees in her "the Cedar of Libanus" and "the rose plant in Jericho."²⁶

"Thou art indeed most happy O Sacred Virgin Mary, and of all praise most worthy: for it is out of thee that hath risen the sun of Justice, Christ, Our God."²⁷

Thoughts such as these urge us to join Newman and address Our Lady:

"O harbinger of day! O hope of the pilgrim! lead us still as thou hast led; in the dark night, across the bleak wilderness, guide us to our Lord Jesus, guide us home."²⁸

De Maria numquam Satis.

²²Shahan, *The Blessed Virgin in the Catacombs*. (Baltimore, 1892).

²³Livius. *The B. V. M. in the First Six Centuries, 473-476* (Titles and Figures with references).

²⁴Lecky. *History of Rationalism* I, 225; also his *History of European Morals*.

²⁵Dec. 8, 1854.

²⁶Ecclus. 24.

²⁷Roman Missal.

²⁸Discourses to Mixed Congregations, 350.

II. MARY IN THE LIFE OF THE STUDENT

By MR. SPEER STRAHAN,

Of the Diocese of Grand Rapids, Mich.

We are concerned this evening with Mary in theology and with Mary in the liturgy. It may not be out of place for a few moments to direct our attention to the much broader subject of Mary in life, particularly of Mary in the life of the student.

One can not be concerned at all closely with the thoughts and ideals of the contemporary young man without feeling that there is in him an almost more than natural longing to know by actual experience everything that life can tell him. Out of a desire for experience, a wanderlust, a thirst for light, a hunger for humanity, call it what you will, he has sacked the four corners of the earth and the ends of the sea for new things to fill the lonely places of his soul: he has stormed the kingdom of the unseen, the citadel of personality, and laid bare the hidden thoughts and desires of his brothers to satisfy his appetite for life. In recent literature this is especially striking. The underlying theme, the recurrent and constant mood upon which all modern literature turns is the thought—fulness of life through fullest experience. The young genius of the present has forsaken the countrysides and the libraries of the past for this city, he has come out of a miditative twilight into the noontide brightness of city streets, and as thousands of faces pass him by in swift succession, he is stirred with the thought that here are a thousand temples of God, here are a thousand faces, behind every face is a story, and behind every story life throbbing and beating. The glory of humanity—his senses and imagination are filled with and transfigured by it; he can scarce think of anything else. A young writer has put the thought into words: "I get distracted when I start to write—I get afraid I'm doing it instead of living."

This is the mood of the young student. All mysteries are laid before him, and the most alluring of mysteries—Life. And the young man of today wants to solve that mystery by living it, he wants to *live* every thought and *feel* every idea, to react to all beautiful things with an ever fresh delight, in a word, to live in the fullest measure of his being. Yet how can a young Catholic subscribe to this mood and temper of mind? He is committed in advance to a whole body of principles that spell obedience instead of freedom. He may, it is true, suffuse his imagination in intensest beauty, he may know life experientially in a thousand forms, and yet only so far. For he holds no absolute liberty.

Without a consideration of the problem as a practical one, it can be easily seen that the young Catholic labors under special difficulties, and that his viewpoint must differ, radically differ, from that of the man who believes his liberty to be a birthright held from nature. Of course this apparent difficulty, this seeming disadvantage of the Catholic is really his greatest strength. His feet are placed firmly upon the truth, and his participation in the Life of God lifts his own life to a plane to which nature unaided could never hope to attain. The problems continue, but in the crux of every problem, at every cross-roads of life stands Christ, the Lord of Life. And with Christ stands Mary. Christ is the perfect Solution of all difficulties, and all humanity leads up to and enters into Him through Mary, 'the link whereby Divinity smote Godhead onto Man.' The cry of all the Christian centuries is "To Christ Through Mary." Mary is the gate to infinite Life and the man who enters into life through her will find a fulness and magnificence that will shame all his old ideas of living.

We do not read much about Mary in the Gospels, but she was the Mother of God and that is all we need know. We who stand upon the threshold of life, whose school is life, and whose text-book the human heart—what can we say of her life! What other saint, stretched upon the bosom of that Sea which is Divinity

ever dared to fathom the depths of God as did Mary. As mortal never has been able to do since or was never able to do before, she charted the ocean which is God. As nearly as creature was ever able to do she understood God, she sounded the depths of His Patience, she spanned the length and breadth of His Goodness, she went down afraid into the depths of His Divine Mercy, she entered into and shared the secrets of His redeeming Love. She knew Christ as no other saint can hope to know Him. And why? Because she brought Him into this world; it was her hand that led the Lord of Life by stumbling baby-steps into this world of men, and when He left it by the gates of death it was she who ushered Him forth. And these ideas must fail, as all human words fail to adequately express the fullness of Mary's own life and the plenitude of her participation in the life of God.

Mother of Him who is the Lord of Life—how can she bring us to the fullness of this Life which transcends natural living as song transcends speech, and darkness is different from light. Well, first, by her intercessory power with God. Secondly, through a realization of her life. Thinking on Mary is a spur to nobility. It lifts us out of our natural selves, it gives us a sense of higher values. It helps us to the thought that is behind all Mary's greatness—that to be is better than to have, to give is finer than to possess, to aspire is nobler than to attain. Thinking of Mary and her child amid the Christmas snows will teach us reverence for all human life; it will make us see the face of God in every human creature. No young man, or old man either for that matter, ever understood the implications of human life more clearly than did she, and at the feet of this greatest woman the world has ever seen we can learn the deep truth that a rich or varied life does not lie principally or even necessarily in the experience which the young modern would have us explore.

It is a wonderful thing to have had this gracious influence over all our works and days from childhood onward. We know that the man who honors Mary lives and moves in a subtler atmosphere, that there is a stamp upon his imagination, a fineness of ideals and mental attitudes which might be the mark of some eighth sacrament. In closing, it may be interesting to recall briefly the story of a great student of books and men who came to the feet of Mary by the way of many wandering years.

A mile or so away from us within a circle of evergreens in Rock Creek Cemetery sits bodied forth in bronze a mysterious, deeply cloaked woman, whose brooding face looks out, eternally concerned with some unanswered question. A trinity of great names went into the making of that work of genius, the name of Henry Adams, who conceived the idea, of Augustus St. Gaudens whose chisel gave it tangible shape and of John Hay, who in a moment of inspiration before the freshly finished masterpiece, named it "The Peace of God." We are concerned here only with Henry Adams who conceived the memorial for the grave of his young wife as an expression of grief and of the ultimate meaning of life, and who today lies by her side beneath the shadow of that sphinx-like Peace.

Now no young American ever met life better equipped to solve its mystery than did Henry Adams, no one ever met it with a finer gallantry, or with a better understanding of the demands that it makes upon a man's sincerity, adaptability, and sense of humor. He was moreover intrigued by life as deeply as are any of our younger contemporaries. And at middle age, after long and distinguished service to the nation in diplomatic circles at home and abroad, after twenty years spent as professor in one of our greatest universities, and other years spent in travel, when his wife came to die, all he could summon for her memorial was the eternal question. It is a sad commentary on the grasp and reach of human knowledge. For although it is exceedingly difficult to know, much less put into words just what is meant by the St. Gaudens statue, one is sure at least, that it is not Christian Peace. Yet it was all that life could tell him then.

And finally when he was almost middle age Henry Adams discovered Our Lady in the Cathedral of Chartres. He had been interested for many years in the

cathedrals of France, and in a way in religion, yet what diverse elements went into the glad cry with which he hailed his discovery of Mary as Portress of the Gates of Life we do not know.

But he had discovered her at last, and nothing else ever mattered for him any more. And so we have the strange spectacle, as related by a member of his family, of a great grandson of John Adams and a grandson of John Quincy Adams finding the full inspiration of a new life in Mary the Mother of Christ. It was Mary, he firmly believed, who cured him of a sickness which doctors had declared hopeless, it was she in whose glorious presence he lived for the last six years of his life (these are not my reflections but the words of his niece and biographer), it was Mary who brought him to St. Bernard, to Albert the Great, and finally to St. Thomas, it was she who brought him to accept every truth taught by the Catholic Church, so that a prayer to Our Lady of Chartres found among his papers after death leaves no doubt but that he accepted Christ her Son as equally the Son of God. And we may add her, on our own part, that it was due only to the unavoidable absence from the country at that time of a devoted priest and friend of Adams, the Right Reverend Monsignor Sigourney W. Fay, incidentally a former instructor in the Catholic University of America and resident of Caldwell Hall, that Adams did not die in external union with the Catholic Church. But if Our Lady did not bring him into the Church in this life, what one of us will doubt but that when the gates of Life eternal were thrown open, and Henry Adams entered from the world whose better name is Death, she was there to lead him with her own hand to the throne of God?

It is certainly true to say that any Catholic image of Mary, say the statue of Mary which stands outside our own chapel, and which has been caught upon the canvas as Our Lady of Washington, is a more correct symbol of Peace than the bronze and ironic Peace of Rock Creek Cemetery.

We are here in a university where to both students and professors the thought of Mary is a constant inspiration to fuller truth and deeper love. We hear it said that democracy has never been more powerful than in the destruction of religion, that republics have built no temples but to a deified humanity. But we have here in the National Shrine of the Mother of God what will be a triumphant and enduring refutation of that silliest of charges. And these stones, few as they now are, but placed here in love and in faith of greater things, will cry out to future generations the glory of the Word that was made flesh and the eternal blessedness of her who gave Him human birth. And in this great church the Mother of the Word, honored as Our Lady of Washington, or as Our Lady of the University, will be revered by generations yet to be, who will keep up the constant praise that proclaims her blessed. They will be seekers after the truth as are the young of this generation, they will endeavor to plumb the heights and depths of experience, they will be searchers after the light, they will hunger after humanity and the fulness of life.

And may Mary, our patron and theirs, lead all of us to the feet of her Son, from whose sacred side spring the fruitful rivers of eternal Life.

III. MARY, THE LITURGY, AND THE PRIEST

BY REV. JOHN JOSEPH FALLON,

Of the Diocese of Belleville, Illinois.

It is with all the love and tenderness of loyal and faithful sons that we withdraw from the hurried routine of our daily lives to gather in spirit round the throne of our blessed Mother, to refresh our tired hearts at the fountains of her love, her beauty and her grace, on this the great feast of her Immaculate Conception. Outside the divine character of Jesus Christ, which is stamped on the soul of every priest, there is nothing dearer to his Christ-like heart than the name of Mary. Early in childhood he learned to lisp it, it was the happy and carefree prayer of his boyish dreams, the ideal and inspiration of his young manhood, and in his priesthood it echoes and re-echoes thru the arches of his

heart in the bitter hours of sorrow and the peaceful hours of joy. Mary! Mary! Mary! is the cry of priestly lips throughout the world from the first rays of the dawn in the morning until the vesper hour when the refrain of her Magnificat lingers like the odor of incense around the altar of his soul.

Happy the priest who has learned the power of Mary's name, yea, but thrice happy the priest who has branded it o'er the portals of his heart with the flaming torch of Christ's love. It is the priest, the Alter Christus, who has carried Christ's redemption down thru the centuries; in the divine plan it was Mary's "Fiat" that made this redemption possible; she is the Coredeмпtrix; Christ, Mary and the priest—Redeemer, Coredeмпtrix and Dispensor, they are inseparable.

So it is, that Christ's Church, under the inspiration of the Holy Spirit, has woven the name of Mary in silver threads round the resplendent gold of the name of Jesus in the great tapestry of her liturgy. But such a figure is incomplete; for the church never intended her liturgy to be a mere ornament before the Eucharistic throne, mere exterior rites and formulae without a soul. No, the liturgy of the church is a living organization animated by the spirit of true religion—the efforts of poor finite creatures to give honor to an infinite God.

The Son and the Mother, Flesh of the same flesh, bone of the same bone are carried before our minds in the harmony of chant, in the brilliancy of ceremonies and in the splendor of feasts. The Church would ever have us mindful that the Mother shares in the glory of the Son as she shared in His redeeming love. That liturgy sweeps before us like the great pageant of time; the feeble flames of the Roman lamps reveal the simple ceremonies of the subterranean church in the catacombs; weak from persecution that infant church comes out from the darkness into the dawn of her history and her liturgy reflects the clear light of the aurora; down thru the centuries that light becomes stronger until it bursts forth in the brilliancy of a noonday sun in the lofty spires, the elevating chant, the soulful art, the sublime music and the definite outline of feasts that made up the liturgy of the middle ages. The two central figures are the Son and the Mother and it has found expression on the artists canvas depicting the Madonna and the Child. Down to this present hour the great pageant of liturgy comes, with varied splendor, a living expression of a living faith in the Incarnation. In the lowly wayside chapel, in the sordid, dark church of the slums and in the Gothic arched cathedral, thousands of priests live thru the cycle of the day and through the cycle of the year carrying the sweet yoke of Christ with the strength of Mary's name.

In the cycle of his day the Sacrifice of the Mass, the Divine Office, the Angelic Salutation, the mysteries of the Rosary, and the sweet soft cadence of Mary's litany round out the hours. Mary, Mother of Jesus, is also the mother of his Mystical Body. She stood on the "hill of the skull" at the bloody sacrifice with a sword of sorrow in her heart; she stands near the altar of the unbloody sacrifice with a joyful heart showering graces upon the followers of her Son. Mary and the Mass are closely connected. In the Confiteor, in the Communicantes, in the Suscipe, and in the "Libera nos quaesumus" her sweet name leads the great armies of God's angels and saints, whose Queen she is. The Masses and Offices of her feasts bring out her beauty and her power as prefigured in the Cantic of Canticles, the Book of Wisdom and the mystical metre of the Royal Prophet, David. A special preface sums up her greatness in preparation for the consecration. No phase of her power, no phase of her beauty, no phase of her greatness is overlooked. Each hour of the Divine Office is ushered in with Gabriel's sweet Ave after Christ's own prayer, the Pater Noster. Each Office ends with one of her glorious canticles according to the season of the year. The Office and the Mass would be sufficient to keep the heart of the priest beating in unison with the heart of his Queen, but God in His goodness has given more.

During the hours of the day the priest contrives to rob avaricious time of a few precious moments apart from the din of life to recall the Sorrowful, the Joyful or the Glorious Mysteries on the beads of Mary's Rosary. Three times in

the day he bows in prayerful silence at the glad peal of her Angelus. When the shadows fall and the pall of night comes down, happy the priest who sinks down to rest whispering the great litany of Mary in its soothing rythm of love from Sancta Maria to Regina Pacis.

Every part of the church year, every great feast of our Saviour, and every commemoration of one of God's saints, bring with it memories of Mary. Mary's name runs thru them all. In the Advent-season, with Mary we prepare for the coming of Christ. It is Mary who shows us the beauty of the crude stable at Bethlehem and inflames our hearts with love as we kneel at the manger. With her we go to the temple and hear the prophetic words of Simeon the priest when he beheld God's Son. At Mary's side we walk the bitter road of the passion and stand on Golgotha to witness the great miracle of God's love. It is Mary who helps us understand that Christ conquered death and arose from the tomb on Easter Morn. She prepares our poor hearts for the coming of the Paraclete, the sanctifier of souls. To Mary we pray with the dying year for the poor souls in bondage.

When all nature breaks forth with new life in Spring, when sunshine and flowers set poor human hearts pulsating with joy and beauty, it is the voice of the priest that calls God's children together round Mary's altar, decked with the flowers of May. There is the crowning point of Mary's place in the liturgy. There is the expression of all that is noble and pure in our nature. There is the secret revealed—that the heart of God's church is the heart of a poet. The lisp of the child, the song of the youth, the deep voice of manhood, the sweet prayers of mothers, and the sigh of old age, all find an echo in the heart of the priest and send it beating against the walls of its prison at the foot of Mary's altar in the beautiful month of May.

But this is not all, the year of the priest is sprinkled with the star-dust of many feasts in honor of Mary's name. Her Immaculate Conception, her Nativity, her Presentation in the Temple, her Espousal to St. Joseph, the Annunciation, her Seven Sorrows and her Glorious Assumption. On other feasts we celebrate her holy name and invoke her under the titles of Our Lady of Mercy, Our Lady of the Snow, Our Lady of Lourdes, Our Lady of Mt. Carmel, Our Lady of Perpetual Help and many more or less beautiful titles, each commemorating the love of a mother for her children down thru the course of centuries.

Briefly we have followed the day and the year of the priest, in relation to Mary but our consideration would be incomplete if they were not sealed, as it were, with a practical insight into the great motive of Christ's Church in ever chanting the praise of the Mother with that of her Son. Well is it expressed in the words: "The Christian religion is the chain forged and revealed by God Himself which binds us to our Creator. Mary is a link in that chain, placed there by God, a dispensation of God and without that link we are not bound to Him in the way He has revealed".¹ Mary and the Church cannot be separated. From the beginning that Church was announced as the religion of the woman and her seed; of the Virgin and the Child; and the beloved Disciple, St. John, wrote in his exile of the future Church under the symbol of Mother and Child. Hence all the great saints of God's Church have ever seen Mary in Jesus and Jesus in Mary. All the beautiful things they have spoken and written of her they have learned from the Spirit of Wisdom Who dwells in the Church.

Sweet are the days and the years of the priest spent in the liturgical spirit of the Church, which keeps the image of his Queen ever before him. Mary, the Liturgy and the Priest—a trinity too beautiful for weak human words. Hail sweet Mother! Hail sweet Queen! Hail Mary! enthroned in the heart of God's priests.

¹Rev. John H. Stewart, "The Greater Eve."

University of California,

Berkeley,

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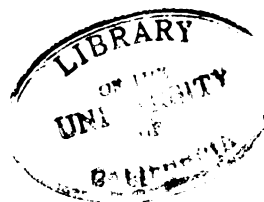
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UNIVERSITY MUSEUM REPORT

WASHINGTON, D. C.

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OUR MUSEUM

Every year it is our pleasant duty to acknowledge the various specimens sent to us to be exhibited in our Museum; such lists of donations were published in the Catholic University Bulletin of April, 1917; March, 1918; Feb., 1919; May, 1920; May, 1921; May, 1922; Feb., 1923. During the past year and a half the Museum has been greatly enriched, as the present summary will show.

RIGHT REV. THOMAS J. SHAHAN, Rector: Twenty-five autograph letters and signatures of prominent men; souvenir cards of important events of the year; medal given to him by Pope Pius XI, as one of the editors of the Catholic Encyclopedia; piece of rail iron imported from England and used on Allegheny Portage, 1833; a copy of the Vatican Edition of the Catholic Encyclopedia, letter Q, received from Mrs. Quinn of San Francisco and showing one of the most artistic pieces of American book-binding; a replica of a mediaeval ivory made by Mr. Frederick Parsons, of Boston, Mass.; a copy of *Le Syllabus et la Liberté de Conscience*, by H. Marty, 1876, belonging to the private library of Pope Pius IX; several volumes of the beautiful Vatican publication: *Codices e Vaticanis selecti phototypice expressi iussu Pii X, consilio et opera Curatorum Bibliothecae Vaticanae*. We have received the Fragments of Fronto, the Greek Menologium of Basil II, part of the History of Dio Cassius and the famous Scroll of Josue.

RIGHT REV. MSGR. GEO. A. DOUGHERTY, Vice-rector: Eighty-nine mounted photographs of various places in Europe, particularly Italy.

RIGHT REV. MSGR. E. A. PACE, Vice-rector: Medal of the Society for the Extension of Liberal Knowledge, commemorating the completion of the Catholic Encyclopedia.

RIGHT REV. MSGR. A. T. CONNOLLY: Our generous benefactor has further increased his valuable collection of works of art by the addition of several pieces including St. Ann and the Blessed Virgin (17 in. high); a beautiful specimen of XV Century carving representing Madonna and child, in a glass case; scenes from the life of Christopher Columbus; George Washington giving orders for an attack; St. Francis of Assisi; an old Irish silver Cross; a Russian Icon, enamelled figure of St. Mary Magdalen; Carthusian Missal beautifully illuminated, Venice, 1509. Besides these, Msgr. Connolly has sent us several papal documents on parchment with engravings, the following Popes are represented: Honorius II, Urban IV, Julius II, Clement VII, Gregory XIII, Sixtus V, Clement VIII, Paul V, Urban VIII, Alexander VII; seventeen autograph letters from prominent Churchmen and laymen; twenty Mexican documents from ancient monasteries; three manuscripts of Irish Poems and other documents of Irish interest. Finally he has secured an old wax impression of the Royal Seal of Quebec.

RIGHT REV. A. SIMEONE, Bishop of Ajaccio, Corsica: Various specimens of onyx from North Africa; specimens of orbicular granite special to Corsica and samples of marbles.

RIGHT REV. MSGR. F. BERNARDINI: Two pontifical medals commemorating the sixth centenary of the canonization of St. Thomas Aquinas and the foundation of the new Gregorian College; another medal commemorating the erection of the Knights of Columbus building in Rome.

VERY REV. JAMES A. WALSH: Manuscript written on palmleaves in the Tamil Language.

VERY REV. H. HYVERNAT: Sixteen specimens of French paper currency; various pamphlets referring to exhibits and art collections of an artistic nature; souvenir programs of various events of Catholic interest; several old numbers of Catholic Reviews and Newspapers; ten mounted photographs of a Coptic Text; badges and admission tickets to various solemn functions; descriptive catalogues, pamphlets and autograph letters.

VERY REV. L. L. DUBOIS, S. M.: Fifty-two specimens of Austrian and German paper currency; list of prices in a German restaurant; collection of thirty-one coins.

VERY REV. IGNATIUS LISSNER, L. A. M.: A very large collection of objects from the countries where the Lyons African Missions have establishments. Western Africa, Eastern Africa and Asia. The collection contains more than 900 objects some of them of the highest interest. There is also a large and valuable collection of ancient coins and Egyptian amulets. Many of the objects from the Soudan, such as spears and arrows were used by the followers of the Mād Mahdi against the English expedition led by Gen. Gordon and later by Gen. Kitchener. We have also the head of a mummy and a mummified sacred crocodile.

Rev. P. H. Dagneau, S. M.: Eight specimens of Indian arrowheads from Louisiana.

Rev. Charles J. Trinkaus: Beautifully bound set of Rawlinson's "History of Egypt" and "The Seven Great Monarchies."

Rev. John B. Capesius, S. M.: One Aztec terra cotta idol from Mexico.

Rev. J. J. Thorat, S. M.: Horned nut from China; souvenir card of the visit of His Excellency P. Fumasoni-Biondi to the Catholic University.

Miss Laurence Dean: A specimen of starfish.

Miss Rose McKenna: Eskimo doll from Alaska.

Mr. Leon Thorat: Two rare coins, one papal, the other French.

Mr. D. Cartwright, Phoenix, Ariz.: A large specimen of petrified wood.

Rev. Michael J. Larkin, S. M.: Piece of the altar on which St. Patrick is said to have celebrated Mass, accompanied with a historical statement.

Rev. Mother Mary Joseph: Doll dressed in the habit of the Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Rev. Thomas J. Wade, S. M.: Collection of shells and butterflies from the Northern Solomon Islands, Oceania.

Mr. J. J. Power: Geological specimens and charcoal found at a depth of nine feet in the excavations for the foundations of the dome of the National Shrine of the Immaculate Conception.

Mr. W. F. Simpson: Shells found on the bank of the Chesapeake Bay.

Rev. Mother M. Aubert: Doll dressed in the habit of the Sisters of Christian Education.

Mrs. James McCann: Miniature rocking chair said to have been made by John Carver, first Governor of the Plymouth Colony, during the voyage on the Mayflower.

Mrs. W. B. McElroy: Gilt glass cabinet; marble bust of a child; small Japanese jardiniere; various Japanese vases among which three Royal Satsumas; Japanese porcelain Umbrella Stand and garden seat; bronze statuettes; electric lamp with porcelain figures; six small wooden supports for vases.

Mr. A. J. Bruneau: Specimen of manganite from Utah.

Rev. Andrew J. Carey: Two coins from the Netherlands; baseball score card from the World's Series of 1924.

Miss Catherine Riley: Souvenir from George Gould's Estate, Lakewood, N. J., recently bought by the Sisters of Mercy.

Sister M. Angelina (Butin): Collection of French paper currency; collection of twenty-eight miscellaneous coins; various views of French places and monuments.

Rev. Mother M. Ephrem (Butin): Collection of geological specimens and collection of coins.

Rev. John W. H. Corbett: Gavel made out of a piece of wood from the British warship "Bellerophon" which carried Napoleon to St. Helena. The gavel is decorated with the Irish National colors and was used recently by Father Griffin.

Miss Frances Brawner: A rare water tight Indian basket made by an extinct tribe of Western Indians; two swords used during the Civil War by Mr. Joseph Peabody Orme and Charles Orme; medal commemorating the Golden Jubilee of the American College in Rome and another, souvenir of the Catholic University of Louvain; several medals of the Silver Jubilee of the Catholic University of America.

Mrs. Mary Bond: Invitation card to the laying of the Cornerstone of Gibbons Memorial Hall; souvenirs connected with the presentation of the Chair of American History in 1904.

Mr. William F. Dietz: Badge worn by the donor at the parade of the Holy Name Society, September, 1924.

Rev. M. C. Pleneau: Photographs of a Church in Cochin China, now under construction by the donor.

Rev. J. P. Cassagne, S. M.: Postal card with the picture of an old paralytic lady, Fannie Tunison, autographed by herself with her tongue; the postal card is accompanied by a pamphlet giving a short history of her life.

Mr. Geo. H. Howard: A carved piece of wood representing an "Ecce Homo," brought from the Philippines by a U. S. soldier.

Mr. Pierre Gouezou: Piece of German shrapnel picked up at Vaux by the donor; cap of a German 210 mm. shell.

Rev. Michael A. Mathis, C. S. C.: Medal of St. Francis Xavier which touched the Saint's relics at Goa.

Rev. James P. Walsh: An old Latin Ritual.

Rev. Albert E. Smith: Magnifying glass with handle of mother of pearl, having been the property of the late James Cardinal Gibbons.

Rev. Gerald Shaughnessy, S. M.: Canadian and U. S. coins.

Very Rev. Charles F. Aiken: Permit for the landing of a ship at Port Salem, Mass. in 1777.

Rev. A. A. Vascalde: Three specimens of sperm whale teeth; various Canadian coins.

Sisters of Notre Dame of Namur, St. Aloysius, D. C.: brick from the great wall of China; relics of the World's War; two swords used in the Civil War; boarding pistol captured from the British in 1812; Smith and Nelson first patent revolver used in the wars of Paraguay; dagger; cimeter having belonged to John Carroll of Carrollton who had bought it in Constantinople; printed will of S. Girard of Philadelphia.

Mrs. Catherine Shambaugh: A treaty between the U. S. and the Yankton Tribe of Indians and two other documents relating to the same tribe, one being a proclamation in favor of Mattoree, Grand Chief of the tribe and the other a Decoration of the same Chief, both signed by William Clark, Bdg. General.

Rev. E. Pflieger, S. M.: Twenty-nine specimens of German paper currency; a novel flag made of the names of all the contributors to the needs of the Church of Edgington Lane, Wheeling, W. Va.

Miss Antoinette Margot: Large assortment of postage stamps.

Mr. Charles Lee Frank: Ornamented pipe rack.

Sister M. Sylvia: Doll dressed in the habit of the Sisters of the Holy Family of Nazareth.

Miss Juliana Cronyn: Engraving of Marshall Ney.

Miss Louise Bernard Gallagher: Vase, bowl and plate brought from Japan by the donor's uncle, B. Frank Gallagher, detailed as paymaster to Perry's ship; horns of a steer from the Cape Colony.

Mrs. D. A. Blanchard: wall bracket; black bonnet of the early XIX century.

Rev. Alexander B. McKay: Very large collection of postage stamps from various countries particularly from Central Europe.

Rev. J. M. Cooper: Collection of various European coins; certificate of confirmation, 1813; Chinese pipe; relic of St. Gratus and affidavits guaranteeing the genuineness of the relics.

Rev. Mother Gerard: Doll dressed in the habit of the Sisters of St. Francis of Penance.

Rev. B. A. McKenna: Collection of U. S. paper currency; large collection of coins and medals; photographs of the Oberammergau players, autographed by Anton Lang and others; plan of the grounds and buildings of the Catholic University of America; first impressions of the Shrine of the Immaculate Conception; admission ticket to the Democratic National Convention held in New York, June 24, 1924.

Sister Constance: Doll dressed in the habit of the Sisters of St. Casimir.

Mr. and Mrs. Beneteau: Coins and postage stamps. Mr. Beneteau was good enough to mount our Stamp collection during the Summer and we feel greatly indebted to him.

Rev. Theo. Roser, S.M.: Collection of German paper currency; various pamphlets of a Catholic interest.

Sisters of Perpetual Adoration: Doll dressed in the habit of their congregation.

Sister M. Angelina of the Sisters of the Perpetual Adoration, Birmingham, Ala.: Collection of coins and paper currency.

Sister M. Catherine: A large collection of old numbers of the Boston Pilot; nine specimens of fossil rocks.

Sister M. Columkille, San Antonio, Texas: Doll dressed in the habit of the Sisters of the Incarnate Word.

Sister M. Genevieve, of the Sisters of Mercy, Belmont, N.C.: Cocoanut from Guam Island.

Sister M. Scholastica: Doll dressed in the habit of the Sisters of the Blessed Sacrament.

Rev. J. L. Duclos, S.M.: Large collection of coins.

Sister Mary Symphorien, France: Specimens of laces from Le Puy.

Mr. Harry Caleb: Coin struck at the time Queen Victoria claimed the succession to Hanover, 1837.

Prof. J. P. Lennox: Miniature Hebrew Scroll of the Pentateuch.

Sister M. Praxedes: Doll dressed in the habit of the Sisters of Charity of Providence.

Mrs. Pierre Charret: One rare Franch coin.

Mrs. William Cloud: Assortment of medals, badges and miniature flags.

Rev. Mother Teresa Tuomey, Kilkenny, Ireland: Doll dressed in the habit of the Loreto Nuns or Institute of the B. V. M.

Sister Marie Romule, France: Engraving of the last Century.

Mrs. Marie Louise Dimier, France: An old coffee mill, as was used in many French homes.

Very Rev. Edward G. Fitzgerald, O.P.: One United States silver dollar of the year 1798.

Sisters of St. Joseph of Carondelet, St. Louis, Mo.: A doll dressed in the habit of their order.

Rev. Wm. P. A. Maguire, S.M.: Large assortment of postal cards, coins, medals and badges.

Rev. Paul Sandalgi: Photographs of prominent Turkish Officials.

Rev. Augustus Bolduc, S.M.: Russian paper currency and Turkish toll coin.

Rev. Theo. C. Peterson, C.S.P.: Specimens of German paper currency; stuffed birds; wooden statuette from the Philippine Islands.

Mr. Frank Burke: Album of Jerusalem with flowers from the Holy Land.

Rev. J. B. Poncellet, S.M. Solomon Islands, Oceanica: Collection of rare butterflies.

Rev. Joseph P. Donohoe: Large collection of coins, medals and tokens.

Rev. Edward B. Jordan: Medals, badges and coins.

Rev. P. W. Browne: Photographs of the illustrations to the Life of St. Alban (Trin. Coll. Dublin MS. E.i.40) with Introduction.

Mr. J. B. Harding: Ancient coin.

Mrs. Robert Hinckley: Collection of arrowheads, minerals and fossils; coins, medals and badges; old Mexican pottery and statuettes.

Rev. Wm. Stewart: To his former valuable collections Father Stewart has further added 86 coins, tokens and various pamphlets on scientific and artistic topics.

Rev. Joseph Deihl, S.M., Samoa Islands, Oceanica: Father Deihl has again proved his loyalty to his Alma Mater by sending us a Samoan Cava bowl; walking canes; tapas made of mulberry bark called siapo; Father Deihl sent us an up to date dress made of the same material; ten Samoan rugs; necklaces made of shells. Father Deihl is still working for his library and will be thankful to receive any book that might be discarded by our readers; we shall be glad to receive and forward to him whatever may be set aside for him.

Sister Miriam Theresa, of the Sisters of the Holy Name, Oregon: Plaster cast of a French ivory of the XIV Century, made by Mr. Frederick Parsons of Boston.

Rev. John J. Ryan: A piece of the Elm Tree under which Gen. Washington took command of the American Army.

Rev. R. Butin, S.M.: Collection of coins.

Through the efforts of Dr. Coutinho, a Commercial Section of the Museum has been organized for the benefit of those who are particularly interested in trade and industry. Several contributions have already been made by the students as follows:

Mr. Thomas J. Marshall: The rubber series showing various stages in the preparation and manufacture of rubber. (Kelly-Springfield Tire Co., Cumberland, Md.)

Mr. Andrew J. Drozd: The paper series exhibiting and illustrating the manufacture of paper.

Mr. John A. Kozak and Mr. John J. Stack: Various marbles and granites used as building and decorative material.

Mr. J. Francis Garrity: Samples of mineral oils.

Mr. Charles Sheffield: Various samples of coal.

Mr. Joseph McKendrick: Samples of screen wire. (Wickwire Bros. Cortland, N.Y.)

Dr. J. A. Casey: The silk series, illustrated by 13 samples of manufactured silk materials. (Hess, Goldsmith and Co., N. Y. City.)

Mr. George E. Adams: Various samples of asbestos products (Johns-Mansville, Inc.).

Mr. O. F. Schock: The corn series, illustrated by samples of corn from various localities, with boxes of corn flakes (Postum Cereal Co., Inc. Battle Creek, Mich.); various products made out of corn.

Mr. George Dufour: The leather and shoe series, in which are shown the various kinds of leathers, shoe velvets, tinsel shoe fabrics, and all other materials entering into the manufacturing of shoes. (samples obtained from several Companies); pamphlets and articles relating to shoes. In all 247 specimens.

With the constant increase of our collections, the Museum has completely outgrown its present quarters. For lack of space the exhibit is overcrowded and our visitors and students cannot derive the benefits which it is the idea of a Museum to procure. Provisions must be made soon if the Museum is to render full academic service.

R. BUTIN, S.M. *Curator.*

University of California.

Berkeley.

Cal.

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THE LOVE OF TRUTH
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OF THE
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ARCHBISHOP MOELLER

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THE LOVE OF TRUTH¹*Rt. Rev. Msgr. Edward A. Pace, D. D.*

It is my pleasant duty to bring you the congratulations of the Catholic University. Speaking in the name of my colleagues I may say that because of the common purpose which unites your efforts and ours, we have a part in your rejoicing. We are proud of your record. We are thankful for what you have done in behalf of Catholic truth.

The twenty-five years during which this Society has developed form a unique period in the world's history. On one hand it has witnessed a marvelous advance in science and the application of science to the uses of life. On the other, destruction without parallel, not only of life and property but of forms of government, of the frame-work of society, of the hopes and ideals which had guided the march of civilization. The net result for many has been perplexity and doubt, or even, perhaps, despair. Men have walked for long years in darkness. The shadow still lies deep upon the nations.

At no time has the need of sure guidance—the guidance of truth—been so widely, so bitterly felt. In vain has the world looked to its leaders, to accepted philosophies, to theories of social reform, to utopias of human brotherhood—to countless schemes for peace and reconstruction. From these it got nothing save a deeper sense of helplessness. From these there was nothing to get because in them was neither life nor light. And for the restoration of the world, what was there to expect from teachings whose practical outcome had filled the world with disaster?

We join with all friends of truth in the hope that under God's blessings and guidance you may prosper and carry to success your holy undertaking.

It was all the more imperative that Catholic Truth should shine amid the encircling gloom. The very evil of the times rendered more insistent the demand for clear exposition and vigorous defense of those principles and doctrines which alone provide a genuine philosophy of life. There were values without number; what was needed was a standard by which to appraise them. There were standards of all kinds; what was needed was a supreme Truth to which all standards should be referred for a final estimate.

Hence there arose a new opportunity and a more pressing necessity of such an undertaking as ours. It was no matter of luxury for the cultured few, no mere exercise of devotion for a select circle or group. It was a work for humanity, an answer to the cry of souls that were groping and starving. And the answer has been given. Day by day it is going out for the relief and guidance of multitudes. It is the answer not of this or that ism, but of Catholic Truth. It is old at once and new. It tells men of laws enacted by the Ruler of all times and all nations, of duties too long forgotten yet none the less binding, of sanctions, of promises, of faith, and of redemption through love. It sets back religion to its place in the heart of mankind.

Under the circumstances, our enterprise called for special qualities of intelligence and will. Happily, these were the endowments of our founders. To their insight and courage we owe what has been accomplished. To the energy and vigilance of our President and his assistants we are indebted for the successful carrying out of the plan that was drawn up in 1899. And it therefore seems fitting that we record our grateful acknowledgment of their services.

Doubtless they will reply that they in turn owe much to the approval and support of others, first of all of the Hierarchy. Our bishops indeed were quick to perceive the great and manifold possibilities of such an association. One in

¹*Address delivered by Msgr. Pace at the Silver Jubilee Meeting of the International Catholic Truth Society, Tuesday evening, November 11, 1924.*

particular may be cited here—the first of those whose endowments gave impetus to the work. “The need of the time” he said, “is knowledge of the truth—knowledge put before men in forms that will attract them, and on questions which are of present interest to them.” Needless to say, the wisdom of this statement is amply shown by our experience of twenty-five years. And no one would have joined more heartily in our present celebration than the great Archbishop whose words I have quoted.

They are still full of meaning. They determine our object and give direction for our methods. They express, simply and concisely, the fundamentals of success in spreading the truth. I know of nothing more appropriate as a text for the subject of this paper.

We possess the truth—religious truth. We are conscious of our possession. Or, perhaps, that possession is such a matter of course that we bring it into full consciousness only by reflection. We Catholics indeed are so accustomed to dwelling in the household of the faith that we do not always realize the situation of those who stand afar off. We are surprised, now and then, at their lack of knowledge regarding our beliefs, their misunderstandings, their innocent prejudice. How often too have we noted the surprise which our protest or denial occasioned. “What Catholics do not believe” might well be the title, not of a single volume, but of an encyclopedia.

Yet more surprising, for us at least, is the fact that such distorted notions survive in this age of so-called enlightenment. It would seem that with the growth of our educational systems and the wider diffusion of knowledge, serious minds would hesitate to accept fabrications which have been exploded time and time again. It would seem reasonable that educated people would be willing to hear both sides, or at any rate to seek from Catholic sources the things that Catholics believe. Let us hope that this may finally come to pass. But in the meantime let us recognize the necessity of correcting false notions and of casting out the fear of suspicion which they engender.

This, if you please, is a negative task. But it opens the way to something more positive. It is one form in which our love of truth manifests itself. It shows that, with us, religious belief is too sacred a thing to be blurred by haziness of thought or disfigured by erroneous statement. It proves, finally, that we are concerned to have others see the truth—for their sake as well as for our own—but chiefly for the sake of the truth itself.

After all, however zealous or persistent our efforts, it is no personal advantage that we are seeking. It is not to win out in debate but rather to win over those who are willing to be convinced. Against error as such we strike with all the power that is in us. To falsehood as such we give no quarter. But we strike to set free those who are in bondage of error and to help those who are earnestly striving for truth.

Now, whenever with this spirit and intent, we meet a corresponding love of truth on the part of those to whom we appeal, we naturally anticipate but one result. The desire to give and the desire to receive being equal and being fixed upon the same subject, the outcome, in all likelihood, should be at least a clearer understanding, and possibly a recognition of the justice of our claims.

I take for granted that there are minds thus frankly disposed, that there are seekers after truth who will accept it at any cost once it is brought plainly to their view. It is with these that we have to deal in the first instance. And the question then arises—what shall be the manner of our dealing? Agreed upon the principle that we are to make the truth attractive, how are we to present it in the fulness of its power and beauty?

These questions have been pondered by learned men in every age. They have been answered by the Doctors and the Fathers of the Church. Apostles, missionaries and saints have set us in various forms the example of attractive teaching. But the greatest of all examples, because given by the greatest of all teach-

ers, is found in the Gospel. Christ is the Master and the Model of those who would spread the truth—in any age, in any land. None other knew so perfectly the doctrine which was to be taught. Nor has any so fully understood the nature of man's soul—its capacities and its weaknesses, its needs and its desires. As His life is the supreme standard of living, so His manner of teaching is the ideal for those who would draw men to the truth.

Whoever would take pattern and inspiration from the method of Christ, will remember that each age, each country, each condition of men and each individual soul has its own interests and therefore its peculiar attitude toward any doctrine, any theory of science, any fact of history. These interests are continually changing—at times with great rapidity. It is not only that new problems present themselves in every direction, but each problem, old or new, takes on a different aspect day by day and arouses fresh discussions. This is the case in every field—scientific, industrial, social or political. It is particularly the case in the sphere of religion. We might say, in fact, that this is the meeting-point on which all other interests sooner or later converge.

But there is no human interest with which Catholic Truth is not in some measure, under some angle, concerned. There is no need of the soul to which the Church does not minister. Situations that would baffle other systems of belief are readily met by the Church for the simple reason that she has been dealing with mankind for twenty centuries. And in all her dealings she has imitated her Founder by adapting the form of her teaching to the circumstances of those whom she taught.

The truth is for the sake of men. While it is unchanging, they vary without limit in mode of thought as in language, in national temper as in racial origin. Since each country has its characteristics, its traditional attitude toward religion and its special difficulties in accepting the truth, they are best qualified to expound and defend the teachings of the Church who can speak as to their fellow-countrymen. They know by observation and immediate contact what their people need and how they can be attracted. They have a deeper concern than anyone else for the enlightenment of their neighbors and fellowcitizens. And they more fully than any other can sympathize with those who are held back from the truth by national prejudice.

Here in the United States there is a specially urgent need of writers who are familiar with our situation, and who know just how the Catholic position should be presented. They can keep watch on the varying movement of thought, detect its sources, foresee its results and judge of the means that should be employed to further it if it make for good or hinder it where it leads on to evil.

Such a body of American writers would soon furnish us with the literature which our Society requires for its purpose. Articles, pamphlets, handy volumes on any subject would be forthcoming at the opportune moment. I say opportune, because each publication, large or small, should fit into the situation while the situation is right before us. It is wiser to deal with live issues than to write epitaphs for those that are dead. It is better, in every way, to block a wrong movement than to trail after it with ineffectual protest.

Such a body of writers can be secured in several ways. The most obvious is by enlisting for our work men and women who, as teachers, are naturally interested in the spread of Catholic truth. They are to be found in our colleges, seminaries and universities. Their daily occupations are of the technical sort—handling scientific treatises, working at special problems, instructing students who come to them for training and information. To make their knowledge available for a larger public, an intermediary is needed—an organization through which the thought of these scholars can be brought within reach of the people. I feel that co-operation of this sort between our institutions of learning and our Society would be productive of the finest results. It would harmonize the knowledge that too often is kept in a world apart. It might even have upon our institutions a humanizing effect.

A further means of obtaining contributions is that of discovery. There is no lack of talent among us. The trouble is that too much of it lies hidden or buried. If we say to its possessors—Why stand ye here all the day idle?—they would probably answer—Because no man hath hired us. Still the vineyard is there and the laborers only too few.

In this connection, if I may speak from personal experience, the organization of the staff of writers for the Catholic Encyclopedia will serve as an illustration. At the inception of that work, the prospect for contributors was not encouraging. A survey of the field brought to view but a small number of men, and smaller number of women, who were already known by their literary productions. Like certain astronomical events, they were not visible in this hemisphere. None the less they existed. And the discovery of them, of their ability and their willingness to write, was one of the most gratifying phases of our work. It not only made the Encyclopedia possible, but it also opened the way for other publications for which the list of available writers is longer than otherwise could have been expected.

There is one other method of recruiting which should be mentioned here because of the hope it offers for the future. I have spoken to our teachers. What of our students—of our pupils in high schools, even of those in the grades? They are to take our places in this work. They should be trained for it and the training cannot begin too soon. Certainly, an essential part of education is the development of the love of truth. It is not merely the knowledge of facts that we want to impart, not culture, nor ability to think. These are of vital importance. But to have their full value they must be quickened and guided by reverence for truth, by the desire and the determination to make it prevail.

We have numerous proposals for the betterment of education, for the recasting of the curriculum, for the articulation of school and college. Also, we have various objectives each with some claim to adoption. And then, we have different criteria by which the worth of education may be judged. Why not subordinate them all to that aim which is highest in meaning for intelligence and character alike? Why not ask of every theory, plan, system and school: how far do you imbue your pupils with the love of truth? Has that love grown in them since the day you took them in charge? Has it become stronger as wider reaches of knowledge spread out before them? Has it laid such a hold upon them that after they leave you, it will fashion their thought and stir their enthusiasm and make them eager for the tasks to which this Society invites them?

The school that measures up to this standard, the education that produces these results will be our best auxiliary. Such high purposes are explicitly set for our Catholic schools in which moral training receives full consideration. But I believe that every teacher who is worthy of his office and conscious of his duty to his pupils and to Society accepts this standard and strives to attain these results. As such teacher become more numerous, the day approaches when their spirit will pervade our nation, making every American a lover of truth. In that day an essential object of this Society will have passed through hope to realization. Our task will then be simplified. Our one effort will be to present the truth, fully and clearly.

That day, I am convinced, can be hastened. It will not come as a sudden burst of light. It will have its dawn and its gradual brightening—now in one sphere of interest, now in another, but always steadily advancing. What can we do to profit by its coming? What particular phase or aspect of Catholic truth can be emphasized to greater advantage? It may be difficult to find an answer that will meet with general assent. If I venture now to suggest one I do so in no exclusive sense. As I have already stated, the field is as wide as humanity itself and the possibilities without limit. It seems to me, however, that we have an almost exhaustless supply of topics under the general head of the Church's service to humanity. And by this I mean, for the present, the benefits which the Church has conferred in the natural order.

In their Pastoral Letter five years ago our Bishops pointed out "how tireless the Church has been in providing both for the souls of men and for their temporal needs; how much of what is best in modern civilization, how much that we value in the way of liberty and law, of art and industry, of science, education and charity, is due to the Catholic spirit. Like its Founder, the Church has gone about the world doing good to all men; and with Him the Church can say; the works that I do in the name of My Father, they give testimony of me . . . though you will not believe me, believe the works."

Should anyone say to the Church: show me your works—she could truly reply—whatever makes for welfare of mankind is my doing or the imitation of what my children have done. She could point to illustrious names in every line of activity that have furthered the progress of the race. Take one department—in some respects the most influential and, as many will have it, the most sharply opposed to Catholic truth. Science and religion, it is said, are hopelessly estranged, or rather, between them is warfare unceasing. The man of science knows nothing of faith; and the man who has faith knows nothing of science. So the fable runs; but what of the facts?

I say without hesitation that in every branch of scientific knowledge Catholic thinkers are found among the pioneers, among the leaders who have opened up new worlds to investigation, as the Catholic Columbus led the way to these Western shores. This of course is, for us, a commonplace. And yet how many college graduates of the average type can name offhand a score of Catholic scientists among the hundreds who have won the highest distinction? Lavoisier, no doubt, and Pasteur and Mendel will quickly come to mind; but what of the rest? And even when these others are known as scientists, is it also known that they were loyal to their Catholic faith?

I believe that a series of short biographies each telling in simple untechnical language the story of a great Catholic scientist, would be a most valuable addition to the list of our publications. It would be timely at any time. It would exemplify, in concrete form, the love of truth that urged the most gifted minds to seek out the hidden ways of nature and having found them to perceive in them the ways of the Creator. And it would put an end to the superstitious idea that the truth of Christianity cannot abide with the truth of science.

Fortunately, there are minds who though not of the faith, yet willingly acknowledged the indebtedness of the world to the Church. They respect her as a powerful organization and pay tribute to Catholic achievement. They admire her as a system in which authority is respected and law is observed. What they fail to see is the connection between these outward marks and the truth which is their principle and source. It is the effect that attracts such minds; the inward cause they do not discern.

For them, evidently, a more philosophical statement is needed. They must be led to consider more closely the logical sequence of Catholic teaching and its relation to practical life. They must be asked to inspect the motives which prompt and invigorate the action of the Church. They will see that the Catholic spirit looks beyond the immediate benefit which its activity confers to a higher good even as did Christ Himself. For as He gave sight to the blind not only that they might see with the eyes of the body but also that the vision of heavenly truth might be opened to them, so the Church through her benedictions reaches out to the souls of men, bids them look to the Author of all good and calls on them to render Him praise and thanksgiving for His wisdom, power and love.

Such, then, as I understand it, is the mission of our Society. To have part in it is a privilege. To stand forth in the name of Catholic truth means a grave responsibility. In accepting it and bearing it, we are conscious of our shortcomings. Yet we know it is worth while. It is worth the best that is in us. To make it a labor of love is the surest way to make it a perfect work.

FEAST OF SAINT PAUL

January 25, 1925

The entertainment by the students of Divinity College in honour of the patronal feast of the School of Sacred Sciences was held in the presence of a large assembly on Sunday evening, January 25, 1925. The Right Reverend Monsignor George A. Dougherty, D.D., Vice-Rector of the University, presided and made one of his well-known felicitous addresses at the conclusion of the entertainment. Particular interest centered about the genial personality of Abbé Gabert, who is now completing almost a score of years as head of the Department of Sacred Music. Dr. Gabert is returning to his own Diocese of Grenoble, France, in June next, and so this patronal feast of the Faculty of Theology to which he has given so much devotion in the past, is to be his last in our academic circles.

The entertainment consisted of instrumental and vocal music, and the two following papers were read:

ST. PAUL THE PREACHER

Brother Martin Shea, O.P.

For fourteen years St. Paul journeyed from city to city and from country to country preaching in synagogues, churches and public places. Preaching in season and out of season he must have delivered thousands of sermons. But of those thousands we have the words of only four sermons. Of these four, one is very much like a legal plea, one is an effort to conciliate a mob and the other two are out-and-out sermons. The discourse before Felix could, perhaps, be given the title of sermon when the speech before Agrippa, which is very much akin to the address to Felix, is listed as a sermon. We might also accept as a sermon the farewell speech to the elders of the church of Ephesus. But strictly speaking neither of them has the homiletical character; that to Felix is purely legal in its purpose and the leave-taking at Miletus is purely personal. In short, then, Paul the preacher has left us only four sermons. Of the four indisputable sermons, one was spoken in the synagogue of Antioch in Pisidia, one at Athens in the Areopagus, one at Jerusalem on the steps of the Tower on Antonia and one in Caesarea before the court of Festus and Agrippa.

Responsible exegetes have even declared that the four sermons recorded in the Acts are merely summaries or abstracts of what St. Paul delivered. This may be true, but there seems to be no absolute reason why the sermons such as they came from the mouth of St. Paul should have been much longer than the accounts we possess. The curious Greeks, who came to hear some pleasant novelty, would hardly have listened to a long discourse which went to prove that their system of the deities was wrong from foundation to pinnacle; a wild mob of zealots would not hold their hands aloft for an hour while their prospective victim de-

livered himself of an extended address; and the account of Paul's experience on the road to Damascus, as related before Agrippa, need not have been spun out any finer than the Acts of the Apostles reports it in chapter XXVI. On the other hand, it must be acknowledged that the sermon delivered in the synagogue at Antioch could very well have been much longer than the account presented in chapter XIII of the Acts. However, we accept the sermons of St. Paul as we find them and from reports of St. Luke we must judge of the homiletic style of the Apostle of the Gentiles.

The first point that strikes the reader is the extremely unfavorable conditions which confronted St. Paul, the preacher. Only the sermon at Antioch was delivered before an audience that cared to hear him. Of the other three sermons, the one at Athens was, indeed, upon invitation but before a captious, self-satisfied, frivolous hypercritical audience. The sermon at Jerusalem was more of a harangue to an angry mob—the Roman guards holding at bay the frantic throng of Jews, while St. Paul, torn and bleeding from his recent assault at the hands of the Jews, as yet not far from death, was trying to make meek and humble Christians out of the men who one moment before had assailed his life for the very reason that he himself was a Christian. The scene of the last sermon, the one at Caesarea before the court of Felix and Agrippa, was indeed, the most inspiringly dramatic of them all, but not the most encouraging for St. Paul. He was pale and emaciated from two years of close confinement and in pitiful contrast to the oriental pomp of a puppet king and a haughty Roman governor. His audience came for diversion, not for conversion, and nothing short of a voice from heaven could have roused their torpid souls.

Besides the unfavorable auditory which St. Paul had to face he lacked that captivating personal appearance which we associate in our imagination with the successful orator. His enemies at Corinth said that "his bodily presence is weak and his speech contemptible" (2 Cor. X, 10.) and the description which we find of him in the Acts of Paul and Thecla show that "he was short, bow-legged, well knit, his eyebrows met, his nose was large . . ." Like Moses and Jeremiah he wanted the natural qualifications of a preacher.

These obstacles to success, however, only make the genius of the Apostles more evident. The fury of the Jewish mob, the smugness of the Athenian philosophers, the complacency of Felix and Agrippa but give St. Paul the more opportunity to show his skill in disposing of difficulties. His own poor exterior as contrasted with the marvelous results he achieved give us the more reason to admire the inner man which could operate so successfully through such an unpromising medium. In short, we must grant true eloquence to a man who without any other aids than the tongue could manipulate minds, even confirmedly hostile minds, as St. Paul did.

St. Paul had the first note of an orator. He could gain and hold attention. Any man who can hold an audience all night long, even tho one auditor does fall asleep, most certainly has the gift of interest. When St. Paul spoke in the synagogue at Antioch and in the court of Felix at Caesarea he did not need to seek attention; attention was had without the quest. But when he began his sermon in the Areopagus at Athens and his address to his persecutors from the steps of the Tower of Antonia he had to angle for attention. At Athens he used an anecdote, an urbane anecdote, the difficult personal anecdote, and without loss of time he grasped the interest of the audience and verily hurled them into the midst of his discourse before attention could wane or the favorable effects of his compliments could be dissipated. "Ye men of Athens, I perceive that in all things you are very religious-minded. For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you."

At Jerusalem the task was much more difficult for he spoke to a hostile mob. Wild passion and mob spirit opposed him, racial prejudice and religious pride, the worst and blindest of rages, all cried out for blood and not for words. But St. Paul, the man whom they were persecuting because they believed him an enemy to things Jewish, raised high his manacled hands and lifted up his voice; and what they heard was their own Jewish tongue—the language they used when discussing religious questions in the presence of outsiders—and what they saw was a fellow Jew bound with the chains of a foreign oppressor. With one small maneuver St. Paul appealed to their racial pride and national loyalty; and St. Luke tells us that the Jews "when they heard that he spoke to them in the Hebrew tongue, they kept the more silent." (Act. XXII, 2.) Carrying out this strategy in words St. Paul launched out upon a relation of all the Jewish influences in his life.

The manner in which St. Paul reviews his life offers a fine example of his art in constructing an acceptable case; what is favorable he develops, what is unfavorable he suppresses. He says he was born in Tarsus but brought up in Jerusalem, thereby leaving his auditory to infer his preference for the Holy City over his native city; he was not only taught the Law, but taught it at the feet of the famous Gamaliel so that he became as zealous for the Law - - as - - as - - and then for a model of comparison, he turns to his audience: "as zealous for the law, as also all you are this day." He calls the high priest as his witness and authority and thereby shields himself in borrowed reverence. Ananias, who announced to him his mission, is a "man according to law, having testimony of all the Jews who dwelt there," but nothing is said of him being a Christian. St. Paul relates his sentiments at the time of Stephen's stoning, but is silent concerning his subsequent remorse. A number of other points could easily be indicated, but these suffice to show that St. Paul had no mean skill in presenting the best side af a plea.

This sagacity in exposing his views was not the result of a cold astuteness that requires time to prepare a plan of campaign and is befuddled if taken unawares. St. Paul was one of these men that are never taken unawares. Let circumstances shape themselves as they will, St. Paul would quickly catch their drift and come out of the melee triumphant. In short, he was a quick thinker. When questioned by the Sanhedrim he cried out: "Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question." And the meeting broke up in wrangling. When Festus rudely broke in on his discourse, St. Paul was not disconcerted but appealed for support to the equally high patronage of Agrippa in such a way that Agrippa could not gracefully commit himself against Paul. And when that haughty king turned his courtly irony into an uncalled-for jest: "In a little thou persuadest me to become a Christian," Paul caught up his very words and used them to advantage: "I would to God, that both in a little and in much, not only thou, but also all that hear me, this day, should become such as I also am, except these bands." Even a genial sense of humor can be read in that last phrase: "Except these bands." And thus St. Paul, retaining both his dignity and his good rapport, brought to a pleasant close a perilous thrust of words that might have resulted sadly for his comfort.

This flexibility of mind so very near to repartee was only a phase of a broader permanent intellectual adaptability. St. Paul was no one-style man; he had many styles and each obedient to the demands of the occasion. To the Jew he spoke of their common fathers and heroes; to the Athenian he quoted their poets; with the Jew he reasoned from the Scriptures; with the Gentile he contended from a point of universal conscience, reason and experience. And whatever response his audience made to his words found Paul alert to adjust himself to the new situation. When addressing the Jews at Antioch he had three propositions to establish: the Messiah has come, He has risen from the dead, He is greater than the Law. The most inflammable of these propositions, that Jesus is greater than the Law, is placed last; the most alluring to the Jewish mind, that the Messiah has appeared, comes first. What pleases the Jews is given in high colors and with much assurance, and as St. Paul perceives their respectful and sympathetic attention he takes advantage of the situation to state his most dangerous truth with such rapidity that he forestalls their wrath. This breadth and sprightliness of mind were the results of the cosmopolitan life of St. Paul. By blood and religion he was a Jew, by birthplace a citizen of the learned, polished city of Tarsus and by citizenship he was a Roman. Jew, Greek and Roman: religion, eloquence and government. He felt the hereditary pride of the Jew, he knew the Hellenistic mind and spirit and availed himself of the privileges of the conquerors. By inheritance St. Paul was, most probably, of some means; but by trade he was a tentmaker and labored with other manual workers. To top it all, St. Paul was a man of many journeys.

We have confined ourselves thus far to the matter of St. Paul and have said nothing of the delivery of his sermons. What was the actual manner of preaching employed by St. Paul, no one can state with assurance. But from many indications we can surmise with some probability.

St. Paul, as reported by the most reliable tradition, was small and wiry; and from the quantity of work he produced we may conclude that he must have been a man of rare energy. His lively imagination, his brilliant figures of speech, the abrupt digressions in his epistles mark St. Paul as a man who would most probably speak with power, spontaneity and conviction. We may go even farther and state that he was an aggressive speaker. His comprehensive conviction of the justice of whatever cause he embraced, his conflicts during his missionary journeys with Barnabas, Mark and Peter, the fact that St. Paul must flee from Berea but Silas and Timothy could remain and teach the very same doctrines, and finally his willingness to argue with God when told that Jerusalem would not hear him, all these would justify the inference that St. Paul was the man to push his views with the utmost vigor. We can draw a further confirmation of the energy and persuasion of his words if we accept the Acts of Paul and Thecla wherein is noted the complete change that came over his whole being during his speeches: "He was gracious, sometimes he was like a man, sometimes like an angel."

In chapters twenty-one and twenty-two of the Acts we have an instance of his mastery of oratorical emphasis. When he asked the centurion for permission to address the Jews he said: "I am a Jew of Tarsus in Cilicia, a citizen of no mean city." And when he faced the Jews he repeated that he was born at Tarsus: "I am a Jew, born at Tarsus in Cilicia, but brought up in this city . . ." In both instances Tarsus is named as his birthplace; but when speaking to the Romans, Tarsus receives the emphasis and Paul appears to the Roman as a Tarsian, tho when speaking to the Jews the emphasis of the speaker obliterates Tarsus and Jerusalem stands out with contrasted splendor.

It has been impossible to find time to speak of the personality of St. Paul; but this was undoubtedly a powerful, tho subtle, influence in his preaching. First of all, he was a gentleman, whom Cardinal Newman calls the first gentleman, and a master of that most delicate art of gentle praise that never touches fulsome adulation; he was loving because he inspired the deepest affection in others, even to the point of tears; he was kind and gentle to mankind, even to a fugitive slave; and under all his speech ran a tone of human weakness which brought him near to his hearers. Whatever could be said in abstract of him would, undoubtedly, only be a feeble persuasion in comparison with his record as a preacher; he has labored more abundantly than the rest; and has remained to this day as the model and ideal Christian preacher.

SOCIAL PROBLEMS AND SAINT PAUL

By Rev. Francis J. Gilligan

That this generation is affected above measure with numerous social ills is a fact generally accepted. Much has been written about social problems and something has been done to solve them. But the charge is sometimes made by non-Catholics that they are scandalized by the apathy of Catholics toward such problems and their failure to cooperate in the humanitarian effort to seek a solution. Within the Church on the other hand some members are shocked because other members do interest themselves in social problems.

Consequently since the Church officially honors St. Paul today and since that Apostle is reported to have influenced deeply the social life of his age we are going to examine briefly St. Paul's attitude towards the social problems of the Apostolic period.

In many social movements that warm hearted, indomitable Apostle of the Gentiles has been quoted as a witness. By some he is depicted as a pronounced conservative, ridiculing the teachings of sociology and always insisting upon the sanctity of the individual. By others he is represented as a great relief worker, a humanitarian, even as a Jewish fanatic who sought to overthrow the existing social order. But he was not of those.

In the first place he was not a social revolutionist. The fabric of society then as now was woven from three warps: the family, the government, and the institution of private property. The ingenious St. Paul made no attempt to overthrow any of those institutions.

His insistence upon the stability of the family is recognized by all. But it is not as widely known that he wisely saw that the absence of organization and authority in the home was the great enemy of domestic stability. While his voice was raised in defense of the dignity of women and her mutual rights he insisted that the wife must be subject in all things to her husband. The world today would be much happier if the propagandists of the feminist movement had also broadcasted the Apostle's instructions to his co-adjutor Titus. "Teach the young women to love their husbands, to love their children, having a care of the house."

As to his attitude towards the government, his recognition of the obligatory character of its laws and taxes is familiar to us through the celebrated passage in the Epistle to the Romans and needs no repetition.

Neither was the Pauline teaching as regards private property that of a social revolutionist. Though he warned his readers of the dangers of riches and exhorted the wealthy to be rich in good works, he supposed always in each individual the right of ownership. Thus he preserved the traditional Christian balance between the conflicting forces of individualization and socialization.

St. Paul was not then a revolutionist. Was he a social reformer? If the phrase social reformer is restricted to a man who devotes all his life's energy to the abolition or reformation of a social institution which is subjecting the multitudes to injustices and depriving them of material comforts, that converted Jew was not a reformer.

When Saul was struck down from his horse near Damascus he was, in a sense, permanently blinded supernaturally. The brilliant revelation of the glorious heritage which every faithful Christian can win, consumed in Saul's warm heart any desire to try to remedy with life's energy a temporal condition which merely made this life irksome and strenuous. He probably recognized the serious injustices but only one passion ruled his heart: the desire to persuade every man to render himself eligible for the eternal heritage. If to oppose a social abuse was to handicap the preaching of the gospel, he tolerated the abuse.

Paul's attitude towards slavery furnishes us a flagrant example. The subjection of the black race in our South prior to the civil war was dehumanizing and brutal. Yet it appears mild when compared with the cruel savage system of slavery which flourished throughout the Roman Empire at the beginning of the Apostolic Period. St. Paul with his contagiously enthusiastic nature could have stirred entire provinces into revolt. Yet he wrote "slaves obey in all things your masters." Even in his beautiful letter to Philemon he asked that Onesimus be liberated not because the system was unjust but as a favor to himself.

Also, the unjust distribution of wealth, which characterized his age as well as ours, he tolerated. If any of his subjects were inclined to laziness he told them frankly "work with your own hands and want nothing of any man." Yet, on the other hand, no encouragement was given to seek shorter hours or higher wages. Rather, when at Ephesus some Christian had tried to stir up the slaves and servants to a realization of their rights he wrote to his representative there that such a man "is proud, sick about questions and strifes of words from which arise envies, contentions."

Truly on the screen of Sacred Scripture St. Paul appears occasionally as a great relief worker. We catch glimpses of him as he passed on along the shores of the Aegean Sea from city to city collecting funds for the relief of the famine stricken Palestinians. Such work the founder of the Corinthian Church regarded as Christian and indispensable. So he preached "If any man hath not care of his own—he hath denied the faith and is worse than an infidel." Yet the importance and the humanitarian element of such work was never by the wise Apostle overestimated. In fact the Galatians were told quite frankly that such collections were made because of an injunction given to him by the Apostles at the Jerusalem council. The most extensive treatment on collections in his writings appears in his second Epistle to the Corinthians. But even in that passage the dominant thought in his mind was not the relief of suffering but that the collection would be a test of the Corinthians' obedience; and a medium of rendering the Judaizing element at Jerusalem benevolently disposed towards the Gentile Churches.

As to the modern methods employed in charity work: the centralized diocesan bureau, scientific case work, and surveys, no one, as yet, has found an explicit text which would prove their Apostolic origin. But if that efficient organizer of Churches were living under present conditions and especially since he ingeniously used even his own trials as a means of preaching the gospel, such methods would undoubtedly be approved. The exponents of such methods might quote with consolation the instruction to the Thessalonians "Prove all things; hold fast that which is good."

However, even though all the energy of that wiry body was not devoted to combating slavery and other social injustices it cannot be concluded that the citizen of Tarsus was indifferent. Rather he condemned all injustice. But an organized attack on such social vultures would have handicapped the spread of the gospel and to his mind an eternal heritage with Christ was worth infinitely more than the amelioration of temporary suffering.

Yet St. Paul did contribute something towards the remedy of social ills and he was in a truer sense a social reformer; but of that type who concentrate their energy upon cleansing the inside of the cup. His personal mission, St. Paul felt, was to reform and transform society through the doctrine of Christianity. That doctrine would gradually filter through the stagnant pool of social life and dissolve the fetid rottenness of heart and mind. Latter, if Christ had not come for the final judgment, others could strike down the shells of those morbid customs so that the social life might flow on again with freshness and ease. Nature never cures abruptly.

What is more, since Paul thought much and speculated often on the profound truths of revelation, he was necessarily a sociologist. Some of the truths which

modern sociologists are advancing today, were taught by that profound Christian thinker ages ago; and more correctly because they were reflected through the revealed teaching of his Creator.

Of those truths, one especially colored much of his thinking: namely the fact of the solidarity of the human race and in consequence of that the inevitable social influence of each individual. The thoughtful tent maker never fell victim to the prevalent fallacy of isolating the individual's action from its social setting.

Never did he conceive mankind as the accidental juxtaposition of individuals each of whom was pursuing his own course independently of others. The human race was an organic unity. His language betrays the thought constantly. On the Acropolis, in his address to the Athenians he said, "God hath made of one all mankind." Because his mind was colored by this truth he preached without any apparent consciousness of difficulties among his audience the revealed truths of original sin and the vicarious Redemption. "For as by the disobedience of one man, many were made sinners so by the obedience of one many shall be made just."

Of course this notion of organic unity he emphasized most strongly in his teaching on the nature of the Church. The Church he believed would gradually expand into the wider union of mankind until all men were joined in a closely knit and highly developed union with Christ.

Each of the epistles could furnish us examples but the idea is developed most clearly in his first letter to the Corinthians. In that parish considerable bragging had been done about the worth of the varied spiritual gifts. So as a wise administrator he wished to impress upon them the truth that those varied gifts should not be opposed one against the other but should be regulated or subordinated to one purpose—the sanctification of the entire Church. "For the body," he taught them, "is not one member but many—the eye cannot say to the hand 'I need not thy help,' nor again the head to the feet, 'I have no need of thee'—but God hath tempered the body together that there might be no schism in the body; that the members might be mutually careful. If one member suffer anything all the members suffer with it." "So now," he concluded, "you are the body of Christ, and members of member."

This truth was not mere speculative knowledge which remained in the Apostle's mind, but it involved serious consequences for daily conduct. Just as atoms are constantly coming in contact with other atoms and influencing them, so each individual is constantly touching his neighbor and influencing him for good or evil. That influence, the efficient missionary recognized, could be used even as a substitute for preaching. So he wrote the Thessalonians: "You were made a pattern to all that believe in Macedonia. For from you was spread about the word of the Lord—so that we need not speak anything."

Because of this solidarity of the human race and the consequent mutual influence he recognized the terrific consequences of evil environment and bad company. "Cast out the incestuous man," he told the Corinthians, "because a little leaven corrupteth the whole mass." Because of this same doctrine in his instructions on leadership to Timothy and Titus he placed the qualifications of the leader exceedingly high.

Because of this same truth each Christian was told that even legitimate practices must be sacrificed if such would scandalize a weaker Christian brother. "It is good not to eat flesh or drink wine, nor anything whereby thy brother is offended—or made weak." "For no man liveth to himself and no man dieth to himself."

Moreover because of this same doctrine the Christians of those days were taught that conduct must even be regulated by a consideration of its influence

upon non-Christians. That aspect of influence St. Paul, the broad minded missionary, never wearied of emphasizing. In whatever circle a Christian turns he acts as the representative of the Church and the Church is judged by his conduct. Hence in order that the people of the higher social strata to whom the resourceful St. Paul did not then have access, in order that they might not be made antagonistic to the Gospel, the Christian slave, he taught, must be subject to his master the citizen must render obedience to even an unjust government and the poor laborer must be content with food and the wherewith to be covered.

"Be without offense," he told the Corinthians, "to the Jews and to the Gentiles and to the Church of God. As I also in all things please all men not seeking that which is profitable to myself but to many."

Furthermore it should be noticed St. Paul's instruction that the individuals conduct is to be regulated by his influence upon others was not optional. It was expressed in terms of obligation and moral responsibility. To eat meat offered to idols was a harmless act in itself. Yet, on some occasion such an act might be a stumbling block for some poor, scrupulous, unbalanced Christian. And to eat meat under such circumstances was to sin against the brethren and "when you sin against the brethren," he said, "and wound their weak conscience you sin against Christ."

He repeated again and again "that if one member suffereth anything all the members suffer with it, and if one member glory all the members rejoice with it." Each individual then when he commits a crime sins not only against God but he ever abuses the influence which he exerts on the social organism. Just as in the world of grace there is a participation of all in the merits of the heroes so in the natural world when an individual acts, he contributes by influence either to the communion of saints or the communion of sinners. Each individual, the Apostle of the Gentiles believed, is socially responsible for his actions.

This doctrine of the solidarity of the race and the consequent social responsibility of the individual was but one of the sociological truths which St. Paul expounded. But its value and its efficacy for remedying social evils in those days can be understood to some degree if we try to imagine the great benefits which would be worked in modern social life if the newspaper editor, the publisher, the capitalist, yes even the clergymen were only convinced of his responsibility for personal influence.

Tonight we are gathered here out of reverence for that peerless Saint who in temperament was so much of an American. Has St. Paul a solution for our social ills? Truly we are reminded that the problems of the Apostolic age are not our problems. His teaching on the stability of the family and his recognition of the state would be serviceable today yet he of course, we are told, would be the first to change his attitude towards slavery and other social ills. But then did not St. Paul have a principle which could guide our attitude towards modern social movements? If we could speak to St. Paul could he point to some special line in his Epistles which would direct our mode of reaction to all twentieth century social complexities?

If we could go back with that question tonight to apostolic Rome, to the quarters where that emaciated scourge-striped slave of Christ was lodged, chained to a Roman soldier; if we could look into his wrinkled but kind face flushed with a love for Christ and an affection for all men; if we could hear that virile voice which once pleaded in the court of the Temple with the bigoted Jews and stirred a spark of remorse even in the heart of pagan government officials, would not these words come back to us: "Provide good things not only in the sight of God but also in the sight of all men."

MOST REV. HENRY MOELLER, D.D.

ARCHBISHOP OF CINCINNATI, TRUSTEE OF UNIVERSITY

Death has again invaded the ranks of the Trustees of the Catholic University of America. Archbishop Henry Moeller was born in Cincinnati on December 11, 1849. His ordination to the priesthood took place at Rome on June 10, 1876. In 1900, he was appointed Bishop of Columbus, and three years later he became co-adjutor to Archbishop Elder, whom he succeeded the following year. For over twenty years Archbishop Moeller was a member of the Board of Trustees of the University.

In his funeral sermon, Archbishop Glennon paid the following tribute to the dead prelate:

"Always of fine manner, kindly, affable, courteous, dignified, always a friend and a brother and at the same time a priest of God. Since his coming to Cincinnati, this, his final life chapter, is known to you all, how he has presided with dignity; how he has offered sacrifice to God for you; how, with your help, he has built, equipped and paid for the grand seminary; how he has promoted the cause of charity; how he has aided in the solution of the various vexing social problems that confront the age; how he has directed priests and people in all sanity and sanctity, in the ways of justice and peace; how he calmly and prayerfully made his decisions, and then, like some tall cliff, unmoved, he stood, while the storms of racialism, nationalism or nativism raged around him—while they raged he waited, for well he knew that since he made these decisions for the best interest of his people and our faith, the time must come when the world would recognize the probity of his actions, the clarity of his judgements, the wisdom of his decisions and through it all the native goodness of his heart.

"By training and association, Archbishop Moeller was conservative. He loved the church of God, the church of the ages; and it was always in performing its glorious liturgy that he was most at home: and yet, because of the motto that guided his life: 'Feed My Sheep,' he gladly accepted both in the field of education and charity whatever of value the age brought forth. He realized how much there was of the frivolous, unhealthy and sentimental, all of which he promptly rejected. But that which made for the true welfare, spiritual or temporal, of his flock, whether in form or in institution, quickly received his support, and prudently he planned its adoption.

"In a sense, therefore, he joined together in a Christ-like way the conservative and the progressive, combining the 'nova atque vetera,' thus filling out in a typical way the mission of a genuine Catholic American bishop. He was more at home at his desk than on the rostrum. Denied the faculty of a loud voice, that sometimes betrays the vacant mind, he preserved in his soul for God more than he could tell the world of men. Like the Wise Men, whose life journey he typified, he set before him the star of faith, and in the end was prepared, we feel, to offer to his Master the gold of a faithful heart, the frankincense of a life of prayer and the myrrh of much sacrifice.

"Let us thank the Almighty for the length of years He has given His faithful servant. Let us unite in prayer to God for the repose of his soul. 'Soldier rest, thy warfare o'er!' The church of Cincinnati will guard his ashes! May the angels of God receive his soul! May He, Who is the Resurrection and the Life, give to him life eternal among the blessed!"

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University of California,

Berkeley,

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CORNER STONE LAYING OF THE JOHN K. MULLEN OF
DENVER MEMORIAL LIBRARY

ADDRESS OF SIR ESME HOWARD

DIOCESAN SCHOOL SUPERINTENDENTS MEETING

EDUCATION COUNCIL ELECTS MONSIGNOR PACE

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

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CORNER STONE LAYING OF THE JOHN K. MULLEN OF DEN-
VER MEMORIAL LIBRARY, AT THE CATHOLIC UNIVER-
SITY OF AMERICA, WASHINGTON, D. C., APRIL 22, 1925,
BY HIS EMINENCE PATRICK CARDINAL HAYES.

The Corner-Stone of the John K. Mullen of Denver Memorial Library was laid by His Eminence Patrick Cardinal Hayes on Wednesday, April 22, at 3:30 p.m., in presence of the professors and students of the University and a very large audience of invited guests. Prominent among them were Admiral Benson, General Tasker N. Bliss, of the National Soldiers' Home and Commissioner Rudolph. Archbishop Glennon of Saint Louis, Archbishop Hanna of San Francisco, Archbishop Curley of Baltimore, Archbishop Dowling of Saint Paul, Bishop Muldoon of Rockford, Ill., and Bishop Shahan of the Catholic University of America were present on the occasion. The weather was admirable, a perfect spring afternoon and the white granite walls of the fourteen foot basement, 150 feet in length made a splendid impression. The University Choir sang some appropriate numbers and the Soldiers' Home Band discoursed excellent music. Several hundred priests occupied the spacious platform set aside for them.

Bishop Shahan opened the proceedings by reading the following cablegram from Pope Pius XI:

THE VATICAN, ROME.
APRIL 21, 1925.

Cardinal Hayes:

Washington, D. C.

Holy Father grants Special Blessing occasion laying of corner-stone New Library University.

Cardinal Gasparri.

When the applause had subsided Bishop Shahan spoke as follows:
Your Eminence,
Honored Guests,
Members of the University:

"The edifice which we are about to begin is the gift of a generous citizen of Denver, well known throughout the far West as one of the chief business pioneers of the great State of Colorado. Associated with him in this splendid work, until her recent demise, was his beloved wife, for over fifty years the partner of his labors and his joys and his trusted counsellor to the end. Their four daughters have also chosen to cooperate in the establishment of this noble Library. Rightly, therefore, does it help to perpetuate a name that for over fifty years has been syn-

onymous with all the business virtues, with perfect integrity of life, and an intelligent devotion to the public welfare. His own city of Denver honors Mr. Mullen as a public-spirited citizen, ever foremost in its development, and ever proud of its unique office of Custodian of the Rockies, with their untold wealth and their inexhaustible opportunities. His Catholic fellow-citizens honor in him the chief benefactor of their beautiful Cathedral and its schools, the liberal patron of the Knights of Columbus, and the founder of the John K. Mullen Home for the Aged, where the Little Sisters of the Poor care for hundreds of men and women who would otherwise be helpless and abandoned in their declining years,

Henceforth the National Capital will know Mr. Mullen as the donor of the magnificent Library of the Catholic University of America. For thirty-five years we have hoped to see this day, and our gratitude to Mr. Mullen is in proportion to the intensity of our need, and to the opportunities which this edifice will throw open, not only to the professors and students of the Catholic University of America, but also to the citizens of the National Capital. The latter will find here at all times a cordial welcome and friendly counsel, not only in matters of purely secular learning, but also in all that pertains to the nature and the history, the teachings and the spirit of the Catholic Church.

This great edifice is not unworthy of comparison with the best public buildings of our city. Its site is the finest on the University grounds, high and free on all sides. For air, light and access, it is quite unsurpassed. It has a capacity of one million volumes, of which 300,000 await impatiently its completion. It is 207 feet in length, and 150 feet in depth. Its reading room is 140 feet long, 40 feet wide, and 30 feet high. Its plans have been drawn after long and thoughtful study of the best library buildings in our country. We are confident that the JOHN K. MULLEN OF DENVER MEMORIAL LIBRARY is perfectly equipped for all the demands that can rightly be made upon it.

In the name of the Trustees of the Catholic University of America, I accept this noble edifice from Mr. Mullen and I assure him that his generous material gifts will soon be turned into intellectual wealth, into all the sciences, natural and applied, into all the arts, into letters and history, into philosophy and theology, and into an ever increasing knowledge of the world and man. We hope, also, that our higher life, the supernatural life, will be abundantly fed from the resources of this great edifice, and that in its own way it will contribute richly to a closer harmony of faith and reason, of science and religion. May God continue to bless our generous benefactor and his family, and may this noble edifice in coming years be a reminder to his descendents of the sincere and vigorous Catholic faith, and the high public spirit which dictated its foundation!

The Corner-Stone was then laid with appropriate ceremonies by Cardinal Hayes. On the silver trowel used for the occasion, and afterward presented to Mr. Mullen by Bishop Shahan, are inscribed the lines "Laying of the Corner-Stone of the John K. Mullen Memorial Library, April 22, 1925, by His Eminence Patrick Cardinal Hayes."

When His Eminence had resumed his seat among the assembled prelates the following discourse was delivered by Rev. Dr. Peter Guilday, Professor of American Church History in the Catholic University of America.

Your Eminence,
Honored Guests,
Members of the University:

Even as the winter that is now changing into our warm Southern spring, one epoch in the history of the University closes today and a second is about to begin. After years of patient, loving hopes, we are in the presence of a dream that is coming true. During a generation and more we watched our ships set sail upon the sea of desire and they have returned at last into port laden with great treasure.

At this parting of the ways between the past and the future, we are laying in our beloved Sion a cornerstone, elect and precious, the cornerstone of an edifice toward which our hearts have been set from the opening of the University.

Time and oft in the past, as we felt our hearts burning within us in gratitude for substantial gifts that have come to us from generous benefactors, there leaped to our lips the unspoken wish that God would inspire a man of wealth and of vision to secure for us the peculiar building we most needed. Now and then, in academic assemblies and in official reports from the administrators of the University, this wish would find utterance, because the urgent need of a building capable of housing our ever-increasing treasure of books was too evident not to be publicly recognized.

Many gifts have been received in the eight and thirty years of our existence, and our gratitude goes out to the generous donors whose devotion to faith and to knowledge prompted the sacrifices that have made possible the actual equipment of the University. It is largely to them that we owe the existence in Washington of an educational work that finds its counterpart only in the ages of faith.

All about us, as far as the eye may reach, in an ever-widening circle, religious houses, houses of sanctity and of learning have been established until today this centre of the higher life throbs with manifold activities religious and secular, that display the strength and the beauty

of the Spouse of Christ. The generosity of our benefactors is being rewarded in unforeseen ways, and at the Capital of the Nation a Catholic Athens is growing, where Christ rules as Supreme Teacher. Every pledge of our founders has been fulfilled. Our influence for scholarship has increased in dignity and power with each passing year. Good-will, support and encouragement have come from many sides. Our Catholic people in their parishes and dioceses have come annually to our support, in ever increasing measure. Scholarships and endowments have increased, and will continue to increase, making it ever easier to acquire a solid Catholic education of the highest order under the auspices of our holy religion.

The Catholic University of America came into being when the educational spirit and temper of our country were undergoing a serious change in their attitude toward religious worship in the land—not a famine of bread, nor a thirst of water, but a famine of the knowledge and respect of the Word of the Lord. Catholic instinct knew that belief in God was in peril. The Catholic University of America came spontaneously from our people, in order to eternalize before the American nation “the faith, hope and charity that animate our Catholic outlook, and lift it high above the level of the imperfect natural order—faith in the glorious educational mission of Catholicism in the United States; hope in its future achievements in every domain of national life; and love for the unborn generations that they may run where we have walked, and that this foundation may raise in their day new and imperishable works of incalculable service to religion and to country.”

To the remotest parishes of the country, the appeal for the support of Catholic scholarship was sent, was heard and was answered. The laity, the clergy, both secular and religious, and the prelates who have presided over the Church of God in the United States since our opening year of 1889, have all co-operated in developing the great scheme of Catholic higher education, as it unfolds itself from year to year.

We can look back upon our short past of less than two score years and recognize all the links that unite our own constant efforts with the unparalleled sacrifices of Holy Church for the welfare of religion and science.

On the long scroll of our benefactors and friends are written the names of distinguished prelates who have directed and sustained us, of devoted laymen and laywomen, whose generosity has been our constant support, and of national Catholic organizations that have founded here in perpetuity rich sources of intellectual zeal and devotion. To our side have rallied in quick succession chosen groups of scholars from the religious orders and congregations. Built at much expense and with no little sacrifice in men and in effort, their Houses of Study around us are outward signs of an inward faith in this unique Catholic academic en-

terprise with which the Church in the United States inaugurated the second century of its established life.

Through the members of these religious communities, through the graduates of our affiliated colleges, through the young clerics and laymen of our schools, the fame of the University has been spread throughout the land. Millions who have never visited our halls were thus brought to realize that the Church of America had not abandoned the glorious University traditions of the Middle Ages, and that here in Washington, Paris and Bologna, Oxford and Salerno, Rome and Louvain had come together in order to hand on the torch of learning to the generous initiative and enlightened faith of American Catholic citizenship.

What wonder, then, as the educational duty of wealth became better known and appreciated among our people, that name after name should be added to the roll of the University's benefactors! What wonder that the family of the University includes today many of her devoted children, who have inscribed their names upon our halls, our chairs of learning, and upon every department of our academic and religious training!

Against this background we place to-day the name of the donor of the University Library—Mr. John K. Mullen, of Denver, Colorado. We respectfully ask him to accept the gratitude of our Trustees, of our Professors and Students, and of all the friends of Catholic higher learning.

Anxious eyes and grateful hearts have been watching the extensive operations begun on this site. We await with impatience the day when this beautiful edifice shall be completed and all our treasures are brought here as children of one family gathered by the mother around the peace and the light of a spacious hearth.

It is true that we have never been without a library—of some sort; for how could a University exist without a collection of books? Given the physical hardships under which we have labored for well-nigh forty years, the scholarly writings of our professors and students, both as to number and quality, show how well our rich stores of books have been used. After the opening of our first building—Caldwell Hall—in 1889, the roomy basement under Divinity Chapel was set apart as our Library. With a nucleus of five thousand volumes donated by Archbishop Corrigan, of New York, Bishop O'Farrell, of Trenton, and other friends of the founders, a beginning was made. Two Catholic publishing houses added generous collections to the Library, and our earliest professors, in particular Doctor Bouquillon, gave liberally of their volumes for public use. Before a decade had passed, it became evident that a change was imperative, if the books were to be of satisfactory service. In 1908, much against our wish, since every room in the new McMahon Hall

was urgently needed for class-room space, the west wing of the first floor was devoted to the Library. Stacks were set up, the foundations of the building were reinforced to carry the additional weight of the books, and from that time down almost to the present we felt we had reached a breathing space in the constantly increasing problem of our library facilities. Before a second decade had gone by, there were crowded into these very cramped quarters almost 100,000 volumes. Many collections, great and small, were sent to us, and the Library kept on growing until today there are about 300,000 books in the possession of the University. Crowded into every available space in McMahon Hall, our treasures have overflowed into the basements of other halls, until scarcely any vacant corner in the University has escaped these burdens that can only be lifted when the JOHN K. MULLEN OF DENVER MEMORIAL LIBRARY is opened as their permanent home.

If scholarship is the life of the University, the source of scholarship is its Library. It has been well said by a prominent educator that without access to adequate library facilities, there is no University worthy of the name. 'Let no one connected with the promotion of graduate work, deceive himself—no single thing is more important in advanced work, that really advances, than the literature of the subject, be it in the sciences or in the humanities.'

Fifty years ago, when the Father of American Church History—John Gilmary Shea—discussed the proposed Catholic University of America, he pointed out with rare foresight that nothing could give greater service to the Church and to the nation than a great central Catholic library, situated here in Washington. Doctor Shea deciderated the creation of a college of research-fellows, or writers, attached to the Library, to whom scholars of all creeds might appeal for accurate information and skilled direction in their own studies. One may well surmise that this illustrious historian may well have caught his inspiration from the famous Ambrosiana Library at Milan, as planned and carried to perfection at the opening of the seventeenth century by Cardinal Frederick Borromeo, Archbishop of that city. This scholarly cousin and successor of St. Charles Borromeo intended his great gift to learning to be more than a collection of books. The books themselves were to be the nucleus of three institutions—a College of Writers, a College of Research Scholars, and a School of the Fine Arts. The flood-tide of the Lutheran Revolt was then sweeping across the face of Europe. The Ambrosiana Library at Milan was to become an effective barrier against its descent upon the rich peninsula of Italy.

To all parts of Christendom, Cardinal Borromeo sent scholarly agents to secure by purchase manuscripts and books for the use of the Ambrosian doctors. The history of their successes during the past three centuries is too well known to need recapitulation. From the days of its

founder down to our own, when only yesterday Monsignor Ratti relinquished his post as its Librarian to become Papal Nuncio at Warsaw and then to ascend the throne of Peter as Pius XI, the Ambrosian Library has never ceased to produce scholars and scholarly works of the highest distinction.

To Frederick Borromeo is due also the honor of being the first to throw his collection of books and manuscripts open to all students, without distinction. "It was in those days a rare and unheard-of thing that a private individual should collect books almost entirely at his own expense, expose them to the general view, have them brought to the first caller, and cause writing materials to be placed at his disposal. Elsewhere the books were hidden away carefully, and no facilities for reading or note-taking were even thought of. The savants of the day were loud in their praise of this generosity - - - The Cardinal's example was soon followed in the Bodleian at Oxford, the Angelica at Rome and later on in the Mazarine and the Bibliothèque Royale at Paris."

In his *Creditam Nobis* of July 9, 1608, creating the College of Doctors of the Ambrosiana, Paul V has given us the first modern treatise on library economy. Many interesting passages might be cited from this papal letter, celebrated as it is in the history of libraries for its perfect set of rules regarding the service of books as well as for its drastic laws against those who appropriate, sell or destroy any of the volumes in the Library. Even those who were guilty of touching the volumes with soiled hands and thus defacing them fell under pontifical displeasure. Against all who misused the books of the Ambrosiana, Paul V issued the penalty of excommunication reserved to the Holy See, and upon clerics the penalty of suspension from the exercise of their sacred functions.

A Committee composed of Monsignor Pace, Rev. Drs. Hyvernât and Butin, Mr. Joseph Schneider, the present librarian, and Mr. Frederick Murphy, the architect of the building has given serious study during the past two years to the JOHN K. MULLEN OF DENVER MEMORIAL LIBRARY. Visits were made at intervals to libraries in cities far and near, and no effort was spared to bring to our own problem all the knowledge and experience possible. To the members of this Library Committee the University will ever be grateful.

To their names another name should be added at this solemn moment of public acknowledgment—that of our beloved Rector, Bishop Shahan, who has contributed from the storehouse of his universal knowledge many valuable suggestions for the design of the Library.

The sun going down to rest in the evening casts across the greensward of our campus a last ray of splendor that falls athwart two buildings in which the heart of Bishop Shahan may well be said to live. At one

end of this golden axis is the National Shrine of the Immaculate Conception now being raised to the glory of the Blessed Mother of God by her loving children of the United States, and at the other, this enduring monument to the creation of which Bishop Shahan has brought his love for all that is noble and beautiful, his wide learning, his comprehensive knowledge, his deep and abiding piety, and his warm sympathy with all that sustains and nourishes the ideal of Catholic higher education. Both these enterprises are being constructed today because his faith in the devotion of Catholic America knows no faltering, and because his motto—*Spes mea Christus*—has ever kept alive the sense of his own dependence in all things upon Christ Jesus.

It would be impossible to overestimate the meaning of this great building in our daily University life. No other threshold, except that which we are now building for the Real Presence of our Eucharistic Lord, is so essential to a Catholic University. To the door of this edifice every foot will be instinctively directed.

Begun in greatness of soul—*magnanimity*, as the Angelic Doctor calls it—in that greatness of soul Almighty God has bestowed upon its donor, the University Library will be borne along to completion by three other gifts, patience, perseverance, and magnificence, which St. Thomas Aquinas joins with magnanimity as parts of the virtue of fortitude.

When a half-century ago the citizens of Milan erected before the beautiful portal of the Ambrosiana Library a statue to Cardinal Borromeo, they could find no inscription more suitable than the words used by Manzoni in *The Betrothed* to describe its founder:

He was one of those men

Rare in every age—

Who employed high intelligence,

The resources of an opulent condition,

The advantages of a privileged station

and

An unflinching will, in the search and practice

of

Higher and better things.

To the donor of our Library we could offer no higher tribute.

The name of John Kernan Mullen is henceforth enshrined in the heart of the Catholic University of America, and will be forever held in gratitude and benediction.

ADDRESS OF SIR ESME HOWARD

*The following address was delivered before the Dod-Noon Club
of the University, May 4, by Sir Esme Howard,
the British Ambassador.*

Many years ago I went with a friend to spend a day and a night up at the Benedictine Monastery of Montserrat near Barcelona in Spain. In those days there was no funicular railway as now, but we climbed slowly up the long road in an old coach drawn by eight mules with bells on their necks and a driver cracking a long stock whip and urging them in strange Catalan oaths or, for aught I know, blessings, except that the tone of his voice did not sound like that. Presently, as the mules went slow, I got out and walked—partly because the fresh spring air was better than the inside of the stuffy coach, and partly because as we rose the sides of the road became precipitous and I have never liked the combination of wheeled vehicles and precipices. But walking I could enjoy every turn of the road and look up at those astounding figures of bare rock some 300 and 400 feet high which crown the summit of Montserrat and make it one of the strangest and most fantastic of all mountains. The vegetation was luxuriant and spring flowers were coming out everywhere, birds were singing and the sun was shining in a pure Mediterranean turquoise sky. Presently we saw the great walls of the monastery snuggling up under two of those giant fingers of rock pointing to the sky. We drove into the courtyard to the tune of the jingling bells. We had reached the famous pilgrimage shrine of Catalonia—Nuestra Senora de Montserrat—the house according to some traditions of the Knights of the Holy Grail. We turned in hungry to eat whatever the simple hostelry of the good monks provided and then started with a guide to explore the mountain. We climbed up steps cut in the rock between two of the great fingers of pudding-stone and came across from time to time little cells of the hermits of former days, some of them perched in inaccessible places in the rocks. We had only two hours or so before sunset and made the best of our time clambering among the precipitous rocks and enjoying the wide views in every direction over the rolling hills of Catalonia to the great snow-covered chain of the Pyrenees to the north and across the sea to the east and south and endless chain of hills to the west—one of the most spacious views in the world. Then came such a sunset as I have rarely seen. The Pyrenees glowed as if on fire, and the whole scene, sky, sea and plain, below us was wrapped in a mantle of violet while the shadows of the valleys were like deep purple gulfs and abysses. We wound our way slowly down out of the glory of this feast of colour and entered the church which was dark but for a few tapers at the high altar and along the stalls of the monks. They were singing the “O Salutaris Hostia” before Benediction.

That day and its close left an indelible impression on my mind. It was all like something from another world or at least from another time. The hustling commercial city of Barcelona from which I had come was left a thousand years in front of me and I had gone back to the days of the Knights of the Holy Grail. I should hardly have been surprised if the white robed Knights had marched into the choir in solemn procession as they do in Wagner's Parsifal to the wonderful leit-motiv, the melody of the Grail, waiting for the coming of Parsifal the Pure Fool—Der Reine Thor—for whom alone the miracle of the Grail would work again.

A few years ago I went to Montserrat again. The mountain is as wonderful as ever and the view from it is the same, but a funicular railway now carries hundreds of pilgrims up to a large clean modern hotel with water turned on in taps in the bedrooms and a restaurant in which can be got almost anything you wish. The spell for me was somewhat broken and the Grail feeling was no longer there—perhaps because nothing really gives us complete joy unless there is some sacrifice attaching to it, and it is only when we have given up some of our daily creature comforts—our warm baths, our soft beds, our luxurious ways of travel, our well-cooked food, that we can really escape for a short time from the things which are material and temporal to those which are spiritual and eternal. The acme of comfort does not fit in with the ecstasies of a St. Francis, and you cannot go out on the quest of the Holy Grail in a Rolls Royce or a Packard. I don't say that these things are not compatible with living the life of a good, respectable and decent citizen, but if they are things we most diligently seek, if they are the objects of our hearts desire, why then we shall lose the best things in life, we shall lose the occasional glimpses of the Holy Grail which are vouchsafed to the saints.

The question for us then, it seems to me, is to decide as early as may be in life in what particular way we will set out for the search of a Holy Grail, despite all our temporal surroundings of ease and comfort, of pleasant material things, if we are surrounded by such—and it strikes me, gentlemen, to tell you the truth, that in this rich and prosperous country most people are so blest with these temporal goods that the quest for the Holy Grail becomes more and more difficult.

Each one of us can in the first place and without active rebellion against our modern conditions start on this quest in our daily lives. We can begin by easy stages, for all of us as I too well know are not always able to resort at once to heroic methods. We can resolve in the first place not only to do our best with our daily work, but also wherever it is possible to do some kindly act to our neighbour even if it involves some personal sacrifice. In this way we shall accustom ourselves the more easily to make those little personal sacrifices of confi-

dence, of pleasure, even of interest, which will prepare us to make the heavier sacrifices which everyone of us sooner or later has to face in after life.

The great thing in order to have a happy life is not to pursue hot-foot our immediate desires at all costs, but to learn to recognize from the first how little importance these desires are in the scheme of life, and how little they generally contribute to our happiness when we have them. So if we get into a regular habit of mind of not being put out and annoyed when we have to sacrifice some small pleasure, but on the contrary of rejoicing because we have been asked to make a small sacrifice, we shall be contributing in no small degree to the happiness, not only of our family and friends, but also to our own, and we shall be teaching ourselves to face the heavier sacrifices and troubles that will surely come later, for man is "born to trouble as the sparks fly upward." Then again, there are many who suffer torments of anxiety on account of inanimate objects. This is not only true of those who have great possessions but also of those who have few. It is of course very tiresome to lose or see broken an object which we treasure either for its value or for its associations. I used to feel it very much when in the course of my diplomatic wanderings some treasured possession was broken or lost—and this invariably happened every time I moved. But I was cured some time ago by a phrase of one of the characters in Paul Bourget's "Cosmopolis"—"Je me suis delivre de la tyrannie des objets"—"I have freed myself from the tyranny of objects"—and I suddenly realized what a terrible bondage this was and how little it really mattered whether this thing or that remained in my possession.

As Robert Louis Stevenson says:—

"When we look in the face of the gigantic stars we cannot stop to split the difference between the infinitely small, such as the Roman Empire and an old tobacco pipe, or a million of money and a fiddlestick's end."

If we can free ourselves from the tyranny of our own pleasures and desires—taking the good ones as they come with gratitude but not dependent upon their fulfillment—and if we can free ourselves from the tyranny of our possessions, we shall have got far on the road of the quest for the Holy Grail.

The most important lessons we have to learn from boyhood and right through our lives are not the intellectual ones, though they are of course of very great importance, nor those of physical health, though these are

almost equally important, but they are those of the formation of character on which, above all and before all, our own happiness, the happiness of those who surround us, and the happiness, true greatness and true prosperity of our respective nations largely depend.

A selfish man who cannot make sacrifices cherfully will be unhappy his life long, a selfish family will be unhappy, and a nation composed of selfish individuals will not be happy because they will spend their time in bitter quarrels, very often over issues of really minor importance.

Now I hope you will not think it impertinent of me if I say this to you, young men who form a great part of my audience today. So far as human intelligence can foresee there is nothing that can prevent this country of yours from becoming during the present century, if it has not already become, the greatest country on earth. Your natural resources are infinite, your population is growing so that it may soon equal that of the largest European State, Russia. You need fear no attack from without, there is little reason for you to dread the horrors of an invasion such as that from which France, Belgium and Italy have only recently suffered. Your country is not scattered, you do not depend for your food, for your very life, as Great Britain does, on supplies drawn from abroad. Much has been given you and much will therefore be required of you at the bar of history. Your country during this century, in which many of you now present may play an important part, can do more than any other to take the lead in promoting the great ideals of peace and friendship and understanding among nations. It has already done much. It does not, I am convinced, believe in living isolated from the rest of the world. It could not if it would. But it will depend on the public opinion formed by the individual units of the Nation whether it will rise to the great opportunity that belongs to it as a birthright or whether it will prefer the mess of potage. I have no doubt in my mind as to the choice this Nation will make. I believe it will rise to the opportunity and will, whenever necessary, make the sacrifice of the mess of potage. But let each one of you consider that he will be partly responsible for what is done, let him prepare himself, by small daily sacrifices gladly offered up, to make when called upon, a great sacrifice for family, for home, for country, for humanity and then, believe me, you will not fail in your life's work. However the world may judge of it, you will have succeeded in the quest for the Holy Grail.

SIXTH SEMI-ANNUAL MEETING OF DIOCESAN SCHOOL
SUPERINTENDENTS, WEDNESDAY, APRIL 15.

Diocesan Superintendents of Schools from as far West as Iowa, Missouri and Wisconsin and from every State in the Middle Western and Northwestern United States attended the sixth semi-annual meeting of the Diocesan Superintendents' Section of the Catholic Educational Association here last week. The meeting was held at the Catholic University of America.

The Right Rev. Thomas J. Shahan, Rector of the Catholic University, opened the convention with an address of welcome. His speech dealt largely with the value of a Catholic education and with the steady progress of the Catholic school system in the past decade. The result of this progress, he said, is that today the Catholic schools have set for themselves standards which meet the most exacting requirements of standardizing agencies.

Service to Community

After the Bishop's speech there was an address by the Rev. E. A. Lafontaine, Superintendent of Schools for the Diocese of Fort Wayne, and chairman of the Superintendents' Section.

Father Lafontaine's remarks dealt with the place of the Catholic school in relation to the community which it serves. He pointed out that the Catholic school is an agency for the teaching of morals—a function which, he said, allows it to make a distinct contribution to community welfare.

"Enemies will become friends when they learn to appreciate what Catholic schools are doing in the way of producing honest, stable citizens," he declared, adding that "religious education and training must go hand in hand with thorough preparation for the problems of life. This requires extensive professional skill; in other words, properly trained teachers."

"Child Accounting" was the topic of a paper read by the Rev. Dr. John M. Wolfe, Diocesan Superintendent for Dubuque. The Rev. Dr. Henry M. Hald, assistant superintendent of schools in the discussion of this paper which concerned the importance of keeping adequate records upon which information concerning the children could be based.

Doctor Barrett's Paper

The Rev. Dr. John I. Barrett, Superintendent for the Archdiocese of Baltimore, read a paper on "Forming a Curriculum for City Schools,"

in which he pointed out that the proper solution of this problem is one of the most important and difficult facing educators today, in as much as most of the children of the nation are being educated in city schools. In the discussion that followed, the Rev. Augustine F. Hickey, Diocesan Superintendent of Schools for the Archdiocese of Boston, suggested that every safeguard should be taken against over-crowding the curriculum, in as much as the time at the disposal of the school is too limited to allow for the inclusion of many more subjects than those now taught. The Rev. Thomas M. Kelly, Diocesan Superintendent from Richmond, gave a short description of the elementary school curricula of several European countries, and the Rev. Joseph McClancy of Brooklyn explained the method used in forming the curriculum in his diocese.

Proper provision for the exceptional child is one of the biggest problems facing educators today, the Rev. Raymond K. Kirsch, principal of the Central Catholic High School of Toledo, said in the course of his paper on the "Problem of the Exceptional Child." He said exceptionally bright children constitute about 15 per cent of the school population, but added that the problem of the sub-normal child was even harder to solve than that of the super-normal. The Rev. John E. Haldi, O.S.B., of the Catholic University expressed the view that the super-normal child problem is more serious than that of the sub-normal, in as much as he said, most of the schools are maintained now on a basis to accomodate the sub-normal child. Father Haldi also made a strong recommendation in favor of the establishment of clinics in the larger cities for the correction of physical defects in Catholic school children.

A resolution was adopted authorizing the appointment of a committee to make a thorough survey of records for Catholic schools and to report at the next Easter meeting of the superintendents' section. Dr. George Johnson of the Catholic University, the Rev. Francis J. Macelwane of Toledo, the Rev. Dr. John M. Wolfe of Dubuque, the Rev. Joseph McClancy of Brooklyn and the Rev. Augustine F. Hickey of Boston were named as members of the committee.

Officers Elected

Officers for the coming year were elected as follows: Chairman, Rev. P. J. Clune, Ph.D., Trenton, N. J. Secretary, the Rev. Henry H. Hald, Ph.D., Brooklyn, N.Y. Editor, the Rev. John I Barrett, Ph.D., Baltimore, Md.

MONSIGNOR PACE HONORED

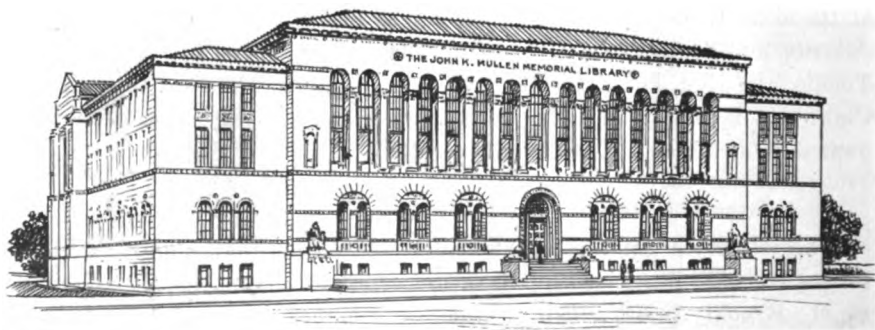
Monsignor Pace, Vice-rector of the Catholic University of America, and Director of Studies, was elected President of the American Council on Education at the closing session of its eighth annual meeting held recently at Washington. Mgr. Pace is widely known as a psychologist. He entered the Catholic University in 1891 as professor of philosophy.

Two other Washington men also were elected to posts in the council. Dr. William Mather Lewis, president of George Washington University, was elected to the executive committee and Coreoran Thom, widely known banker, was chosen treasurer. Others elected were: Secretary, Raymond M. Hughes, President of Miami University, Oxford, Ohio; member of the executive committee, Charles H. Judd, University of Chicago.

Max Farrand told the council, which represents fifteen national educational organizations and 190 universities and colleges, that England is showing increasing respect for the American educational system. Other speakers were: Miss Virginia Newcomb, Harry Pratt Judson, William F. Russell, Virginian C. Gildersleve and Henry Allen Moe.

The council approved a budget of \$192,000 to carry on its activities for the coming year. The educators feel, it was pointed out, that the greatest accomplishments of the council in the last year are the completion of the educational finance inquiry embodied in thirteen volumes as reported by Prof. George D. Strayer, chairman of the committee, and the development of international relations.

The finance inquiry includes the collection and tabulation of the costs of education in four States: New York, Illinois, Iowa and California. Educators feel that it will prove of great value to municipalities in planning their educational system and to universities in studying the problems of finance.



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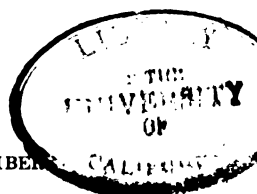
THE COUNCIL OF NICAEA (325): SIXTEENTH CENTENARY COMMEMORATION EXERCISES

WASHINGTON, D. C.

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Tuesday evening, May 28, Commemoration Exercises were held in the Gymnasium, in honor of the Sixteenth Centenary of the Council of Nicæa, convened in the Summer of 325. His Excellency the Apostolic Delegate presided. Seated beside him on the platform were:

Thomas J. Shahan, rector of the University; Bishop Basil Takoch, of the Greek Rite; Rt. Rev. George A. Dougherty, S. T. D., vice-rector; the Verv Rev. Patrick J. Healy, S. T. D., dean of the School of Theology, and the Rev. Edwin J. Ryan, S. T. D., director of the Graduate School. Filling the seats in the front of the vast hall were heads of the various religious houses in affiliation with the University, members of the faculty, priests taking post-graduate courses and a large number of scholastics. In other seats were hundreds of undergraduates and a great gathering of the general public.

One of the most impressive features of an occasion which was charged throughout with impressiveness was the rising of this great audience to recite in unison the Creed which has remained unchanged for sixteen centuries as the public declaration of faith of Catholics in all parts of the world.

Following the address of the Apostolic Delegate, Dr. Healy discussed the profound importance to the early Church of the great Council, and Rt. Rev. Dr. Ryan brought home to the audience the importance for modern times of the first official meeting of the Christian hierarchy for the elucidation and defence of the faith received from Christ and the Apostles. We give below the text of the discourses:

ROME AND NICAËA

BY THE APOSTOLIC DELEGATE, MOST REV. PIETRO FUMASONI-BIONDI

It is a pleasant privilege to be present at this academic function in honor of the Sixteenth Centenary of the Council of Nicaea. As the representative of Our Holy Father, I have a very special reason for being here. The Bishop of Rome has since the days of Saint Peter, been the acknowledged guardian of the deposit of the faith. To him was committed, in the person of Saint Peter, charge over all the churches and to him was made the promise that "the gates of hell shall never prevail against her." Faithful to that trust of the Divine Founder of the Church, the Bishop of Rome has always regarded as his most important office the preservation of the unity of the Faith, which was transmitted to the saints for their safekeeping.

No one can understand adequately the important influence which general assemblies of the Bishops, as the Council of Nicaea, have had on the dogmatic and disciplinary life of the Church who fails to appreciate the important role which the Church of Rome has always taken in convening such councils, presiding over them, and in guiding and approving their deliberations. From the birth of Christianity the Bishop of Rome was looked up to as the fountainhead of Catholic doctrine. Thus, Saint Paul praises the faith of the infant Roman Church when, in his Epistle, he writes, "Your faith is spoken of throughout the whole world." Later, Saint Irenaeus, the first historian of the Church, writing at the end of the second century, calls the Church of Rome "great and ancient amongst all the churches"—*maximae et antiquissimae*. Then he continues, "in truth such is the superior preeminence of this Church, that of necessity every Church—I mean the whole body of the faithful in every country—agrees with her, every Church in which, whatever be the country, has been preserved uninterruptedly the Apostolic tradition."

This early preeminence of the Church of Rome continued through the first three centuries of persecution. Everywhere her influence was felt, and in all things—dogma, morals, discipline, liturgy, and in works of charity. Nowhere was a voice raised against these activities of Rome. Universal respect for her position and world-wide obedience to her commands were characteristics of all the Christian communities scattered throughout the world from Cappadocia to the western limits of the empire. Even the pagan emperors appreciated the fact that in any controversy between Christian bodies, the decision of the Bishop of Rome was final and definite. Thus, Eusebius, the ecclesiastical historian, narrates that in one controversy the Emperor Aurelius "decided the question in the most sensible way, by ordering them to restore the episcopal house to those who on matters of doctrine received letters from the Bishops of Italy and from the City of Rome." Thus, whether we read Eusebius, or Saint Clement, or Saint Irenaeus, or Tertullian, or Saint Cyprian, the testimony of antiquity is always the same—the Church of Rome is the mother of all the churches of the world. Every church must agree with her in doctrine if it hopes to preserve unchanged the traditions of the Apostles.

The victories of Constantine brought peace both to the world and to the Church. The peace of the Church, however, was soon disturbed by the heretical teachings of a certain priest of Alexandria, named Arius, who openly denied that Jesus Christ was the Son of God in the sense that He was consubstantial with and coequal with God, the Father. This heresy struck at the very roots of Christian belief. It had to be condemned if true Christianity were to survive. Pope Sylvester, therefore, at the request of the Emperor Constantine, consented to allow the Emperor to call a general meeting of the bishops (Lib. Pontif. 1, p. 75., ed. by Duchesne). Saint Sylvester, because of his advanced age, sent to represent him two Roman priests, Victor and Vincentius, and also Bishop Hosius of Cordova, who, in the name of the Pope, presided over the assembly. Arius, "the prosecutor of anti-Christ," as Saint Athanasius called him, was publicly condemned, and the legates of the Pope were the first to sign his condemnation. A new creed—the Nicene Creed—was written and promulgated to the world as the true and only expression of Catholic belief.

The General Council of Nicaea was one of the most important ever held in the Church. The young and brilliant Saint Athanasius, who attended it as a deacon, wrote that it was "a column upon which was sculptured the condemnation of every

heresy." It is so viewed by the Church today. The Council of Nicaea was called upon to decide a most momentous question. It decided this question rightly, not merely by argument, nor by speculation, nor by logic, but by an appeal to the traditional faith of the Church. The faith accepted at Nicaea always was the faith of the Catholic Church. Nicaea created no new doctrines; Nicaea simply declared what the deposit of the faith contained. And the Bishop of Rome, in the person of his legates, subscribed to the Nicene Creed, the universal faith of the Universal Church, for the reason that it had always been preserved at Rome in the Apostles' Creed, in language practically identical with that of the Nicene formulation.

Sixteen hundred years separate us from Nicaea. Everything has changed in this world since then except the truth of the Nicene Creed and the preeminence of the Church of Rome. Constantinople, the Roman Empire, medieval civilization, kings and princes, philosophies and heresies—all have had their day and disappeared. But the Faith of Christ has not changed. At this hour Arianism is a mere name, for the Church repudiated those errors. The Truth of Christ prevailed then and shall prevail till the consummation of time, because the Bishop of Rome stands guard day and night over the faith of the Church. To him has been committed the Keys of the Kingdom of Heaven; he is the great Shepherd of the flock; he is the bishop of bishops. What a thrill of pride should pass over us when we realize the antiquity of our faith, when we appreciate the unbroken succession of the successors of Saint Peter!

Tonight we are assembled at this great modern Catholic University, in one of the youngest nations of the earth, to celebrate an event which took place sixteen hundred years ago. Though many centuries separate us from Nicaea, yet we are very close to the events which took place there. We are a part of Nicaea because we are all united with him, Pius XI, who is the successor of Saint Sylvester, the Pope who convened the Council, and because we subscribe to the self-same creed which Pius XI accepts, as Pope Sylvester before him subscribed to it. We, too, therefore, can say in the unity of faith that we believe in Jesus Christ, the "*Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum non factum; consubstantialem Patri.*"

We believe in this doctrine because we have the proud privilege of being members of that Church which alone is Catholic, "the only Holy Catholic and Apostolic Church," of which Christ is the Head, and the Bishop of Rome His representative here on earth.

THE COUNCIL OF NICAEA

By VERY REV. PATRICK J. HEALY, D. D.

The august assembly of the bishops of the Universal Church which gathered at the Bithynian city of Nicaea in the year 325, and known as the Council of Nicaea, is the first of the ecumenical councils of the Church. It was convoked primarily to pronounce judgment on the erroneous doctrines regarding the Divinity of Christ, which from the name of their author, are known as the heresy of Arius. By reason of this heresy a conflict had arisen within the Church which threatened the life of Christianity as directly as that other great conflict with the forces of paganism, from which, twelve years before, the Christian religion had come forth victorious after three centuries of conflict. Both conflicts, that against the armed forces of the Roman Empire, and this new one against the intellectual strength of paganism, had their origin in the same source, the unwillingness of unregenerate humanity to pay divine honors to the Son of God.

During the three centuries after the establishment of the Church, Faith and Philosophy had been at variance on the question of the doctrine of the Person of Christ. Though Philosophy had lost none of its perversity by reason of its contact with Christianity, it had, nevertheless, been cleansed of much of its heathen grossness, and had, by the beginning of the fourth century, acquired a power and insidiousness, which are best illustrated by the attraction it possessed for many minds within the Church. Though this Philosophy was thoroughly rationalistic, and though its teachings were subversive of the very essence of revealed Faith, it brought under its influence even priests and bishops. Doctrines utterly opposed to the fundamental truths of revealed religion were taught in some of the Christian

schools, and preached from many Christian pulpits. For a time such utterances escaped official condemnation, because those who had made them were careful to express themselves in Scriptural phraseology and in the traditional language of Theology. Though orthodoxy and error had been long at war in many parts of the Church, the first violent outbreak took place in the City of Alexandria, and there found a leader and standard-bearer in the person of a priest named Arius.

Arius was a man of ascetical life and puritanical character, one in whom rigoristic morals were joined to a strange liberalism in opinion. He was a fanatic who conceived of Christian life as something purely legalistic and formal, a liberal for whom novelty seems to have been the test of truth. He was proud, avaricious and ambitious, stubborn in maintaining his own views and intolerant of those of others. Arius first came into prominence during a controversy with Alexander, the head of the diocese of Alexandria, in which he attempted to prove that the bishop had fallen into the error of Sabellianism in maintaining that Christ was begotten of the Father. This controversy, which commenced in 318, soon spread to the entire Church in Egypt and was the cause of so much dissension that Alexander found it necessary to convoke a council of bishops of Egypt and Libya to deal with the rebellious priest and his adherents. At this council Arius and his doctrines were condemned and he was excommunicated and driven into exile. In a short time the whole Church in the Christian East was aflame with dissension and bitterness. The opinions of Arius were supported by some bishops, especially by Eusebius, the influential head of the diocese of Nicomedia. Mob violence and passion were aroused by the writings and harangues of Arius and his followers, but though the discussion and controversy tended to bring into clearer light the utterly untenable character of the doctrines of the heretics, the sedition increased from day to day.

It seems inconceivable that such a grotesque rationalization of the fundamental beliefs of the Church as that proposed by Arius, could, for so long, have deceived even the poorly instructed members of the Church. What they were asked to believe was Philosophy rather than Theology. Claiming to be solely concerned with preserving orthodoxy in the Church, Arius undertook to defend the doctrine of the Unity of God by trying to prove that those who maintained the distinction of Persons in the Trinity were guilty of polytheism, and that while Christ might be called God, He was neither co-equal nor co-eternal with the Father. The idea of God on which Arius based his theory was not the Christian idea but that of the pagan philosophers, it was the idea of a God in whom there could be no distinction of Persons, a God who dwelt in inaccessible aloofness from the world. In explaining the doctrine of Creation and the Incarnation, Arius fell back again on heathen teachers and introduced into his theory the idea of an intermediate being, something similar to the Demiurge of the Gnostics, and this being he named the Word or Son of God. The Word, he asserted, was not begotten of the Father, was not co-equal or co-eternal with the Father nor of the same substance or essence with Him. He was a creature, brought into being from nothing, and non-existent before his creation. He differed from other creatures only because he was to be the agent in the creation of the rest of the universe. Though he may be called God, it is only in a lower and improper sense, for he is a creature subject to the imperfections of creatures, and saved from sin only by the special intervention of the Father or by his own virtue. Such a being, according to Arius, cannot know God and cannot reveal God to others. In the Incarnation the Word took the place of a human soul, was united to a human body and thus became the Christ of the Gospels.

It needs no elaborate discussion to show that every idea and principle in the teaching of Arius can be traced to its source in the heathen thought of his time. His system was in fact an attempt to divorce Theology from tradition, to substitute Philosophy for Revelation, and to offer to mankind as the teaching of the Church a rationalistic counterfeit of the true faith. Never, perhaps, did a more illogical theory come from the brain of man than Arianism. But illogical, and inconsistent, and self-destructive as this theory appears under analysis, it was, nevertheless, a grave menace to the faith of Christians and to the peace of the Church. The threat of Arianism lay in the fact that it gave to the pagans without the Church, and to the semi-pagans within, not traditional Christianity and revealed truth, but a spurious Christianity, which was merely a disguise for a Philosophy in which they already believed. It gave them a Christianity robbed of mystery, rationalized and diluted, a Christianity which knew no barrier between the Church and paganism.

It was a Christianity in which Faith was subordinated to reason, and which opened up through intellectual channels the way to the conquest of the Church which paganism had failed to accomplish during three hundred years of persecution.

In the face of such a menace the Church was stirred to the very center of its being. It was not a time for compromise or delay. A call went forth to the bishops of the universal church to assemble in solemn conclave to bear witness to the faith and to cast out from the Church the blasphemers who had denied that its Founder was Divine. Circumstances determined the place at which the council should meet. Two years before it was convoked, Constantine, by his victory over Licinius had become sole master of Rome. With the purpose of restoring unity to the Empire he was planning to transfer the seat of government from the city of Rome to some other place from which the Empire, East and West, might be more effectively controlled, and he had not yet determined to raise Byzantium to the position of the New Rome. In the interval the imperial capital was at Nicomedia, a city situated a short distance East of the Asiatic side of the Bosphorus, and for the time being Nicomedia was the center of the Empire, the center to which all roads led, and to which all the great imperial posts that travelled these roads converged. These posts the Emperor placed at the disposal of the bishops to convey them to the council. He provided for them residences and meeting places, not in Nicomedia itself, but in another city, less crowded and less subject to court influences, the city of Nicaea, twenty miles south of Nicomedia. Without the good will of the Emperor, the bishops of the Church, impoverished as they were by the last and longest of the persecutions, could not have made the journey to Nicaea. Constantine furnished them the means of travel; but the voice which called them there was not that of Caesar, but of Peter. The writ of the Emperor did not run beyond the frontiers of Rome, but the voice of Sylvester carried to an Empire wider than that of Rome the Empire of Christ. From Persia, immemorially the hereditary enemy of Rome, came the bishop, John, and from the Teutonic peoples to the north came the venerable bishop, Theophilus the Goth. These and others Constantine could not have summoned, and it is doubtful if he and no other summoned them, whether any of them would have heeded his call.

Men who describe this venerable synod of the Church like to dwell on the roster of bishops who were present, and to draw out the list of places from which they came. Never before had such an assembly taken place. Those who were to sit in the Council were not chosen because of their learning, though among them were men like Eusebius of Caesarea, whose encyclopedic mind embraced all departments of ecclesiastical science: nor because of their sanctity, though many saints were present: nor for high station nor for service to religion, though many of them bore in their mutilated bodies and in their sightless eyes the record of the sufferings they had endured for the name of Christ during the days of persecution. Their title to a place in the Council was not in wisdom or eloquence or birth, but in being successors of the Apostles, witnesses to Tradition and guardians of the deposit of faith. They came together that they might, not as individuals, but in their corporate capacity give a definite and decisive answer to that question which Christ asked of His disciples three hundred years before when He said: Whom do you say that I am? and to which Peter gave his memorable reply: Thou art Christ, the Son of the living God. They were not there to add new beliefs to the creed, not to introduce new dogmas, but to preserve and transmit the faith they had received. They had the duty of expressing the Faith, if necessary in current philosophical terminology, so that current philosophical error might not be permitted to impair the integrity of revealed truth.

From the day the Council met, it is said on May twentieth, until the first solemn session which took place, perhaps, on June fourteenth, the assembled fathers carried on, in groups, discussions of the task that lay before them, and of the best means of discharging the solemn duty that was laid on them. Not unmindful of the favors they had received from Constantine, the bishops at the opening session gave him the seat of honor, and listened, while he, with a feeling of awe not less than theirs, addressed to them a discourse which showed his full grasp of the sacredness of the task to which they had set their hands. To the credit of Constantine be it said that, while he followed with unwearied attention, the deliberation of the Council, he made no effort to control or direct its decisions. Petitions which were sent to him, either by members of the Council or others, he brought unread into the council chamber, and after declaring that he had not read one of them, he

ordered them to be committed to the flames. We have no record of the debates which took place after the opening of the Council, but it is clear that Arius was represented by a small, but confident and aggressive group of adherents. In spite of their efforts, and their ill-advised attempt to obtain a favorable decision by presenting to the Council a creed drawn up by Arius himself, the decision of the Council was not long delayed, and Arius and his doctrines were solemnly and formally condemned.

In condemning Arius, however, the Council had only partially fulfilled its task. It was necessary to draw up a creed, so clear and explicit that none might thenceforth have any ground to plead ignorance of what the Church believed on the subject of the Divinity of Christ. Though there were some who seemed dismayed by the stupendousness of such a task, the Council was in no mood to palter with error nor to be swayed by considerations of expediency. Eusebius presented for acceptance the venerable Creed of his own church of Caesarea, admirable in its simplicity and its clearness, but it was the creed of an earlier time, and so worded as to leave the doctrine of the Incarnation still subject to Arian evasion. The Council could not leave the faithful at the mercy of those who might in the future again attempt to substitute for the Christ of the gospels the Christ of philosophy. The creed of Caesarea was taken as the basis for a new and more comprehensive statement of Faith, its clauses were rearranged, new forms and terms were introduced and the Church affirmed in language that none could doubt its belief that Christ is really and truly God, begotten of the Father, born, not made and consubstantial with the Father. In the Council and afterwards the Arians fought against accepting this creed. They asserted its terms were misleading, it was at variance with tradition, and that its language was unscriptural, but the Creed contained what the Council desired it to contain, a clear and unmistakable assertion of the traditional faith of the Church, and an equally clear and unmistakable repudiation of Arian error.

When the revision of the Creed was complete, Bishop Hosius of Cordova, the Legate of Pope Sylvester, announced it would be read to the Council by Hermogenes of Caesarea, the Secretary. As a document, the Creed of Nicaea is concise and clear, a proclamation of the true faith drawn up to meet a critical emergency, a statement that left no loop-hole for compromise or perversion. It set forth for that time and for all time the doctrine of the Church on the Divinity of the Son of God, and lest there might still be some who would cling to the teachings of the heresiarch, it anathematized in special articles the chief heads of his doctrines. As Peter had made the confession of Faith at Caesarea Philippi three hundred years before, it was eminently fitting that the first names to be signed to this new profession of Faith should be those of Bishop Hosius of Cordova, and the priests Victor and Vincentius, the representatives of Sylvester, the successor of Peter.

The other matters to which the Council directed its attention, the Schism of Meletius, and the Eastern Question were discussed and decided. Twenty disciplinary Canons were drawn up, and these, together with the Creed, were written in a book, which all the bishops again signed. Constantine invited all the bishops to a great banquet in honor of the closing of the Council and of the twentieth anniversary of his accession to the throne. He addressed the bishops, thanked them for the sacrifices they had made, felicitated them on the success of their labors, and provided them with the means for their homeward journey. Thus ended the holy and venerable Synod of Nicaea, the first of the General Councils of the Church.

This Council is not only the most important event in the history of the fourth century, but a landmark in the history of human progress and civilization. It asserted the true doctrine of the Unity of God, it vindicated the Divinity of the Son, and it proclaimed its faith in the Holy Ghost: it drove from the citadel of faith the spirit of heathenism, and ended the boldest effort ever made to subordinate Revelation to Philosophy. The Council of Nicaea was a symbol of unity at a time when the Church was still one fold under one shepherd. Its venerable Creed is still recited today in all the churches throughout the world that call themselves Christian, and may not we find in the fact that it is so recited a symbol of hope that the Church will again be united into one fold under one shepherd, and that God in His own good time will grant the prayer addressed to Him in the Great Litanies *ut omnes errantes ad unitatem Ecclesiae revocare digneris*.

A LESSON FROM THE COUNCIL OF NICAËA

BY REV. EDWIN RYAN, D. D.

Lamentable as are the doctrinal divisions among Christians today, one may venture to suggest that they are on final analysis less to be deplored than the attitude, assumed by so many, of utter and complete indifference to Doctrine as such, an attitude expressing itself in a tolerance of all beliefs in the seeming hope that we shall thereby learn to get on pleasantly with one another on a basis of feeling rather than of conviction. Many of our contemporaries whose ancestors persecuted ours are now prone to look on us with kindly eyes on the plea that difference of belief does not really matter since we are all serving God in our several ways. And even when the Church is attacked the underlying motive is by no means infrequently a desire to get rid, not of this or that doctrine, but of *all* doctrine, a desire to undermine the dogmatic principle itself and to reduce Christianity to a vague, colorless, sentimental system that will somehow render life quiet and pleasant by gratifying religious emotion without arousing the intellect or searching the heart.

The situation will be more clearly apprehended if we contrast it with the bitterness and fierceness of theological controversy that rent the world during the earlier era of Protestantism. In those days Doctrine was literally a matter of life and death; political and social arrangements were determined by views on Grace or the Trinity; wars were waged to further the acceptance of a particular mode of understanding Predestination; and men languished in prison and were burned at the stake rather than commit themselves to doctrines that their Reason and Conscience disapproved. In fact, at that time Doctrine was to many a Protestant the whole of Religion, Faith being held all-important and Works of no avail. Now, on the contrary, Protestantism often exhibits itself in a guise vastly different. The wheel is coming full circle, and that very heresy or group of heresies which in the beginning suffered a man to conduct himself as he pleased provided his belief were correct, now suffers a man to believe as he pleases provided his conduct be correct. From "Faith without Works" Protestantism is fast arriving, if it has not already arrived, at "Works without Faith."

Now allowing that theological controversy is an occupation so unattractive that the lover of Christ will be induced to enter thereupon only by "a stern and painful necessity," and with an entire abhorrence from the sword as an instrument for the propagation of the Gospel, we are nevertheless constrained to admit that even religious wars are less undesirable than that state of apathy in which people do not trouble about doctrines except to deny that they are worth troubling about. And that, as has been observed, is the attitude frequently encountered today. Opposition to the dogmatic principle has itself been erected into a principle and "undogmatic religion" (whatever that is) is advocated outside the Church not by laymen only, but by clergymen as well. And hence the person who undertakes to defend what he regards as the Truth simply through sheer love of the Truth must be prepared to hear himself called bigoted, narrow-minded, behind the age, and the like. The fallacy will be apparent when we reflect that what we have here is on final analysis a negation of Thought, and any kind of thinking, be it ever so erroneous and so stupid, is preferable to no thinking at all.

Diametrically opposed to this attitude is that of the Church from the beginning. Her Divine Founder claimed to teach the Truth; St. John, the gentlest and most tender of the Apostles, forbade his disciples even to associate with those who taught false doctrine and himself set the example; St. Paul stood ready to anathematize even an angel who might teach contrary to the Gospel; and the patristic era is replete with discussions, controversies, councils, decisions and condemnations having for their sole object the defence of Truth against Error, the preservation of "The Faith once delivered to the Saints." The dogmatic principle, the firm unswerving adherence to Truth as a thing sacred in itself and therefore worth living and dying for, is at the root of the Church's life during the three centuries that elapsed between Pentecost and the first OEcumenical Council, and has continued so to be through the vicissitudes of the sixteen centuries that have passed since then. Without grasping this, the greater part of the intellectual and disciplinary life of the early Church is simply meaningless. Take from patristic literature those writings that are primarily doctrinal and how much will be left?

Now at no time was this more patent than on the occasion of that great assembly

which was convened one thousand six hundred years ago this very month, the first of that long and imposing series of assemblies wherein the entire *Ecclesia Docens* may be beheld performing its apostolic function of witnessing to the Truth. The Council of Nicaea is deserving of especial reverence not only because it was the first General Council, or even because it settled a doctrine so fundamental that the slightest inaccuracy of terminology, nay (as the event proved), the interpolation of a single letter, would have wrecked Christianity, but also and perhaps chiefly because there the Church stood before the world as the champion of the essential sanctity of Truth, of the principle that apart from all so-called "practical" considerations Truth demands our reverence because Truth is God. For this reason it is well that the doctrine there defined is one which may at first sight seem to have little or no direct bearing on conduct. What is that doctrine? The substantiality of the Son with the Father. Now this is precisely the kind of doctrine about which the modern loose-thinking sentimentalist would never disturb himself or anyone else. "What can it matter," he would say, "whether the Son is of the same substance as the Father or only of similar substance? Whether He is begotten or made? Whether He is eternal in the same sense as the Father or in a different sense? What actual value for life can man's belief on these abstruse metaphysical questions have? Why trouble about abstractions that no one fully understands? Why not cultivate brotherly love and a religion of service and leave dogma alone?"

That is how some men would in the circumstances speak today, and that is how one man at least, and he in the highest of civil posts, did in fact speak. No less a personage than the Emperor Constantine, one of the few rulers in History deserving that much-abused epithet "The Great," intervened in the early stages of the controversy, thinking to quell it by minimizing its importance. In his letter "To Alexander and Arius" (the form of address is in itself illuminating) he attempts to wave aside the discussion concerning the nature of the Son of God as one touching on "small and very insignificant questions" and "points trivial and altogether unessential"; he calls it a "truly idle question," and "unimportant matter," a "subtle disputation on questions of little or no significance." It is difficult to realize that one who in other affairs displayed the acumen of an eminent statesman so utterly misread a ~~serious~~ situation, but this is only an added evidence that "the wisdom of this world is foolishness with God." The Church, guided by God's Spirit, was not to be deceived. She saw that the point was vital and was in consequence one that demanded settlement, and that were She to harken to the shallow advice of the imperial theologian her days were numbered. It was a contest between on the one hand the policy of the worldly Christian who would relegate Doctrine to a negligible role and on the other hand the dogmatic principle which sees in Doctrine the very life-blood of Religion, lacking which the organism may be fair to outward view while within it is the abode of corruption. For Truth is inherently holy; and even supposing that in a particular doctrine of Christianity no practical bearing were discernible, still a denial of that doctrine would be of itself an affront to God. But such a case is impossible. Touch one of the revealed truths of Christianity, even the most subtle and abstract, and it is but an affair of time when the structure of Morals will begin to totter. The evils raging outside the Church today, those for instance that are corroding married life, are they not "practical"? And yet we find them rampant among those bodies which owe their very being to the distortion of doctrines every whit as "metaphysical" and "unpractical" as that which Constantine sought to banish to the domain of the merely academic.

This, then, is an outstanding lesson taught by the Council of Nicaea to the world of today. And one of the proofs that the Church of our time is organically identical with the Church of the fourth century is the fact that She alone continues constantly and consistently to inculcate the same lesson. She is built on the rock of doctrine and not on the shifting sand of sentiment. Her whole life, moral and liturgical, rests on the basis of Truth. And while She has always manifested a due readiness to make concessions to human frailty in other departments, in matters doctrinal or intimately associated with doctrine She stands unmoved and immovable. For the God who dwells within Her is the God of Truth and can be served by those only who love the Truth. Wherefore, prompted by Him, She repeats from age to age the words of the Beloved Disciple: "No greater joy have I than this, to hear that My children walk in the Truth."

University of California,

Berkeley,

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MOST REV. MICHAEL CURLEY, D. D.
Chancellor of the University

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The School of Letters

AUBREY E. LANDRY, PH.D.
The School of Sciences

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The Catholic Sisters College

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HENRY EDWARD CAIN, '25

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Rector of the University

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Rev. Francis Elmer Benz	St. Paul, Minn.
Rev. George Stephen Dargay	St. Paul, Minn.
Rev. Daniel Bartholomew Coyne	St. Paul, Minn.
Rev. Eamonn Eoin Coyne	Sioux Falls, S. Dak.
<i>From St. John's University, Collegeville, Minn.</i>	
Rev. Joseph E. Bloch	St. Cloud, Minn.
Rev. Leo F. Dworschak	Fargo, N. Dak.
Rev. Elmer Eisenschenck, O.S.B.	Collegeville, Minn.
Rev. Henry Frank	St. Cloud, Minn.
Rev. Peter J. Gruenes	St. Cloud, Minn.
Rev. Demetrius Hagman	Collegeville, Minn.
Rev. Henry A. Henrichs	Dubuque, Iowa.
Rev. Bertrand Kraus, O.S.B.	Collegeville, Minn.
<i>From the Sulpician Seminary, Washington, D. C.</i>	
Rev. Joseph Anthony Aponte	Porto Rico.
Rev. Joseph James Bannon	Syracuse, N. Y.
Rev. Cornelius Joseph Buckley	Hartford, Conn.
Rev. Walter Thomas Burns	Albany, N. Y.
Rev. Lucien Henri Chabot	Portland, Me.
Rev. Antonio Oscar Dufault	Springfield, Mass.
Rev. John Sylvester Fons	Grand Rapids, Mich.
Rev. Albert Joseph Forster	Dubuque, Iowa.
Rev. Robert Leon Gratto	San Francisco, Calif.
Rev. James Joseph Harvey	Baltimore, Md.
Rev. John Joseph Holland	Brooklyn, N. Y.
Rev. William George Kessler	Dubuque, Iowa.
Rev. Joseph Anthony Koonz	Albany, N. Y.
Rev. Michael Vincent McCarthy	Fall River, Mass.
Rev. Dorrance Thomas Noonan	Dubuque, Iowa.
Rev. Paul Edward O'Day	Springfield, Mass.

Rev. James Bernard Reidy	Peoria, Ill.
Rev. Bronislaus Blase Roguszka	Grand Rapids, Mich.
Rev. Linus Michael Schrems	Grand Rapids, Mich.
Rev. Bartholomew Joseph Skelly	Hartford, Conn.
Rev. James Paul Spencer	Providence, R. I.

From Maryknoll Seminary, New York.

Rev. John Banks Coulehan, A.F.M.	Maryknoll, N. Y.
Rev. Hugh Campbell Craig, A.F.M.	Maryknoll, N. Y.
Rev. Leo Joseph Davis, A.F.M.	Maryknoll, N. Y.
Rev. Charles Cody Eckstein, A.F.M.	Maryknoll, N. Y.
Rev. John Cornelius Heemskerck, A.F.M.	Maryknoll, N. Y.
Rev. Charles Patrick Hilbert, A.F.M.	Maryknoll, N. Y.
Rev. James Gregory Keller, A.F.M.	Maryknoll, N. Y.
Rev. Robert Patrick Kennelly, A.F.M.	Maryknoll, N. Y.
Rev. Frederick Joseph Killoran, A.F.M.	Maryknoll, N. Y.
Rev. John Benedict O'Mara, A.F.M.	Maryknoll, N. Y.
Rev. Philip Joseph O'Mara, A.F.M.	Maryknoll, N. Y.
Rev. Hubert Matthias Pospichal, A.F.M.	Maryknoll, N. Y.
Rev. Robert Emmet Sheridan, A.F.M.	Maryknoll, N. Y.
Rev. Eugene Traverse Stout, A.F.M.	Maryknoll, N. Y.
Rev. Leo Walter Sweeney, A.F.M.	Maryknoll, N. Y.

LICENTIATE IN SACRED THEOLOGY (S. T. L.)

Rev. John Conlon	Los Angeles, Calif.
S. T. B., The Catholic University of America, 1924; J. C. B., <i>ibid.</i> , 1924.	

Dissertation: "*Prohibition of 'Negotiatio' to Clerics.*"

Rev. Aloysius Maria Costa, O.F.M.	Washington, D. C.
A. B., St. Bonaventure's College, Allegany, N. Y., 1923.	

Dissertation: "*The Doctrine of Resurrection in the Pentateuch.*"

Rev. John Harold Kennedy, O.M.I.	Washington, D. C.
S. T. B., The Catholic University of America, 1924.	

Dissertation: "*Luis Vives and Poor Relief.*"

Rev. John Bernard O'Reilly	Toronto, Canada.
Dissertation: " <i>Temporalities in the Early Church.</i> "	

Rev. George Cornelius Powers, A.F.M.	Maryknoll, N. Y.
S. T. B., The Catholic University of America, 1924.	

Dissertation: "*Nationalism at the Council of Constance.*"

Rev. Joseph Otto Schmidt, A.F.M.	Maryknoll, N. Y.
Dissertation: " <i>Problems of the Book of Tobias.</i> "	

DOCTOR IN SACRED THEOLOGY (S. T. D.)

Rev. Gerald Shaughnessy, S.M.	Washington, D. C.
A. B., Boston College, 1909; S. T. B., The Catholic University of America, 1920; S. T. L., <i>ibid.</i> , 1922.	

Dissertation: "*Catholic Growth in the United States, 1790-1920.*"

The School of Canon Law

BACHELOR OF CANON LAW (J. C. B.)

Rev. Richard Bakalarczyk, M.I.C.	Chicago, Ill.
Rev. Chester Joseph Bartlett	Cleveland, Ohio.
A. B., St. Ignatius College, Cleveland, Ohio, 1912; A. M., <i>ibid.</i> , 1914; LL. B., Baldwin Wallace University, Berea, Ohio, 1915.	
Rev. William Thomas Cavanaugh, C.P.	West Hoboken, N. J.
Rev. Christopher John Conley, S.M.	Marist College.
Rev. Louis Clement Emmerth, S.M.	Marist College.
Rev. Ignatius Joseph Fournier, S.M.	Marist College.
Rev. Damian Ralph Goggins, O.P.	College of the Immaculate Conception.

- Rev. Adrian Jerome Kilker Philadelphia, Pa.
 Rev. Paschal Kinsel, O.F.M. The Franciscan College.
 Rev. Joseph Luniewski Lomza, Poland.
 Rev. Valentine M. Masciak, O.M.C. St. Bonaventure College.
 Rev. Robert Emmet McCormick New York, N. Y.
 A. B., St. Joseph Seminary, Yonkers, N. Y., 1921.
 Rev. James Joseph McGuckin, S.M. Marist College.
 Rev. Newton Thomas Miller Philadelphia, Pa.
 Rev. Lawrence Albert Mutter, O.F.M. The Franciscan College.
 Rev. Nicholas Joseph Neuberger Omaha, Nebr.
 Rev. Clement Orth, O.M.C. St. Bonaventure College.
 Rev. Louis A. Pelletier, S.M. Marist College.
 A. B., St. Mary's College, Van Buren, Me., 1904; S. T. B., The Catholic University of America, 1912.
 Rev. Francis Marion Perry, S.M. Marist College.
 Rev. Lawrence M. Pizzuti, O.F.M. The Franciscan College.
 Rev. Edward George Roelker Cincinnati, Ohio.
 S. T. B., Propaganda, Rome, 1921; S. T. L., *ibid.*, 1923; S. T. D., *ibid.*, 1924.

LICENTIATE IN CANON LAW (J. C. L.)

- Rev. Richard Bakalarczyk, M.I.C. Chicago, Ill.
 Dissertation: "*De Novitiatu.*"
 Rev. Chester Joseph Bartlett Cleveland, Ohio.
 A. B., St. Ignatius College, Cleveland, Ohio, 1912; A. M., *ibid.*, 1914; LL. B., Baldwin Wallace University, Berea, Ohio, 1915.
 Dissertation: "*Fundamental Considerations Affecting the Tenure of Diocesan and Parochial Property in the United States of America.*"
 Rev. Joseph Henry Honningford Indianapolis, Ind.
 A. B., St. Meinrad Seminary, Ind., 1908; A. M., *ibid.*, 1909; J. C. B., The Catholic University of America, 1924.
 Dissertation: "*An Historical Survey of Canonical Legislation touching Elementary Education.*"
 Rev. Adrian Jerome Kilker Philadelphia, Pa.
 Dissertation: "*The Minister of Extreme Unction.*"
 Rev. Joseph Luniewski Lomza, Poland.
 Dissertation: "*De Metropolit.*"
 Rev. Robert Emmet McCormick New York, N. Y.
 A. B., St. Joseph's Seminary, Yonkers, N. Y., 1921.
 Dissertation: "*Confessors of Religious from the Beginning of Monasticism until the Fourth Lateran Council.*"
 Rev. Newton Thomas Miller Philadelphia, Pa.
 Dissertation: "*The Development of Founded Masses.*"
 Rev. Pedro Olmedo Monleon Lipa, P. I.
 S. T. B., The Catholic University of America, 1924; J. C. B., *ibid.*, 1924.
 Dissertation: "*Administration of Church Property.*"
 Rev. Clement Orth, O.M.C. St. Bonaventure College.
 Dissertation: "*The History of the Approbation of Religious Institutes.*"
 Rev. Lawrence Albert Mutter, O.F.M. The Franciscan College.
 Dissertation: "*Bination.*"
 Rev. Lawrence Maria Pizzuti, O.F.M. The Franciscan College.
 Dissertation: "*De Parochia Religiosis.*"
 Rev. Edward George Roelker Cincinnati, Ohio.
 S. T. B., Propaganda, Rome, 1921; S. T. L., *ibid.*, 1923; S. T. D., *ibid.*, 1924.
 Dissertation: "*The Nature of Privilege in Ecclesiastical Law.*"

DOCTOR OF CANON LAW (D. C. L.)

- Rev. Joseph Correa Merida, Yucatan.
 J. C. B., Pontifical University of Yucatan, 1890; J. C. L., *ibid.*, 1893.
 Dissertation: "*La Potestad Legislativa.*"

- Rev. Henry Francis Dugan Indianapolis, Ind.
M. A., St. Mary's College, St. Mary's, Ky., 1910; J. C. B., The Catholic University of America, 1924; J. C. L., *ibid.*, 1924.
Dissertation: "*The Judiciary of the Diocesan Curia.*"
- Rev. Henry Francis Golden Philadelphia, Pa.
S. T. B., The Catholic University of America, 1920; J. C. B., *ibid.*, 1920; J. C. L., *ibid.*, 1920.
Dissertation: "*Parochial Benefices in the New Code.*"
- Rev. Richard J. Kearney Philadelphia, Pa.
S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1924.
Dissertation: "*Sponsors at Baptism according to the Code of Canon Law.*"
- Rev. Charles Frederick Keller Philadelphia, Pa.
S. T. B., The Catholic University of America, 1924; J. C. B., *ibid.*, 1924; J. C. L., *ibid.*, 1924.
Dissertation: "*Mass Stipends.*"
- Rev. John Linus Paschang Omaha, Nebr.
J. C. B., The Catholic University of America, 1924; J. C. L., *ibid.*, 1924.
Dissertation: "*The Sacramentals.*"
- Rev. Cyril Piontek, O.F.M. The Franciscan College.
S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1924; J. C. L., *ibid.*, 1924.
Dissertation: "*De Indulto Exclaustrationis et Saecularizationis.*"

The School of Law

BACHELOR OF LAWS (LL. B.)

- John James Clancy Portland, Me.
James Bernard Connell Philadelphia, Pa.
George Vincent Dean Millbrook, N. Y.
Florence Joseph Donohue Lynn, Mass.
A. B., The Catholic University of America, 1922.
- Robert James Emmons Bridgeport, Conn.
Edward Francis Harris Devon, Conn.
Daniel Joseph Lynch Northampton, Mass.
Leo Aloysius Mitchell Thompsonville, Conn.
Francis O'Hern Searle DuBois, Pa.
William Joseph Shea Manchester, Conn.

The following students have completed all the academic requirements and will receive the degree Bachelor of Laws on attaining their majority.

- George Raymond McCormick Great Barrington, Mass.
Clifford Henry St. Louis Plattsburg, N. Y.

MASTER OF LAWS (LL. M.)

- Brendan Francis Brown Omaha, Nebr.
A. B., Creighton University, Omaha, Nebraska, 1921; LL. B., *ibid.*, 1924.
Knights of Columbus Scholar.
Dissertation: "*Roman Conception of the Juristic Personality.*"
- Lawrence William Spuller Fort Wayne, Ind.
A. B., State Normal School, Terre Haute, Ind., 1920; J. D., University of Notre Dame, Notre Dame, Ind., 1924.
Knights of Columbus Scholar.
Dissertation: "*The Rights of Acquisition and Cession of Territory by a Sovereign State.*"

The School of Philosophy

BACHELOR OF ARTS (A. B.)

- Frank Patrick Blanchfield Washington, D. C.
Joseph Francis Bober Terryville, Conn.
William Francis Brennan Rochester, N. Y.
*Townsend Matthew Byrne Waterbury, Conn.
Joseph F. James Carvil St. Paul's College.
Charles Lawrence Clark Washington, D. C.

Joseph Edward Cogan.....	Providence, R. I.
Francis Joseph Darmstatter.....	Albany, N. Y.
Fred Joseph Diegelmann.....	Washington, D. C.
**Frederick Dixon Donnelly.....	Superior, Wis.
John Joseph Ford.....	Newark, N. J.
*Arthur Thomas Gorman.....	New Haven, Conn.
John Joseph Greeley.....	Hallowell, Me.
James Aloysius Keliher.....	Washington, D. C.
Michael Edward Kerrigan.....	Lewiston, Me.
**George Francis McCarthy.....	Mattapan, Mass.
Newman Francis McEvoy.....	Waterbury, Conn.
Robert Xavier McGinness.....	Brooklyn, N. Y.
James Louis McGovern.....	Rochester, N. Y.
Harold Roche Moore.....	Brooklyn, N. Y.
James Louis O'Connor.....	Washington, D. C.
Henry Louis Orme.....	St. Paul, Minn.
Edward John Pryzbyla.....	Chicopee, Mass.
Leo Francis Ryan.....	Derby, Conn.
Luke Harold Stapleton.....	Waterbury, Conn.
Theodore Justin Toben.....	Duluth, Minn.
Joseph Tomajko.....	Adamsburg, Pa.

MASTER OF ARTS (A. M.)

Brother Agatho, F. S. C.....	Manhattan College, New York, N. Y.
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A. B., Manhattan College, 1921.

Essay: "*The Social Influence of St. John Baptist De La Salle.*"

Felicidad Alvarez.....	National Catholic Service School.
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B. S. E., University of the Philippines, 1921.

Essay: "*An Interpretation of the Records of 530 Children under the Care of the Board of Children's Guardians.*"

Brother Philip Archdeacon, O.P.....	College of the Immac. Conception.
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Essay: "*St. Thomas Aquinas and the Problem Method.*"

Brother Urban Bergkamp, O.P.....	College of the Immac. Conception.
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Essay: "*Savonarola in the Light of Modern Historical Scholarship.*"

Rev. Bertrand Brookman, O.M.Cap.....	Capuchin College.
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Essay: "*Moral Elements in School Readers.*"

Rev. Cornelius Joseph Buckley.....	Sulpician Seminary.
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A. B., St. Mary's University, 1920.

Essay: "*The Present Status of The Junior High School Movement.*"

Brother Leonard Callahan, O.P.....	College of the Immac. Conception.
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Essay: "*The Genesis of the Aesthetic Idea and Sentiment According to St. Thomas Aquinas.*"

Rev. Edmund Joseph Cannon, C.M.....	Perryville, Mo.
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Essay: "*The Educational Influence of Boethius in the Middle Ages.*"

Rev. Arthur Basil Cote, O.P.....	College of the Immac. Conception.
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Essay: "*The Dominicans and Education.*"

Rev. James Thomas Cronin.....	Albany, N. Y.
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A. B., St. Mary's University, 1919.

Essay: "*Objectives in Rural Elementary Education.*"

*Degree conferred Oct., 1924.

**Degree conferred Feb., 1925.

- Rev. Noel Patrick Dillon Los Angeles, Calif.
 Essay: "*Educational Efforts of the Missionaries in Upper California.*"
- Rev. Francis Xavier Dugan Urbana Ohio.
 A. B., Dayton University, 1915.
 Essay: "*English Catholic Refugee Enterprises to the American Colonies, 1559-1634.*"
- Rev. James Joseph Edwards, C.M. Perryville, Mo.
 Essay: "*Vincentian Educational Institutions in the United States.*"
- Brother Vincent Engel, C.F.X. Baltimore, Md.
 A. B., St. Joseph's College, Baltimore, Md., 1915.
 Essay: "*The 'Lucius Rex Brittanorum' Legend in Bede.*"
- Brother Theodore English, O.P. College of the Immac.
 Conception.
 Essay: "*American Catholic Historiography (to 1884).*"
- Rev. John Joseph Fallon Belleville, Ill.
 Essay: "*Making the Curriculum in the Elementary Catholic School.*"
- William Gerald Gaffney Rochester, N. Y.
 A. B., The Catholic University of America, 1924.
Knights of Columbus Scholar.
 Essay: "*The American Doctrine of Judicial Control.*"
- Rev. Robert Leon Gratto Sulpician Seminary.
 A. B., St. Mary's University, 1924.
 Essay: "*Religious Education in the Public School Program.*"
- Rev. James Joseph Harvey Sulpician Seminary.
 A. B., St. Mary's University, 1924.
 Essay: "*The Education of Gifted Children.*"
- Sister Mary Inez Hilger, O.S.B. St. Joseph, Minn.
 A. B., University of Minnesota, 1923.
 Essay: "*Case Work Study of an Immigrant Group.*"
- Rev. John Joseph Holland Sulpician Seminary.
 A. B., St. John's College, Brooklyn, N. Y., 1921.
 Essay: "*Visual Education.*"
- Rev. Sigismund Jankowski, C.S.C. Holy Cross College.
 A. B., University of Notre Dame, 1922.
 Essay: "*Sex and Ethical Standards.*"
- Rev. James Gregory Keller, A.F.M. Maryknoll, N. Y.
 A. B., St. Mary's University, 1924.
 Essay: "*The Latin Empire of Constantinople, 1195-1205.*"
- Rev. William George Kessler Dubuque, Iowa.
 A. B., Columbus College, 1921.
 Essay: "*Vocational Guidance.*"
- Edmund John Kirchner Herndon, Kans.
 A. B., St. Mary's College, 1924.
Knights of Columbus Scholar.
 Essay: "*The Panic of 1873.*"
- Rev. Emil Nicholas Komora New York, N. Y.
 A. B., St. Joseph's Seminary, 1921.
 Essay: "*The Scribe.*"
- Rev. Joseph J. Koncevicus Lithuania.
 A. B., Duasika Seminary, Kaunas, Lithuania, 1917.
 Essay: "*Education in Lithuania Under the Russian Government.*"
- Rev. Joseph Anthony Koonz Sulpician Seminary.
 Essay: "*Juvenile Delinquency and Mental Deficiency: An Educational Aspect.*"

- *Leo Frank Kuntz.....Tiffin, Ohio.
B. S., St. John's College, Toledo, 1922.
Knights of Columbus Scholar.
Essay: "*The Development of Rural Schools in the State of Ohio.*"
- Rev. Michael Vincent McCarthy.....Sulpician Seminary.
A. B., St. Mary's University, 1920.
Essay: "*The Characteristics of Modern Literature for Children in the Elementary Schools.*"
- Cornelius Alexander MacDonald.....Sydney, N. S.
A. B., St. Francis Xavier's University, Antigonish, N. S., 1924.
Essay: "*The 'De Juvene Academico' of Blessed Edmund Campion.*"
- James Thomas McDonald.....Brooklyn, N. Y.
A. B., The Catholic University of America, 1924.
Knights of Columbus Scholar.
Essay: "*British Assistance in the Winning of Independence of Spanish-American Republics.*"
- Rev. Patrick McGann, O.M.Cap.....Capuchin College.
Essay: "*Self-Activity in the Educative Process as Illustrated in Industrial Arts.*"
- Brother John McGovern, O.P.....College of the Immac.
Conception.
Essay: "*The Gallipolis Colony in Ohio, 1788-1793.*"
- Rev. Arthur James McRae.....Wellington, N. Zealand.
Essay: "*The Social Philosophy of Frederick Ozanam.*"
- Rev. Joseph John Mullen.....Cleveland, Ohio.
S. T. D., Propaganda, Rome, 1914.
Essay: "*The Psychological Factor in the Pastoral Treatment of Scruples.*"
- Rev. Thomas Patrick O'Rourke, C.S.B.....Houston, Texas.
Essay: "*Fray Alonzo Benavides.*"
- Brother Christopher Perrotta, O.P.....College of the Immac.
Conception.
Essay: "*The Care of Italian Immigrants in the United States.*"
- Rev. Matthew A. Pekari, O.M.Cap.....Capuchin College.
Essay: "*German Catholics in the Diocese of Baltimore, 1683-1810.*"
- Rev. George Cornelius Powers, A.F.M.....Maryknoll, N. Y.
S. T. B., The Catholic University of America, 1924.
Essay: "*The Maryknoll Movement, 1911-1924.*"
- Rev. Edward J. Quinn, O.S.A.....Augustinian College.
Essay: "*Education for Citizenship.*"
- *Rev. James J. Quinlan, C.S.C.....Notre Dame, Ind.
Litt. B., Notre Dame University, 1908.
Essay: "*Agricultural Depression: Its Causes and Remedies.*"
- Rev. Joseph Paul Rewinkel.....Hartford, Conn.
Essay: "*Some Opportunities for Religious Correlation in the Grades.*"
- Rev. Camillus Bernard Schmitt, O.M.Cap.....Capuchin College.
Essay: "*Character Education: A Study of Some Contemporary Plans.*"
- Rev. James Paul Spencer.....Sulpician Seminary.
A. B., St. Mary's University, 1920.
Essay: "*Standardization in American Education with Special Reference to the Elementary Schools.*"
- Rev. Anslem Spitzer, O.S.B.....St. Bernard, Ala.
A. B., St. Bernard's College, 1908.
Essay: "*The Present State of Our Knowledge of Speech Defects.*"

Rev. John C. Thomann, A.F.M. Maryknoll, N. Y.
 Essay: "*Method in Homiletics.*"

Rev. Edward Joseph Westenberger Sherwood, Wis.
 A. B., St. Lawrence College, 1919.

Essay: "*Child Accounting in Catholic Schools.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Brother Edward Brenna, O.P. College of the Immac.
 Conception.

Dissertation: "*The Theory of Abnormal Cognitive Processes.*"

Rev. Louis Maltais, O.F.M. The Franciscan College.
 A. B., Laval University, 1907.

Dissertation: "*The Catholic Labor Unions of Quebec.*"

*Rev. Fabian S. Kemesis. Lithuania.

Dissertation: "*Cooperation Among the Lithuanians in the United States of America.*"

The School of Letters

BACHELOR OF ARTS (A. B.)

Brother Evergisto Luis Bazaco. College of the Immac.
 Conception.

Raymond Augustine Blake. Mt. Savage, Md.

Henry Edward Cain. Washington, D. C.

John Wilbur Dial. Bridgeport, Conn.

William Allen Kyle. Houston, Texas.

Paul Bernard Rafferty. Scranton, Pa.

John Conway Ryan. Ogdensburg, N. Y.

Frank Richard Schnettler. Saginaw, Mich.

Raymond Joseph Sweeney. Mt. Pleasant, Mich.

Mieczslaus Boleslaus Zychlinski. Gaylord, Mich.

MASTER OF ARTS (A. M.)

André Marie Georges Beneteau. Washington, D. C.
 A. B., The Sorbonne, Paris, 1908.

Essay: "*A Study of the Catholic and Anti-Catholic Spirit in French Literature during the XVIIIth and XIXth Centuries.*"

Brother Lawrence Leo Boll. Washington, D. C.
 L. H. B., University of Dayton, 1912.

Essay: "*A Comparative Survey of the General and Specific Aims in the Teaching of English in the High Schools of the States.*"

Brother Dominic, C.F.X. Baltimore, Md.
 A. B., Mt. St. Joseph's College, Baltimore, Md., 1917.

Essay: "*The Elizabethan Audience.*"

Brother Aloysius Irving Georges, O.P. College of the Immac.
 Conception.

Essay: "*A Study of Poe through French Eyes.*"

Martin Rawson Patrick McGuire. Whitinsville, Mass.
 A. B., Holy Cross College, 1921.

Essay: "*A Translation and Commentary of the Second Letter of St. Ambrose.*"

Rev. James David Mahoney. Dubuque, Iowa.
 A. B., Columbia College, Dubuque, 1916.

Essay: "*The Religious Element in Poe's Poetry.*"

Rev. Silvano George Matulich, O.F.M. Oakland, Calif.
 Essay: "*Urim and Thummim, an Etymological Study.*"

*Degree conferred June, 1924.

Rev. Simon Francis Rakauskas, O.S.B. Peru, Ill.
A. B., St. Bede College, 1921.

Essay: "*The Russian Peasant of Turgenev and Artzybashev.*"

Brother Leo Martin Shea, O.P. College of the Immac.
Conception.

A. B., Manhattan College, 1918.

Essay: "*Poets All.*"

Rev. Herbert Roy Sheldon, C.M. Perryville, Mo.

Essay: "*Charles Lamb as Critic.*"

Rev. Richard Bartholomew Sherlock, C.M. Perryville, Mo.

Essay: "*Letter XVII of St. Ambrose and the Relation of Symmachus.*"

MASTER OF LETTERS (L. H. M.)

Rev. Francis John Rock. San Francisco, Calif.

A. M., The Catholic University of America, 1924.

Essay: "*An Introductory Chapter to California Literary History.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Rev. Joseph Patrick Christopher. Rockford, Ill.

A. B., Mt. St. Mary's College, 1912; S. T. L., Propaganda, Rome, 1916; A. M., The Catholic University of America, 1920.

Dissertation: "*St. Augustine on the Art of Catechizing.*"

The School of Sciences

BACHELOR OF ARTS (A. B.)

John Thomas Coghlan. Philadelphia, Pa.

*Philip Aloysius Connors. Weston, Mass.

BACHELOR OF ARTS PREPARATORY TO MEDICINE (A. B. PREP. TO MEDICINE)

Stephen James Ignace. Ansonia, Conn.

Paul Francis McAlenney, Jr. Waterbury, Conn.

BACHELOR OF SCIENCE (B. S.)

**Harold Edward Coggins. Scranton, Pa.

John Joseph Fahey. Pittsfield, Mass.

Matthew Lyon Hepburn. Washington, D. C.

Edward Francis Hunt. Richmond, Va.

Timothy Erwin McNamara. Bridgeport, Conn.

Robert Thomas Rock, Jr. Bridgeport, Conn.

BACHELOR OF SCIENCE IN CHEMICAL ENGINEERING (B. S. IN CHEM. ENG.)

Clement Compton Hipkins. Washington, D. C.

Robert Anthony O'Leary. Washington, D. C.

Gordon Richard Wood. Denver, Colo.

BACHELOR OF SCIENCE IN ARCHITECTURE (B. S. IN ARCH.)

George Thompson Bassett. Memphis, Tenn.

*John Lester Reynolds. Nashua, N. H.

*Degree conferred Feb., 1925.

**Degree conferred Oct., 1924.

BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B. S. IN C. E.)

Walter Jerome Costello.....	Washington, D. C.
Frank Joseph Cribbins.....	Derby, Conn.
George Edward Farrell.....	Washington, D. C.
Bernard Francis Locraft.....	Washington, D. C.
Roy Bernard O'Brien.....	Washington, D. C.
Walter Edward Shipp.....	Washington, D. C.

**BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING
(B. S. IN E. E.)**

Thomas Joseph Brosnan.....	Washington, D. C.
Harold Edward Coggins.....	Scranton, Pa.
George Francis Dean.....	Millbrook, N. Y.
Joseph Webber Dolan.....	Warren, Ohio.
Henry Justice Gibson.....	Washington, D. C.
Charles Clarence Heltman.....	Washington, D. C.
Joseph Francis McEneaney.....	Washington, D. C.
John Patrick Prior.....	Philadelphia, Pa.
Kenneth Theodore Williamson.....	Washington, D. C.

**BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING
(B. S. IN M. E.)**

Thomas Taylor Neill.....	Washington, D. C.
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MASTER OF ARTS (A. M.)

Robert Jerome Flanigan.....	Newark, Ohio.
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B. S. in Ch. E., The Catholic University of America, 1924.
Knights of Columbus Scholar.

Essay: "*The Vapor Pressure Curve of Liquid Benzoic Acid.*"

Rev. Maximilian Gartner, O.F.M.....	Cincinnati, Ohio.
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B. S., The Catholic University of America, 1924.

Essay: "*Some Infinite Sequences Defining Particular Numbers.*"

Rev. Frederick Michael Gassensmith, C.S.C.....	Holy Cross College.
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S. T. B., The Catholic University of America, 1914.

Essay: "*The Bernoullian Numbers: Their Development and Application.*"

Cornelius John Keller.....	Cedarhurst, N. Y.
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B. S. in Arch., The Catholic University of America, 1924.

Essay: "*A Parish Church.*"

Richard Leon McNicholas.....	Memphis, Tenn.
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B. S. in C. E., The Catholic University of America, 1924.
Knights of Columbus Scholar.

Essay: "*Concrete Floors.*"

Robert Francis Nicholson.....	Washington, D. C.
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B. S. in E. E., The Catholic University of America, 1924.
Knights of Columbus Scholar.

Essay: "*A Critical Study of Laboratory Courses in Electrical Engineering.*"

Frank Engelbert Vincent Smith.....	Brooklyn, N. Y.
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A. B., Cornell University, 1924.
Knights of Columbus Scholar.

Essay: "*Wireless Wave Detectors.*"

Henry George Vignos.....	Canton, Ohio.
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B. S., The Catholic University of America, 1924.
Knights of Columbus Scholar.

Essay: "*The Modern Mathematical Concept of Continuity.*"

MASTER OF SCIENCE (M. S.)

William Thomas Grumbly.....	Norwalk, Conn.
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B. S. in E. E., The Catholic University of America, 1924.
Knights of Columbus Scholar.

Dissertation: "*The Reactor in Voltage Regulation and Current Limitation.*"

MECHANICAL ENGINEER (M. E.)

John Aloysius Dugan.....Washington, D. C.
B. S. in M. E., The Catholic University of America, 1915; A. M., *ibid.*, 1923.

Dissertation: "*A Study of the Heat Distribution and Fuel Consumption on a Thermoil Huid Type Engine.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Rev. Gerald Louis Clark, O.P.....College of the Immac. Conception.
A. M., The Catholic University of America, 1923.

Dissertation: "*Early Phases in the Development of the Olfactory Nerve of the Chick.*"

Rev. Christopher Marzano, C.S.V.....Bourbonnais, Ill.
M. S., The Catholic University of America, 1923.

Dissertation: "*Titania Jellies.*"

William Richard Sheridan.....Buffalo, N. Y.
A. B., Canisius College, 1922; M. S., The Catholic University of America, 1923.
Knights of Columbus Scholar.

Dissertation: "*The Hydrogenation of Some Condensation Products of Acetone.*"

The Catholic Sisters College**BACHELOR OF ARTS (A. B.)***Of the Sisters of St. Benedict:*

**Sister M. Angela.....Bristow, Va.
Sister M. Angelica.....Elizabeth, N. J.
Sister M. Callista.....Duluth, Minn.
Sister M. Dorothy.....Atchison, Kans.
Sister M. Evangelista.....Ridgely, Md.
Sister M. Jerome.....Atchison, Kans.
Sister M. Leonissa.....Duluth, Minn.

Of the Sisters of the Blessed Sacrament:

*Sister M. Timothy.....Cornwells Heights, Pa.
*Sister M. Venard.....Cornwells Heights, Pa.

Of the Daughters of the Cross:

*Sister M. Cornelia.....Shreveport, La.
*Sister M. Stanislaus.....Shreveport, La.

Of the Sisters of St. Dominic:

Sister Anne Frances.....Nashville, Tenn.
*Sister M. Fidelis.....Nashville, Tenn..
Sister Norberta.....Springfield, Ill.

Of the Felician Sisters:

*Sister M. Amancia.....Milwaukee, Wis.
**Sister M. Clair.....Buffalo, N. Y.
*Sister M. Humilianna.....Detroit, Mich.
Sister M. Mechtilda.....Milwaukee, Wis.
*Sister M. Modesta.....Milwaukee, Wis.
Sister M. Nathalie.....Lodi, N. J.
Sister M. Vitolda.....Detroit, Mich.

Of the Sisters of St. Francis:

*Sister M. Benedict.....Peoria, Ill.
*Sister M. Benno.....Glen Riddle, Pa.

*Work completed August, 1924. Degree conferred.

**Work completed February, 1925.

Sister M. Bertram.....	Manitowoc, Wis.
Sister M. Columba.....	Peoria, Ill.
Sister M. Corintha.....	Glen Riddle, Pa.
**Sister M. Denise.....	Manitowoc, Wis.
Sister M. Gertrude.....	Baltimore, Md.

Of the Franciscan Sisters of St. Kunegunda:

**Sister M. Antonina.....	Chicago, Ill.
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Of the Sisters of the Holy Family of Nazareth:

Sister M. Liguori.....	Desplaines, Ill.
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Of the Sisters of St. Joseph:

*Sister M. Augustine.....	Tipton, Ind.
**Sister M. Berchmans.....	St. Louis, Mo.
*Sister M. Borromeo.....	Concordia, Kans.
**Sister Genevieve Marie.....	Brighton, Mass.
.Sister M. Grace.....	Stevens Point, Wis.
*Sister M. Katharine.....	Tipton, Ind.
*Sister M. Laurentia.....	Orange, Calif.
Sister M. Patricia.....	Hartford, Conn.
Sister M. St. John.....	Brighton, Mass.
*Sister M. Sophie.....	Hartford, Conn.
**Sister M. Stanislaus.....	Concordia, Kans.
**Sister M. Theobald.....	Stevens Point, Wis.
*Sister M. Virginia.....	Concordia, Kans.
**Sister M. Virginia.....	St. Louis, Mo.

Of the Sisters of St. Mary:

**Sister M. St. Patrick.....	Fort Worth, Texas.
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Of the Sisters of Mercy:

Sister M. Bridget.....	Grand Rapids, Mich.
Sister M. Carmelita.....	Manchester, N. H.
Sister M. Clotilda.....	Titusville, Pa.
*Sister M. Mercedes.....	Titusville, Pa.
*Sister M. Theodosia.....	Buffalo, N. Y.

Of the Sisters of the Precious Blood:

*Sister M. Simplicia.....	Dayton, Ohio.
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Of the Ursuline Sisters:

Sister M. Carmencita.....	Cleveland, Ohio.
Sister M. Eugenia.....	St. Joseph, Ky.
**Sister M. Josephine.....	St. Joseph, Ky.
**Sister Joseph Marie.....	St. Joseph, Ky.
*Sister M. Teresa.....	York, Nebr.

Of the Lay Students:

Miss Margaret L. Kraemer.....	Washington, D. C.
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BACHELOR OF MUSIC (MUS. B.)*Of the Sisters of Charity:*

Sister Benedict.....	Nazareth, Ky.
*Sister Pauline.....	Nazareth, Ky.

Of the Sisters of the Holy Cross:

Sister M. Paschavie.....	Notre Dame, Ind.
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*Work completed August, 1924. Degree conferred.

**Work completed February, 1925.

Of the Sisters of Mercy:

Sister M. Callista.....Buffalo, N. Y.

Of the Ursuline Sisters:

Sister Alice Marie.....Cleveland, Ohio.

MASTER OF ARTS (A. M.)*Of the Sisters of St. Benedict:*

Sister M. Hilda.....Covington, Ky.

A. B., St. Xavier College, 1923.

Essay: "*Hrotsuitha, Gandersheim, and the Saxon House: The Epic Poems of Hrotsuitha, A Contribution to The History of the Convent of Gandersheim.*"

Sister M. Salesia.....Ferdinand, Ind.

A. B., The Catholic University of America, 1924.

Essay: "*History of Catholic Education in Indiana. A Survey of the Schools from 1702-1925.*"

Of the Sisters of Charity:

*Sister M. Edma.....Dubuque, Iowa.

A. B., Mt. St. Joseph College, 1922.

Essay: "*A Suggested College Course in St. Augustine's de Civitate Dei.*"

Sister James Aloysius.....San Antonio, Texas.

A. B., The Catholic University of America, 1913.

Essay: "*An English Translation and Commentary to St. Basil's Letters CXVI to CXXVII.*"

Of the Sisters of Divine Providence:

**Sister M. Hilarine.....Melbourne, Ky.

A. B., The Catholic University of America, 1912.

Essay: "*Originalite des Fables de La Fontaine.*"

Of the Felician Sisters:

Sister M. Amancia.....Milwaukee, Wis.

A. B., The Catholic University of America, 1924.

Essay: "*Henryk Sienkiewicz: The Inspiring Force of His Trilogy.*"

Sister M. Modesta.....Milwaukee, Wis.

A. B., The Catholic University of America, 1924.

Essay: "*The Development of Intelligence Tests.*"

Of the Sisters of St. Francis:

Sister M. Inez.....Manitowoc, Wis.

A. B., The Catholic University of America, 1922.

Essay: "*Diagnosis in Arithmetic Based on Educational Measurements as an Aid in Supervision.*"

Sister M. Mariella.....Glen Riddle, Pa.

A. B., The University of Colorado, 1921.

Essay: "*The Development of Geometry as a School Subject.*"

Of the Sisters of St. Joseph:

Sister M. Barbara.....Nazareth, Mich.

A. B., Western State Normal College, 1923.

Essay: "*Napoleon Bonaparte and the Restoration of the Catholic Religion in France.*"

*Work Completed August, 1924. Degree conferred.

**Work completed February, 1925.

Sister M. Stanislaus.....Chestnut Hill, Pa.
Litt. B., Villanova College, 1924.

Essay: "*The Dependence and the Originality of Shakespeare in Coriolanus.*"

* Sister M. Stella.....Erie, Pa.
A. B., The Catholic University of America, 1923.

Essay: "*The Syntax of St. Augustine's Confessions, Book V.*"

Of the Sisters of St. Joseph:

Sister M. Zita.....Nazareth, Mich.
A. B., Western State Normal College, 1923.

Essay: "*English Translations of Catholic Works in the Seventeenth Century.*"

Of the Sisters of St. Mary:

*Sister M. Constance.....Fort Worth, Tex.
A. B., The Catholic University of America, 1913.

Essay: "*A Suggested College Course in St. Augustine's Confessions.*"

Of the Sisters of Mercy:

Sister M. Theodosia.....Buffalo, N. Y.
A. B., The Catholic University of America, 1924.

Essay: "*Echoes of Gallicanism in New France.*"

Of the Ursuline Sisters:

*Sister M. Aquina.....St. Joseph, Ky.
A. B., The Catholic University of America, 1923.

Essay: "*The Place of Latin in the Catholic High School.*"

Sister M. Michael.....St. Joseph, Ky.
A. B., The Catholic University of America, 1923.

Essay: "*The Foundations of the Ursulines in the United States.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Of the Sisters of Charity of the Incarnate Word:

Sister M. Helena.....San Antonio, Tex.
A. M., The Catholic University of America, 1916.

Dissertation: "*The Congregation of the Sisters of Charity of the Incarnate Word, Its Origin and Its Work.*"

Of the Sisters of St. Joseph:

Sister M. Dolorosa.....Los Angeles, Calif.
Ph. M., The Catholic University of America, 1923.

Dissertation: "*Sancti Ambrosii Oratio De Obitu Theodosii. Text, Translation Introduction and Commentary.*"

NORMAL DIPLOMA

Of the Sisters of St. Benedict:

Sister M. Angela.....Bristow, Va.
†Sister M. Rhabana.....Elizabeth, N. J.

Of the Sisters of St. Dominic:

Sister M. Rose Alma.....Newburgh, N. Y.

Of the Franciscan Sisters of St. Kunegunda:

Sister M. Antonina.....Chicago, Ill.

Of the Sisters of St. Joseph:

†Sister M. Annunciata.....Wheeling, W. Va.
†Sister M. Augustine.....Tipton, Ind.
†Sister M. Katharine.....Tipton, Ind.

*Work completed August, 1924. Degree conferred.

†Work completed August, 1924. Diploma conferred.

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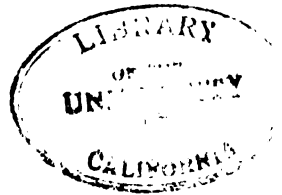
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THE NEXT WAR
BY VERY REV. JOHN A. RYAN, D.D.
Professor of Moral Theology
in
The Catholic University of America



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THE NEXT WAR

BY VERY REV. JOHN A. RYAN, D.D.

Professor of Moral Theology in the Catholic University of America

This is the title of a little book recently published by the Harvard Alumni Bulletin Press. It comprises three addresses delivered at a symposium at Harvard University, November 18, 1924. The titles are: "Science in War," by Norris F. Hall, Instructor in Chemistry; "The Conscription of Public Opinion," by Zechariah Chafee, Jr., Professor of Law; and "The Stacking of the Cards," by Manly O. Hudson, Professor of International Law. All three writers belong to Harvard University. From his own viewpoint, each attempts to forecast certain important features of the next war.

I

While professing great diffidence in approaching the subject, Professor Hall is quite positive in rejecting three "cheap and easy ways of thinking about this subject." The first is the complacent assumption that in the next great conflict all the malignant makers of war, such as capitalists, diplomats, and generals, will be blown to bits or gassed in the first twenty-four hours. His reply is that men who are powerful enough to plunge the world into war, will find means of protecting themselves when war comes. Professor Hall rejects likewise the second easy assumption, namely, that the new and horrible instrumentalities of fighting will completely supersede the traditional soldier and the traditional methods of warfare. A third fallacy is that of the unreflective military man, that the problems of fighting will be in the future essentially as they have been in the past; that there must always be infantry, cavalry charges, and bayonet work. Between this view and the one diametrically opposed, Professor Hall chooses a middle ground.

Starting from the commonplace that one of the first essentials of war is mobility, Professor Hall contends that motion through the air is the most suitable type, and that of the two instruments of air travel the aeroplane will be far more effective and more generally used than the dirigible balloon. The main reason of this is the greater size, conspicuousness, and expensiveness of the latter. The aeroplane, he says, now seems certain to draw first blood in the next war. A fleet of two hundred machines, with an effective radius of 250 miles, each having a lifting power capable of carrying twenty fully equipped infantrymen, or two tons of bombs or supplies, would be able to unload on its objectives 300 tons of bombs a day for several days. If we assume that the attack would be lodged against railway centers, munition plants, crowded industrial or governmental districts, city water supplies, light and power stations, government buildings, bridges and tunnels, we can reasonably infer a paralysis of government and production. Then there is the possibility of partly poisoning such water supplies as could not be cut off. Even greater disorganization could be accomplished by the use of gas. Two hundred tons a day of many of the gases now available would paralyze all industrial life in a large city without causing great loss of life. If the latter were desired, the streets could be piled with dead without much property damage.

To the objection that no nation would use such an *inhuman* method of war, Professor Hall replies that cruelty is thoroughly *human* and fashionable, so long as it can be practiced at some slight distance from the victim. Moreover, the temptation to use these methods is now, and will continue to be, much stronger than it would have been in the past, because the changed conditions of industry and the increased dependence of armies thereon, have given such methods a greatly increased military importance.

The second important use of aeroplanes would be in transportation. Such a fleet as has been suggested above could transport a brigade a day for several days to some point directly on the enemy's line of communication and could keep these troops supplied as long as they could defend themselves on the ground, provided command of the air were not lost.

So much for attack. As regards defense, Professor Hall maintains that "the only adequate answer to an aeroplane is another aeroplane," that the industrial equipment and resources of a great city cannot be moved far enough under ground to be out of the reach of aeroplane bombs and that anti-aircraft artillery will always be ineffective. Certain suggested methods of protection against gases, such as gas-proof clothing and gas masks for all the civil population, are rejected by Professor Hall as of only slight value.

So much for fighting in the air. In the opinion of Dr. Hall, the land armies in the next war will have much greater mobility than in the last, because they will be able to move along two dimensions, instead of only one. By means of tanks, armies can be moved across country in as great masses, if not as rapidly, as over railroads and highways. The greatest of infantry weapons is the machine gun. Put it into a tank, and the operator enjoys protection for himself and the ability to use the gun where it will be most effective. The same advantages will be open to light field artillery. In place of cavalry charges, there will be charges of light tanks. With slight exceptions, the place for the horse in war is at home, and the place for his rider is inside a tank. Even the engineer corps will find most of its work and effectiveness associated with the tanks, surveying places of passage and keeping the tank armies in good mechanical condition. The first ground battles of the war will be tank battles, and the victors will career about the enemy's country destroying and terrorizing. Even today, we hear of a twenty-ton tank mounting a light cannon and several machine guns, which is capable of making as high as twenty-five miles an hour over average terrain.

What has the laboratory to offer in the form of improved war weapons and materials? The range and effectiveness of artillery can probably be considerably increased, but the total energy of explosives cannot become much greater, so long as they depend upon a chemical reaction. Shrapnel can be made a little more thorough by the use of explosives and poison bullets, if that should seem desirable. On the other hand, the control of infectious diseases, wound infection and pain, may become nearly complete, but, adds Professor Hall, "dismemberment by shell-fire will long continue to be an unpopular experience."

From a military point of view, a gas is either deadly or merely harassing. In some situations, the latter kind will be of greater value than the former. It may cause weeping and temporary blindness, or sneezing, vomiting, headache, and minor symptoms, or may produce blisters all over the body.

The most important feature of chemical warfare is its surprise value. Effective chemical disarmament is practically impossible; for a man may be engaged upon a research to discover a new gas, while the chemist on the next bench will not know whether his neighbor is perfecting an instrumentality of war or some harmless dye or perfume. The gas manufacturing process can be scattered through a large chemical plant in such a way that the exact nature and object of the work may be unknown even to the division superintendents, and the finished product can be stored and distributed in such ways that it will be undetected and easily available at the outbreak of war. In general, the more efficient the chemical industry of a country, the more capable it will be of suddenly turning out the enormous quantities of harmful products "necessary for a first-class, up-to-date war."

Closely related to gas warfare is smoke, which can either conceal a friend or blind an enemy, may be made so poisonous and penetrating as to convert the enemy's mask into a useless encumbrance, and may be combined with thermitite, which is a spray of white-hot molten iron.

On account of its cheapness, surprise value, and peculiarly varied and interesting tactics, gas will be used in the next war on a scale that will make the gas warfare of 1917-8 look like child's play. Against civilians or low-grade troops, it can be made instantly, murderously and completely effective. Even against highly trained troops, it is of considerable effectiveness because the instruments of protection against it involve a loss of efficiency, such as difficulty of breathing, sluggishness of movement, dimming of vision. Dr. Hall warns us against yielding uncritically to our involuntary reaction of loathing. As a matter of fact, a man who was gassed in the Great War had twelve times as good a chance of complete recovery as a man wounded by shrapnel or high explosive. Moreover, it is possible that a gas may be found which will secure a complete victory without killing or maiming.

As to methods of defense, in the future, as in the past, the best will be the counter-offensive. Some secondary methods would be getting underground and living on filtered air, planting the land with mines of gas and high explosives to shatter the tanks, and clouding the entire country with smoke to make bombing uncertain.

From his survey, Dr. Hall draws two widely different conclusions. A new world war, he says, may be decided by some quick and overpowering blow, embodying a new application of some scientific discovery before the war has got well started. Or the war might be long drawn out and decided by a statistical preponderance of resources. "This would mean a war with stabilized fronts,—a war of vermin, disease and nameless agony,—a war of starvation, exhaustion, lying, brutalization and madness."

II

"The Conscription of Public Opinion," the title given by Professor Chafee to his address, covers two main subjects, propaganda and the suppression of free speech. "Gas stupefies the bodies of our enemies, but propaganda stupefies our own minds." Professor Chafee points out that the use of propaganda begins long before the declaration of war, and assumes many forms. Among them is the war patriotism and excessive nationalism taught in the school books; the conduct of military training camps and essay contests on preparedness; mobilization days, and the wholesale use of the term "pacifist" to stigmatize all groups that are working for peace.

In support of his criticism of militaristic teaching in the schools, Professor Chafee might have cited the investigation made by three American college professors a year or so ago. Their study of twenty-four history texts, and twenty-four supplementary readers used in the public schools, disclosed an excessive amount of space devoted to war; almost no attention to peace; the war discussion nationalistic and biased; the war illustrations idealistic and untrue; the real truth about war for the most part untold, and military heroes receiving vastly more attention than leaders in the arts of peace. An examination which I have made of eight history texts widely adopted in our parochial schools, indicates a condition that is no better. The proportion of space given over to war varies from sixteen per cent to thirty-five per cent, while the number of pages devoted to peace describe a descending scale from four to none.

Professor Chafee rightly observes that almost any war can be made to appear just unless the people know the facts. Among the disturbing illustrations which he gives of this propaganda by suppression, is our war

against Spain. At the outbreak of that war, very few Americans knew that the Spanish Government had yielded to our demands. As is now known, President McKinley had received from the Spanish Government a complete acceptance of all the conditions for which our Government was contending, several hours before he went to the capitol and asked Congress to declare war. Neither Congress nor the American people knew at that moment what the President knew, and they received no enlightenment from him.

Professor Chafee might have mentioned the World War as the latest and most atrocious example of the misleading propaganda which more or less immediately precedes the outbreak of war. Some time ago, Professor Buell of Harvard wrote this sentence: "After reading the story of duplicity, jealousy, dishonesty, selfishness and hypocrisy which marked the conduct of the European Foreign Offices in the weeks preceding the war, the conclusion is inevitable that the peoples of Europe would never have gone to war if they had been fully aware of the motives and the methods of their rulers." In the Treaty of Versailles, Germany was compelled to acknowledge the entire moral responsibility for the war, and probably the majority of the American people accepted this theory from the very beginning of the conflict. Nevertheless, M. Poincare admitted a few weeks ago that we had no evidence to justify the assertion that Austria and Germany had the deliberate intention of provoking a general war in July, 1914. As a result of the publication of documents from the archives of Germany, Russia, and Austria since the close of the war, and of the study and analysis of these papers by Professors Fay, Schmitt, Gooch, Barnes and many others, the attitude of historians toward the question of the supposed guiltiness of Germany in bringing on the war, has been drastically revised, if not reversed. The opinion that responsibility for the World War must be divided between Germany and the Allies is now, to quote the words of Professor Buell, "as fully accepted by qualified historians as is the doctrine of evolution by scientists." Not only are the principal Allied states chargeable with *some* responsibility, but there is good reason for holding that the Russian Government and the French Government, both in the years immediately before and in the weeks immediately after July 1, 1914, were at least equally guilty with Germany of the great crime of plunging Europe into war. But the majority of the people in all the Allied countries were totally ignorant of this situation because they had for years been the victims of dishonest propaganda. The same thing can happen again unless secret alliances and secret international negotiations involving the possibility of war are entirely abolished.

After a war has begun, says Professor Chafee, "the effectiveness of propaganda is vastly increased." He quotes a member of the British Military Intelligence Office, who writes in the new edition of the Encyclopedia Britannica, that indifference to truth is an essential characteristic of war propaganda. In the recent war, for example, stories were spread about the Germans manufacturing fat out of corpses, cutting hands off children, and committing even worse atrocities. Through the device of propaganda, the people are gradually plunged into a condition of hysteria, which makes them helpless in the face of the most improbable stories about the enemy.

Legal restriction on free speech during war-time was well exemplified by the federal espionage act, which punished with imprisonment for as long as twenty years utterances tending to interfere with prosecution of the war. Under this act, as enforced by the Department of Justice and interpreted by the courts, men were sentenced to long terms of imprisonment for such statements as: "We went to war to protect Mr. Morgan's loans to the Allies;" "this is a capitalistic war;" "we ought to have heavier taxation instead of bond issues to provide money for the war;" "war is contrary to the teachings of Christ," and many other forms of equally mild criticism. In fact, all genuine discussion among civilians of the justice and wisdom of continuing the war was effectively proscribed and punished.

In the opinion of Professor Chafee, such restrictive measures are futile. When the Government sentenced to ten years imprisonment a woman who published the statement, "I am for the people and the Government is for the profiteers," her words received much greater publicity than if they had not been noticed at all by the Government. The same is true of practically every utterance for which men were arrested and imprisoned in the United States during the war. Again, these interferences with free speech are harmful because they prevent the formation of a sound public opinion on war methods and aims. For example, if the advocacy of heavier taxes instead of bond issues had not been punished and checked, that method of financing the war might have been adopted and the vast inflation of prices, which actually occurred, might have been prevented. "In our efforts to silence those who advocated peace without victory, we prevented at the start that victorious threshing out of fundamentals which might in the end have saved us from victory without peace."

Finally, the suppression of opinion during the war produces bad effects afterwards. The habit of intolerance, acquired and enforced during the war, does not cease with the cessation of hostilities. We are all well aware of this fact in the United States. No better short description of it can be found than that which is contained in the recent address by President Coolidge before the Convention of the American Legion in Omaha:

"During the war we were required not only to put a strong emphasis on everything that appealed to our own national pride, but an equally strong emphasis on that which tended to disparage other peoples. There was an intensive cultivation of animosities and hatreds and enmities, together with a blind appeal to force, that took possession of substantially all the peoples of the earth. . . .

"One of the most natural of reactions during the war was intolerance. But the inevitable disregard for the opinions and feelings of minorities is none the less a disturbing product of war psychology. The slow and difficult advances which tolerance and liberalism have made through long periods of development are dissipated almost in a night when the necessary wartime habits of thought hold the minds of the people."

III

"The Stacking of the Cards" is considerably less valuable than either of the other two addresses. With evident hesitation, Professor Hudson attempts to forecast the part that will be played in the next war by politics and diplomacy. He contends that the next war is not inevitable and that, if it comes, it will be "a clear blunder, a clear result of flounder." The cards will be stacked a certain way before the war, they will be reshuffled during its course, and will be dealt out again when the war is over. He believes that the next war will be preceded by a long series of discussions among the nations, so that the world will know more about its causes than it did about the causes of the last war. While this knowledge may not prevent the war, it will so determine it that one belligerent group will claim to represent the world community. Hence, the cards will be stacked pretty effectively in favor of that group. With the other side branded as a criminal and outlaw against the peace of the world, the nations claiming to represent the conscience of mankind will feel free to use all possible methods and to disregard anything like international law. According as interest dictates, they will change their purpose and objectives as the war progresses, and when peace is made, the articles will contain many conditions not dreamed of by any of the belligerents when the war began.

In the face of the unprecedented horrors, both physical and psychological, which are likely to characterize the next war, there is one practical resolution which should be taken by all followers of Christ and all lovers of mankind. It is that every person should do his utmost toward organ-

izing the world for peace. Two methods are available and each of them is necessary. The first is a change of men's attitude and men's hearts. But this will not suffice without organization, institutions, instrumentalities by which the nations in their dealings with one another can give effect to a rational attitude about war. In this work of education and organization, Catholics have a greater part to play and are under more binding obligation than any other group of persons. For they possess in its fullness the Christian code of morality, and the Christian teaching concerning international justice and international charity. Beyond all other world groups or national groups, the Catholic society has an international mind and an international outlook. The excessive and un-Christian nationalism which has been developed in all the great states since the Reformation was recently admitted and deplored by the Reverend Harry Emerson Fosdick, in a sermon delivered at the League of Nations' Assembly service in the Cathedral at Geneva. Here is part of what he said on this subject:

"Even our religion has been nationalized; with state churches or without them, the center of loyalty in the religious life of the people has increasingly become the nation. Let Protestantism acknowledge its large responsibility for this in Western Christendom! In our fight for liberty we broke up the inclusive mother church into national churches; we reorganized the worship of the people around nationalistic ideals; we helped to identify religion and patriotism. And so far has that identification gone that now, when war breaks, the one God of all humanity, whom Christ came to reveal, is split up into little tribal deities, and before these pagan idols even Christians pray for the blood of their enemies.

"Never before has human life, its statecraft, its economics, its education, its religion, on so large a scale been organized on a nationalistic basis, and the issue is obvious. The supreme object of devotion for multitudes is the nation. In practical action they know no higher God. They really worship Caesar. That is the limit of their loyalty. What once was said of the king is said now of the nation: it can do no wrong. And such sheer paganism is sometimes openly flaunted, at least in my country, and I presume in yours, as, 'Our country! . . . may she always be in the right; but our country, right or wrong!'"

All this is contrary to the Catholic spirit and the Catholic teaching. Nevertheless, there is probably no country in which Catholics have remained entirely unaffected and uncorrupted by this false politico-ethical philosophy. All the greater, consequently, is the obligation resting upon us to assert and reassert and disseminate the Catholic teaching on universal human brotherhood, and on the supremacy of the law of Christ over the laws and policies and ambitions of states which pursue no higher ends than national aggrandizement. The place to begin the process of education, of changing men's hearts, is in our own household. What a tremendous advance would be made if in every church every year, one sermon were preached on international brotherhood, on the fundamental principle that the members of all races, both in this country and abroad, are our equals as human beings, are equally made in the image and likeness of God, equally redeemed by the blood of Christ, and equally entitled to the benefits of the divine command, "Thou shalt love thy neighbor as thyself." In his speech to the American Legion at Omaha, President Coolidge truthfully declared: "We shall only be entering a period of preparation for another conflict unless we can demobilize the racial antagonisms, fears, hatreds, and suspicions, and create an attitude of toleration in the public mind of the peoples of the earth." The first step toward this "moral demobilization" must be a much more specific and widespread preaching and application of the doctrine of international charity than it has yet obtained either in the United States or elsewhere. The words which President Coolidge was evidently addressing to Nordic and anti-Catholic bigots, we may in some measure apply to ourselves: "We must all realize

that there are true Americans who did not happen to be born in our section of the country, . . . who are not of our racial stock, or who are not proficient in our language." And the same principles of charity that apply to racial groups within the borders of this country, must be applied to the peoples of other countries.

With regard to the task of promoting peace, the rank and file of American Catholics cannot justly complain that they lack authoritative leadership. The Popes have recommended specific methods and the American Hierarchy has emphasized the obligation resting upon Catholics in this regard. In his address to the belligerents, August 1, 1917, Pope Benedict proposed:

That moral right be substituted for the material force of arms in the dealings of nations with one another; that the nations enter upon a just agreement for the simultaneous and reciprocal reduction of armaments; and that armed force should be replaced by "the noble and peaceful institution of arbitration," with the provision that penalties be imposed upon any state which should refuse either to submit a national question to such a tribunal, or to accept the arbitral decision. In his letter to the American people on the last day of the year, 1918, the same Pontiff expressed a fervent desire for the establishment of an international organization which, "by abolishing conscription, will reduce armaments; by establishing international tribunals, will eliminate or settle disputes; and by placing peace on a solid foundation, will guarantee to all independence and equality of rights."

On February 2, 1922, the Administrative Committee of the National Catholic Welfare Council declared:

"As Catholics—brothers of the Prince of Peace—and as Americans, we have the spiritual responsibility of promoting peace not only in our own country but throughout the world."

On May 2, 1924, the Administrative Committee of the National Catholic Welfare Conference gave out another statement on peace which included the following sentences:

"We should, individually and through organizations, earnestly study to preserve the peace of the world. Our thoughts, our aims, should be in the path of peace. Peace should be our goal."

Space is wanting for a detailed statement of the ways in which we can and should proceed to carry out the wishes of the Bishops and the Popes. Nor is such a statement necessary. If we have the will, we shall easily find the way. Our immediate, practical duty is to become active in the cause of peace, to organize for peace, to study all the specific methods which are now under consideration as a means to that great end, and to give our active support to such methods and measures as approve themselves to our intelligence and conscience.

Star
University of California.

Berkeley.

Cal. GIFT
NOV 30 1925

THE

CATHOLIC UNIVERSITY

BULLETIN

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NOVEMBER, 1925

NO. 8

LETTER OF THE ARCHBISHOPS:
ANNUAL COLLECTION FOR
THE CATHOLIC UNIVERSITY OF AMERICA
THIRTY-SIXTH ANNUAL REPORT
OF THE RECTOR
DEDICATION OF STATUE OF
GENERAL SAN MARTIN

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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LETTER OF THE ARCHBISHOPS: ANNUAL COLLECTION FOR THE CATHOLIC UNIVERSITY OF AMERICA.

THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.,
October 22, 1925.

Right Reverend Dear Bishop:

You have doubtless noted in the Annual Report of the Rector evidences of the progress of the Catholic University during the past year: the publications of the professors on a variety of subjects, the extension of their activities in the wider field of Catholic education and the share they have taken in the work of organizations that are striving for the good of the country at large.

On the material side, several new buildings, either completed or under way, provide additional facilities for the religious and intellectual life of the University. To their generous donors we are deeply indebted, both for their gifts and for their fine example.

To our Catholic people also we are grateful for the increase in last year's collection. It amounted to \$251,000, contributed by a population numbering 18 millions. While the average per capita contribution (less than 1.5 cts.) places no great burden on the individual giver, the total shows that our people are willing to assist in building up the University and thus realize the aim of the Hierarchy in founding it and the desire so often expressed by the Holy See to have it completed.

In his Letter of April 25, 1922, Pope Pius XI requested us to submit a plan for the development of the University. The first draft of this plan has been laid before you for consideration and comment. It proposes, in detail, important modifications affecting organization and administration. Also, it emphasizes that, as the Pope declared in his Letter, the University is our common concern, established as it

was for the benefit of all our dioceses, schools and institutions. .

The various needs which each of us in his own jurisdiction has to supply, call for large sums of money. These can be expended to the best effect if those who do the work are properly trained. The University gives the training they need. To mention one item only, it has in the past fourteen years prepared over four thousand teachers for our schools in forty-two States of the Union. Through their work, we get a better return for what we expend directly in maintaining our schools.

The same can be done in other lines, with similar results. In supporting the University, we are in reality applying money, indirectly but more effectually, to the works which each of us is carrying on.

That these are multiplying year by year is a good sign; it shows the practical faith of our people. But this very multiplication calls for a greater number of competent workers. To secure them, adequate means should be provided in the University. If the supply is to meet the demand, our contributions to the University should bear a reasonable and definite proportion to the increasing expenditures which we are making directly for our diocesan work and for which each diocese justly claims credit.

In the reorganization of the University we have an opportunity to express our views regarding its structure and government. We have also an occasion to point out the lines of development which will enable the University to render more effectual service in such ways as we deem best. It is an agency which we can employ for the furtherance of religion. It is the proof that we offer to our fellow citizens of our interest in higher education, culture and science. By our joint effort and contribution we can make it, in usefulness and influence, worthy of the Catholic Church in our country.

Will you kindly send a letter to each pastor in your diocese reminding him that the first Sunday in Advent is set apart for the University collection and that it should be announced on the Sunday previous.

We respectfully request that the collection from your diocese be sent to the Chancellor or to the Rector of the University before February 1, 1926.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

GEORGE CARDINAL MUNDELEIN,
Archbishop of Chicago.

PATRICK CARDINAL HAYES,
Archbishop of New York.

MICHAEL JOSEPH CURLEY,
Archbishop of Baltimore.

JOHN JOSEPH GLENNON,
Archbishop of St. Louis.

SEBASTIAN GEBHARD MESSMER,
Archbishop of Milwaukee.

JAMES JOHN KEANE,
Archbishop of Dubuque.

EDWARD JOSEPH HANNA,
Archbishop of San Francisco.

JOHN W. SHAW,
Archbishop of New Orleans.

AUSTIN DOWLING,
Archbishop of St. Paul.

ALBERT DAEGER,
Archbishop of Santa Fé.

JOHN T. McNICHOLAS,
Archbishop of Cincinnati.

THIRTY-SIXTH ANNUAL REPORT OF THE RECTOR
OF THE
CATHOLIC UNIVERSITY OF AMERICA.

*To the Honorable Board of Trustees of
the Catholic University of America:*

I have the honor to transmit herewith the Thirty-Sixth Annual Report of the Rector of the University for the twelve months ended June 30, 1925. With it are united the reports of the Treasurer, the Librarian, the Curator of the Museum, the Deans of the Schools of Theology, Canon Law, Philosophy, Law, Letters, Sciences, the Dean of Discipline, and the Committee on Affiliation.

FINANCES

The financial conditions of the University continue to be quite satisfactory. Its estate is valued at \$5,734,189.73, of which \$3,106,681.77 are credited to its invested funds. The annual collection for the year 1924 reached the sum of \$250,995.39 being a considerable advance over the previous year. From the estate of Mrs. Eliza P. Dean, of Boston, Mass., the University received a remainder of \$7,368, making in all a bequest of \$16,155.75. Mr. Patrick J. Lynch, of Revere, Mass., bequeathed to the University the sum of \$7,500 for a scholarship, the same to be available only when the fund reaches the figure of \$15,000. From the estate of Mr. Richard F. Queen, of San Francisco, the University received the sum of \$1,000, also a copy of the rare and costly "Vatican Edition" of the Catholic Encyclopedia; from the estate of Cornelius Callahan, of New York, the sum of \$530 and from the estate of John D. Ward, of Philadelphia a remainder of \$302.08, making the total bequest \$41,862.42. Donations in favor of the Martin Maloney Chemical Auditorium, the John K. Mullen of Denver Memorial Library, and the National Shrine of the Immaculate Conception are mentioned below. Mrs. Nicholas F. Brady, of New York, has donated \$165,000 toward the completion of Brady Memorial Hall, in the Catholic Sisters College, particularly for the south wing, devoted to the laboratories of Chemistry, Physics, and Biology. The Catholic Sisters College has received from the Alumnae Association of Mount Saint Joseph's College, Philadelphia, Pa., the sum of \$10,000 as a perpetual scholarship in favor of the Sisters of Saint Joseph, of said College.

A similar donation of \$10,000 was made to the Catholic Sisters College by the Daughters of Isabella toward the general endowment of the College.

UNIVERSITY GROUNDS AND BUILDINGS

The grounds and buildings of the University have been kept in excellent condition, and offer at all times a pleasing aspect. Their care and upkeep call for considerable expense, but it is amply justified by the satisfaction of all visitors and the pride, in particular, of our Catholic people, who now frequent in large numbers the campus and edifices of the University. Cement walks have been laid down between the principal buildings, appropriate designations set up, the lawns regularly cropped, flowers and shrubbery well kept, the trees duly cared for, hollow spaces filled and levelled; in general a high degree of neatness and good taste has been aimed at and reached. This year, in particular, it has become necessary to re-point, at considerable expense, the walls of our oldest building, Caldwell Hall. A heavy traffic of autos and trucks over a considerable length of roads calls for constant attention and repair.

RELATIONS WITH THE HOLY SEE

Pursuant to the instruction of the Board of Trustees, the Rector and Vice-Rector of the University went to Rome in January and took up with the Congregation of Seminaries and Universities a revision of the Constitutions granted by the Holy See to the University at its opening in 1889. After a most gracious reception by Our Holy Father the revision was discussed with foremost officials of the Congregation, and conducted with great deliberation and thoroughness. Every facility was placed at our disposal, and we could profit at all times by the experience, goodwill and sympathy, of men whose authority and learning were on a level with their intelligence of our educational conditions and needs. The result of our labor lies before you in the corporative "Schema" that exhibits in parallel columns the old Constitutions and proposed modifications.

Our Holy Father has most graciously donated to the National Shrine of the Immaculate Conception a full size reproduction in mosaic of the Immaculate Conception by Murillo in the Prado Gallery at Madrid, known as the "Purísima Bionda." It will take about two years to execute it in the Vatican Mosaic Works. Pius XI sent his artist, Count Muccioli, to Madrid for the express purpose of making a perfect copy in oils of the great masterpiece, for the use of the mosaic workers. Our most profound gratitude is due to Our Holy Father for this splendid gift, never surpassed by his magnanimous predecessors.

NEW LAY TRUSTEES

Two lay Trustees have been elected: Mr. John J. Sullivan, of Philadelphia, Pa., and Mr. Clarence E. Martin, of Martinsburg, W. Va. Mr.

Sullivan is a professor of business law in the Wharton School of Economics, of the University of Pennsylvania, and Mr. Martin is president of the Bar Association of West Virginia. He is also the first lay alumnus to be elected to the Board of Trustees.

PROFESSORS AND STUDENTS

The teaching staff of the University reached this year the figure of 109. There were 31 full professors, 21 associate professors, 55 instructors, and 2 assistants. Their devotion and zeal deserve the fullest recognition, and the quality of their teaching withstands the usual tests. Our graduates are uniformly successful in their chosen callings, and in other ways our professorial staff earns and receives high praise on all sides.

The male matriculated students were this year 680. Of this number 16 registered in the School of Theology and 30 in the School of Canon Law, 35 in the School of Law, 111 in the School of Letters, 195 in the School of Sciences, and 345 in the School of Philosophy. Including the Catholic Sisters' College (135), the Summer Schools (724), Trinity College (357), and various religious colleges, the students who profited by the University instruction were this year in number 2,311.

DISCIPLINE OF STUDENTS

The student discipline has been satisfactory. The ruling of the Trustees that students who fail to maintain the proper rating in the first three months of the year should be dropped from the rolls has had excellent effects both disciplinary and academic. Absences before and after the Christmas and Easter holidays have greatly diminished. The Holy Name Society is in a flourishing condition, and the monthly Communion of the students in a body is very edifying. There are very many weekly communicants. A monthly report on the conduct of each student and his religious life is regularly forwarded to his parents or guardian. The discipline of the ecclesiastical houses has been, as always, quite exemplary.

WRITINGS OF PROFESSORS

The annexed list of writings published this year by our professors is quite creditable to them, especially in view of the almost total lack of proper library facilities from which they have suffered in the past. I have included not only published books and articles in magazines and reviews, but also book notices, public addresses and sermons, when printed, and student-dissertations, to the preparation of which the professors contribute in no small degree.

SCHOOL OF CANON LAW

The new School of Canon Law, opened in the fall of 1923 at the suggestion and earnest desire of Our Holy Father, Pius XI, has made signal progress.

Its faculty consists of five professors, three of Canon Law, one of Roman Law, and one of International Law. Thirty-three priests followed the courses, among them 18 candidates for the higher degrees of Licentiate or Doctor. The degree of Bachelor of Canon Law was conferred on 20, that of Licentiate in Canon Law on 12. The degree of Doctor of Canon Law was conferred on 6. The titles of their printed dissertations are given elsewhere.

NECROLOGY

With great sorrow I chronicle the death of Very Rev. Dr. Charles Francis Aiken on July 8, at Boston, his native city. He had been ailing for some time, and had not taught during the last scholastic year. Never robust, he was nevertheless a model professor, devoted to his science and his students. He was one of the first students of the Catholic University (1890-1892). In 1897 he became Instructor in the Faculty of Theology, and in 1900 was received Doctor of Theology, with a yet valuable dissertation on "The Dhamma of Gautama the Buddha and the Gospel of Jesus Christ," honored by a French translation (1903). He became Associate Professor of Apologetics in 1902, and in 1906 succeeded to the Chair as Ordinary Professor. He was twice chosen Dean of the Faculty of Theology. Dr. Aiken was an admirable professor of Apologetics. To his solid theological knowledge he added a firm grasp of the historical growth of the ecclesiastical sciences. He possessed a judicious and discriminating mind, and followed always very closely the ever-widening range of his important science. In his class work and in his seminar he attached his students to himself very intimately, and possessed the respect and admiration of the whole generation of young priests who sat at his feet in the three decades of his teaching. He contributed valuable articles to the Catholic Encyclopedia and to Catholic reviews. His always delicate health prevented him from undertaking graver labors, but by correspondence, counsel, and direction, he furthered steadily and surely the intellectual growth of many young priests both in and out of the University. May he rest in peace!

AFFILIATION OF HIGH SCHOOLS

The progress made this year has been quite satisfactory. There are at present 269 High Schools and Academies affiliated with the University. They represent 41 states and 69 dioceses. During this scholastic year 53,929 examinations were held. There are also 22 affiliated colleges representing 17 states, and 20 dioceses, and 26 novitates located in 22 states and 27 dioceses. In the novitates there were held 7,285 examinations, while 309 General Certificates and 12 Special Certificates were written for the graduates of the high school departments of these novitates. During the summer and Christmas recesses of the scholastic year, Rev. Father McVay, Secretary of the Affiliation Committee, visited many affiliated schools in ten states, northwest and south, received a cordial welcome everywhere from the ecclesiastical authority, and gave much encouragement to the Principals and Teachers of these schools. Great praise is due to the unselfish devotion of the professors who form the Affiliation Committee.

RELIGIOUS ORDERS

The novitates of the Religious Orders attached to the University continue to edify all by their exemplary lives and the assiduous studies of their members. We do not doubt that they bring many blessings to the University. Not a few of our most distinguished graduates are religious, and by their valuable services to the episcopate in all parts of the country, and by their loyalty to the University promote continuously the cause of Catholic higher education. The following (17) orders in communities have establishments in close vicinity to the University: Dominicans, Franciscans (Observants, Capuchins, Minor Conventuals), Paulists, Sulpicians, Oblates of Mary Immaculate, Claretian Fathers, Carmelites, Marists, Brothers of Mary, Holy Cross Fathers, Society of the Atonement (Grey Moor), Oblates of St. Francis de Sales (Wilmington, Del.), Augustinians, Benedictines, St. Joseph's Society for Colored Missions, Christian Brothers. Of these, two have so far only purchased land, the Josephites 7½ acres in close proximity to us, and the Christian Brothers 80 acres. To the above list may be added the Catholic Sisters College and the Notre Dame Sisters of Trinity College.

UNIVERSITY LIBRARY

Our Library has now reached the figure of 250,121, of which number the Main Library contains 168,143. In spite of cramped quarters it has rendered for many years an incalculable service to professors and students. Our thanks are due to the Librarian, Mr. Joseph Schneider and his assistants for the excellent administration of this great collection. The catalogues in particular are being completed with a view to the

least possible inconvenience on occasion of the approaching transfer of our books to the New Library Building. To the library of the late Bishop Burke 332 volumes were added, making a total bequest of 3,333 volumes. The total of accessions amounted this year to 8,706.

IBERO-AMERICAN LIBRARY

The Ibero-American Library, donated to the University by Mr. and Mrs. Manoel de Oliveira Lima, of Brazil, has been installed on the third floor of McMahon Hall, where it is open to visitors, and is already much consulted by students of South American history and institutions. It contains about 40,000 volumes, including many precious brochures and pamphlets, and several complete collections of South American reviews of great historical and literary value. Many rare and interesting volumes, prints, and literary curios are exhibited in glass cases specially provided for their protection. Occasionally meetings are held in this library, to which are invited the diplomatic representatives of South America and other interested persons. It is regularly enriched by gifts of books, photographs, prints, and public records from South American countries, and from several European countries. Much favorable publicity has been given to it in the press of South America, as a moral agency of great value for the friendly relations of both North and South America.

KNIGHTS OF COLUMBUS SCHOLARSHIPS

The Knights of Columbus scholars numbered this year 33. They came from 18 states and from the Philippines. The degree Doctor of Philosophy was conferred on one, Master of Laws on two, and Master of Arts on ten. The foundation continues to render very great service to many graduates of our Catholic colleges who are anxious to pursue higher studies and are most grateful to the Knights of Columbus for the excellent opportunities placed at their disposal in the University. They have given to the undergraduates a good example of virtuous and studious lives, and under the direction of Rev. Dr. Edwin Ryan, have exhibited an *esprit de corps* and a devotion to research that are most commendable. The graduates of the Foundation are already numerous in many states and are giving an excellent account of the advantages they here enjoyed.

BASSELIN COLLEGE

Basselin College has completed its second year of existence. Twenty-one students profited by its courses of instruction, as against twelve in the first year. They are all duly registered in the School of Philosophy of the University, and by fulfilling all requirements are eligible at the

end of the second year for an A. B. degree, and at the end of their third year for an A. M. degree. Six of them obtained the A. B. degree this year. They have had excellent training in public speaking weekly during the entire year, two general courses and two periods of private training. They also receive special training in the history of sacred oratory, its nature and uses, particularly in the present time and conditions. Twice a year they hold a public exhibition of public speaking and reading, to which the public is invited.

THE MALONEY AUDITORIUM

The Annex to the Chemical Laboratory, to be known as the Maloney Auditorium, is nearing completion. It will seat nearly 800 people, and provides the University with a large hall suitable for lectures, conferences, musicales, and other public uses, for which we were hitherto dependent on the Assembly Room of McMahon Hall, long since grown quite too small for the demands made upon it. While primarily meant for large classes of chemical students, this new auditorium will enable us to welcome distinguished speakers in various departments of science, and to offer illustrated instruction of the highest grade. Marquis Martin Maloney has contributed a most generous donation to this important addition, for which generous action the University is profoundly grateful. The high and roomy basement of this new edifice offers the space long needed for the installation of the teaching of advanced chemistry. The building is an excellent specimen of Collegiate Gothic, and is quite generally admired.

THE MULLEN MEMORIAL LIBRARY

We owe to the munificence of Mr. John K. Mullen, of Denver, the new library building now arising on the campus. The corner stone was laid on April 22 by His Eminence, Patrick Cardinal Hayes in presence of a distinguished company. Provision is made in the stackage for one million volumes. The building is 207 feet wide by 150 feet in depth, and is three stories in height. A basement fourteen feet in height adds the equivalent of a fourth floor. The public reading room located on the second floor is 140 feet in length; 40 feet in width, and 30 feet in height. The work has now reached the second floor, and will probably be finished within a year. This imposing building closes the campus on its eastern side with great dignity, and will act a worthy pendant to the National Shrine. Words cannot express our gratitude to the benefactor who has made possible this long hoped for addition to the academic equipment of the University.

RESIDENCE HALL FOR ECCLESIASTICAL PROFESSORS

Your Committee has accepted the plans submitted for the Residence Hall for Ecclesiastical Professors. As projected, the building would care for about thirty professors, giving to each professor roomy and comfortable quarters. The University is very grateful to the members of the American Hierarchy whose generosity is making possible the erection of this building. They have agreed to cover in their contribution within three years. We have received so far the sum of \$43,985.42 which it has seemed best to invest pending the collection of the entire amount promised.

THE MORGAN COPTIC MANUSCRIPTS

The set of the Morgan Coptic Manuscripts donated to the University by Mr. J. Pierpont Morgan has been received. This splendid collection of Coptic manuscripts, in fifty-seven large quarto volumes, mostly of the Old and New Testament, has been for ten years under the editorial direction of our Doctor Henri Hyvernat, Professor of Oriental Languages and Literatures. The completion of this monumental work is without doubt the greatest accomplishment of modern palæographical science, both as to the importance of the manuscripts and the skill and patience required to place them in a condition to render the best service to Scriptural Science, to the history of handwriting, and the illumination and binding of manuscripts in Mediæval Christian Egypt. The Trustees of the University may well be pleased with their cooperation in this memorable enterprise, since it was by their permission that Professor Hyvernat was enabled to accept the generous proposition of Mr. Morgan, senior, and later of his son. The set of the Morgan Coptic Manuscripts donated to the University is the second of twelve copies, and shares with the Vatican copy the honor of Mr. Morgan's autograph dedication. The first copy was presented to Our Holy Father personally by Mr. Morgan, while the other ten copies have been donated to the more important libraries of Europe and the United States, thus placing within reach of all scholars an almost complete Coptic version of the Scriptures, transcribed about the year 1,000 but utterly lost until some twenty years ago when a happy accident brought them to light.

IMPORTANT EVENTS

The great Holy Name Convention of last September was held at the University. Its grounds and buildings were placed at the disposal of the Society, and the University was pleased to cooperate in every possible way for the success of this wonderful event. The new Stadium, the

Gymnasium, and the Crypt of the National Shrine served admirably the public purposes of the Convention. The residence halls of the University were placed at the disposal of the clergy attending the Convention, several hundred of whom availed themselves of this convenience.

On May 8, Commemoration exercises were held in the Gymnasium in honor of the Sixteenth Centenary of the Council of Nicæa (325), in keeping with a suggestion of Pius XI. The Apostolic Delegate, Msgr. Fumasoni-Biondi, presided, and a large audience of professors, students and invited guests filled the building.

HONORS AND DISTINCTIONS

In March of this year Monsignor Pace, Vice-Rector of the University, was elected President of the American Council on Education. This board is composed of prominent American scholars. It represents and promotes, in a voluntary way, the highest American educational interests. The honor of its presidency is a well-deserved tribute to Monsignor Pace.

In June, the Gold Medal for General Excellency was conferred on our Architectural Department by the American Group of the Graduate Architects of the famous Beaux Arts School at Paris. This distinction was earned in competition with the Architectural Departments of the principal American Universities, and reflects the greatest credit on Mr. Frederick Vernon Murphy, head of our Architectural Department, on its entire staff, and on the students.

CATHOLIC SISTERS COLLEGE

The Sister students of the Catholic Sisters College were this year 135 in number, all resident in the College (115) or in neighboring convents. During the year 47 courses of instruction were offered by 27 instructors, nearly all from the Catholic University. Owing to the munificence of Mrs. Nicholas F. Brady, of New York City, Brady Hall is being completed by the addition of its second wing, to be known as Science Hall. It will provide the Sisters with three well-equipped laboratories of Chemistry, Physics and Biology.

SUMMER SCHOOLS

In the University Summer School (1924) were registered 440 students, of which number 421 were Sisters and 19 lay-women. The Sisters represented 28 orders and came from 85 distinct mother-houses in the United States and Central America. Thirty-one states and 57 dioceses were represented. Fifty-seven lecture courses and 10 laboratory courses were offered. Thirty-six instructors cared for this extensive work, of whom

26 were members of the University faculties. In the San Francisco Summer School (1924) 18 courses were given by 14 instructors, including two members of the University and two University graduates. The registration was 270. In both Summer Schools the registration reached the figure of 710 Sisters.

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

During the year the Crypt of the National Shrine of the Immaculate Conception has approached completion. The Guastavino construction of the ceiling has been finished. The symbolic ceramic ornament of the groinings and the rich decoration of the three apses lend great splendor to the edifice and reproduce on a large scale the doctrinal teachings of the Roman catacombs. The fifteen lunette windows are all in place, and five of the fifteen altars have been executed in Algerian onyx. The four great piers that will support the dome have been completed, also the floor of the basement of the main transept, with its corresponding sub-basement. Many visitors frequent the Crypt daily, often in groups. Several large pilgrimages have been welcomed, from New York, Philadelphia, Chicago, Brooklyn, and elsewhere.

The net increase of donations over all expenses reached the figure of \$118,653.98. To date the sum of \$567,386.86 has been spent in construction and additional work contracted for to the extent of \$251,704.48. It is hoped that the Crypt may be ready for dedication in September, 1926, on the occasion of the annual meeting of the Hierarchy. It was possible to use it during the year for University events of a religious nature, and for ordinations.

Respectfully submitted,

THOMAS J. SHAHAN,

Rector.

BISHOP SHAHAN'S INVOCATION AT DEDICATION OF
THE STATUE OF GENERAL SAN MARTIN,
WASHINGTON, D. C., OCT. 28, 1925.

On Wednesday October 28, the Equestrian Statue of General José San Martín, Liberator of Argentine, was dedicated at Washington in the presence of President Coolidge and the foreign ambassadors.

President Coolidge made the address of acceptance of the Statue in behalf of the United States Government.

At the request of the Ambassador from Argentine, Dr. M. Honorio Pueyrredon, Bishop Shahan pronounced the following Invocation:

Look down benignly, we beseech Thee, O Heavenly Father, on this gathering of Thy children! They represent many peoples and nations of Thy New World, in particular two of the oldest, largest and most influential. As such they recognize in Thee the holy source of that justice and peace, that good-will and charity, which they desire to see deeply graven, not alone in their own hearts, but in the hearts also of all the nations of the world.

In Thy presence, O, Lord, each of these great peoples will cherish henceforth a public pledge of amity and esteem, of mutual devotion to freedom, righteous living and the common welfare. Deign, O Lord, to bless this noble and beautiful symbol which rises, altar-like, before Thee, and exhibits to all mankind in imperishable bronze the features of an illustrious citizen in whose life civic courage, self-sacrifice and faith in freedom shone ever brightly, and who reproduced beneath the Southern Cross the virtues of the great Founder of our own Republic.

Even as this statue rekindles forever the memories of the struggles and hardships through which a brave and generous nation secured its independence, so may it forever strengthen those ties of friendship, sympathy and mutual comprehension which are at all times the best guarantors of peace and progress.

Make easy and broad, O Lord, the Way of Peace between these great and strong peoples, to the end that prosperity and happiness may ever flourish on its borders, and the citizens of both Republics may confirm by their example and their spirit that perpetual concord for which Thy children pray today so fervently, in the hope that our civilization may not decline in content, purpose or spirit, may not one day fall to those low levels of public and private life from which Thou, O Lord, hast drawn us upward into the light of Thy countenance and the joy of Thy Fatherly love.—Amen.

University of California,

Berkeley,

Cal.

THE

CATHOLIC UNIVERSITY BULLETIN

Vol. XXXI

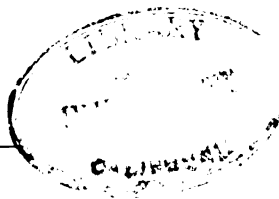
DECEMBER, 1925

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PUBLICATIONS OF THE
UNIVERSITY STAFF IN THE
SCHOLASTIC YEAR

1924-1925



WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

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BUTIN, REV. ROMANUS, S.M., Ph.D., Professor of Hebrew.

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COOPER, REV. JOHN MONTGOMERY, Ph.D., S.T.D., Associate Professor of Sociology.

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"*N. C. W. C. Bulletin*"

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Retreat, Girl Scout Captains, New York, November, 1924.

Retreat, Newman Club, Teachers College, New York City, February and March, 1925.

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The Ideals of Catholic Womanhood, College of the Incarnate Word, San Antonio, Tex., May 27, 1925.

The Priesthood, Golden Jubilee of Rev. P. DiPaola, Washington, D. C., June 7, 1925.

HALDI, REV. JOHN ALBERT, O.S.B., Ph.D., Instructor in Psychology.

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 Social Work and College Education, Mt. St. Joseph's College, Dubuque, Iowa.
 Popularizing Social Work Among Catholics, National Conference of Catholic Charities, Des Moines, Iowa.
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 The Relations of Social Work, Maryland State Conference of Charities, Frederick, Md.
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 Social Ideals, Annual Meeting, Waterbury Council of Catholic Women.
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 The Place of Social Work in the Community, Annual Meeting, Associated Charities, Washington, D. C.
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- Autobiography of T. Jefferson Coolidge, January, 1925, review.
- Leading Cases on the Constitution of the United States, April, 1925, review.
- Working Manual of Original Sources in American Government by Gonover, April, 1925, review.
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Sisters of St. Agnes, History Curricula, December, 1924, review.

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RAUTH, JOHN WILLIAM, A.M., Instructor in Psychology.

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RYAN, REV. JAMES HUGH, Ph.D., S.T.D., Instructor in Philosophy.

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RYAN, VERY REV. JOHN AUGUSTINE, S.T.D., Professor of Moral Theology.

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Prohibition, Pro and Con, April, 1925.

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Government Intervention in the Party Platforms, August 2, 1924.

Social Reforms in the Party Platforms, August 9, 1924.

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The Paradox of Over-Production, January, 1925.

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To the Opponents of the Child Labor Amendment, April, 1925.

"Arguments" for Birth Control, May, 1925.

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The Encyclical on the Condition of Labor, June, 1925.

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Articles, Reviews, etc.

"*Homiletic Monthly*."

New Light on the Greek Old Testament, June, 1925.

SERVISS, FRED LE VERNE, E.M., M.S., Instructor in Geology and Chemistry.

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Treating Water, Feb., 1925.

STOCK, LEO FRANCIS, Ph.D., Associate Professor of American History.

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Abraham Lincoln, Master of Words, Dodge, notice.

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The Monroe Doctrine, Its Importance in the International Life of the States of the World, Alvarez, notice.

Humane Movements in the United States, 1910-1922, Shultz, notice.

The Federal Trade Commission, a Study in Administrative Law and Procedure, Henderson, notice.

A Chapter in American Education, Baker, notice.

"*Historical Outlook.*"

List of Historical Articles in Current Periodicals, October, 1924-June, 1925.

WALSH, REV. FRANCIS JOSEPH, O.S.B., A.B., Ph.D., Instructor in Philosophy.

Articles.

"*The Placidian.*"

Tufts of Moss from Highlands and Islands, June, 1924.

Parish Life and the Litany, October, 1924.

The New Priory of St. Anselm, October, 1924.

Forget-me-Nots from Cairns and Caverns, April, 1924.

Fort Stanton, April, 1924.

Praise Him With Timbrel and Choir, July, 1925.

Under Henry VIII, July, 1925,

The Law of Labor, July, 1925.

WEBER, REV. NICHOLAS ALOYSIUS, S.M., S.T.D., Professor of History.

Books, Pamphlets, etc.

A General History of the Christian Era, Vol. II, revised and enlarged edition, the Catholic Education Press, Washington, D. C., 1924.

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University of California,

Berkeley.

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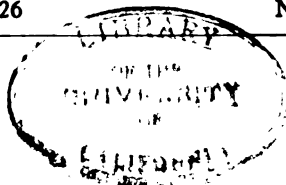
CATHOLIC UNIVERSITY BULLETIN

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Vol. XXXII

JANUARY, 1926

No. 1



AMERICAN CATHOLIC PHILOSOPHICAL ASS'N

DEPARTMENT OF ARCHITECTURE

DEPARTMENT OF ENGINEERING

DISCOURSE OF MONSIGNOR PACE

ADVANCED DEGREES: JUNE 10, 1925

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED QUARTERLY, JANUARY, APRIL, JULY, AND NOVEMBER

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THE AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

Another project in which the University has long been interested became a fact when, on the morning of January 5th, representatives from forty Catholic colleges and universities met in Caldwell Hall and formed what is to be known as the American Catholic Philosophical Association, the object of which, as stated in the constitution adopted at the meeting is "to promote study and research in the field of philosophy, with special emphasis on Scholastic philosophy."

After the formal welcome by the Right Reverend Rector to the delegates, Monsignor Pace, who presided, outlined the aims of the new association in his paper, "What a Philosophical Organization Can Do." Dealing with the necessity of such an organization, he pointed to the recent rapid growth of philosophical inquiry. "It has been spurred on," he said, "by the very thing that at one time seemed to threaten its annihilation—I mean by the advance of those sciences whose methods lay claim to utmost exactness and whose achievements contribute so much to the welfare of humanity." At noon a dinner was tendered to the delegates in Caldwell Hall.

The afternoon session took the form of a symposium, "What the New Scholasticism Has to Offer to Modern Thought," and from the several aspects of investigation was treated in the following order:

From the field of metaphysics, the Rev. Francis P. Siegfried, of Overbrook Seminary, Philadelphia, Pa.; from the field of epistemology, the Rev. Joseph T. Barron, St. Paul Seminary, St. Paul, Minn.; from the field of philosophy of nature, the Rev. Jules A. Baisnée, Sulpician Seminary, Washington; from the field of biology, the Rev. Alphonse M. Schwitalla, St. Louis University, St. Louis, Mo.; from the field of psychology, the Rev. P. J. Waters, St. John's Seminary, Brighton, Mass.; from the field of ethics, the Rev. Charles Miltner, University of Notre Dame, Indiana, and from the field of social ethics, the Rev. F. V. Corcoran, Kenrick Seminary, Webster Groves, Mo.

At the close of the meeting these officers were elected for the coming year: President, Rt. Rev. Monsignor E. A. Pace, Vice-Rector of the University; vice-president, Rev. John W. Fox, S.J., Professor of Ethics in Holy Cross College, Worcester, Mass.; secretary-treasurer, Rev. James H. Ryan, Associate Professor of Philosophy in the University; members of the executive council for one year, Rev. Bernard Vogt, of Butler, N. J., and Rev. Charles Miltner, C.S.C., of Notre Dame University, Notre Dame, Indiana; members for two years, Rev. John McCormick, S.J., of Marquette University, Milwaukee, and Rev. Ignatius Smith, O.P., of the Dominican House of Studies at the University; members for three years, Rev. Jules Baisnée, S.S., of the Sulpician Seminary, Washington, and Rev. F. P. Siegfried, of Overbrook Seminary, Philadelphia.

Before separating, an important decision was reached, viz., the publication of a Quarterly Review of philosophy to be known as "The American Catholic Philosophical Review." The first number will appear in October of this year. Monsignor Edward A. Pace and Rev. Dr. James H. Ryan were appointed Editors of the new periodical.

N. C. W. C. HOLDS CONVENTION

On Sunday, November 15th, the Fifth Annual Convention of the National Council of Catholic Women was opened in the Crypt of the National Shrine of the Immaculate Conception by a Solemn Mass celebrated by the Vice-Rector of the University, Msgr. George A. Doherty, D.D. The sermon, "The Leaven of the Spirit," was preached by Right Reverend Monsignor Edward A. Pace, D.D., who took as his text the beautiful and appropriate figure of the Kingdom of Heaven "like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened."

"*Fervour*," said Monsignor Pace, "is the perfect flowering of faith and intelligence combined. It springs from prayer, from meditation, from the stillness of our thoughts and the evenness of recollection. It is tempered by self-discipline and strengthened by detachment from worldly things. Above all, it has its origin, increase and power in sacramental grace.

"Because of its source and the means of its development, this vitality of spirit is the private attainment and possession of the Catholic soul. In its essential nature it cannot be shared with a world that is lacking in faith and is careless or scornful of super-natural aids. Its very meaning is beyond the reach of all who know not what it is to abide in Christ and live through the Holy Spirit.

"But again, because it quickens and sanctifies the whole being and action of them who possess it, because it sets thought aglow and kindles emotion and flames out in holy desire, it must needs find its manifestation. And once made manifest, it must exert its influence among men through contact and intercourse and common endeavor for good.

"Here then we discern the factor and the element which the world chiefly needs. In the life and the influence of those who are spiritually minded lies our principal reason for hope. Let this leaven, quietly but effectually, permeate the mass of our nation, let it vitalize our culture, our literature and the whole of our social structure—a great advantage must surely follow. If we do not attain the ideal of national life, we at least shall do away in great part with the materialism that is the pernicious source of so many evils. We shall create an atmosphere of thought which is purer and a public opinion which is saner and more capable of correcting our nation's wrongs.

"The mind that is truly spiritual sees clearly, judges calmly, holds firmly to its decision and pursues its objectives with steadfast resolutions. It is not deceived by the pretense of reform nor disturbed by vociferous appeals that arouse the multitude in the name of honor and righteousness. It is strong in its faith, patient in its hope, comprehensive in its charity. It 'Beareth all things, believeth all things, hopeth all things, endureth all things.'"

Meetings of the Council were held at the New Willard Hotel in Washington. Among the various speakers who addressed the delegates were the Right Reverend Rector, Rev. Dr. Thomas V. Moore, O.S.B., Professor of Philosophy, and Rev. Dr. George W. Johnson, Associate Professor of Education.

FEAST OF ST. PAUL

On the feast of The Conversion of Saint Paul.

Patronal Feast of the School of the Sacred Sciences, on Monday, January 25, 1916 at 8:15 P. M., the following program was given in Caldwell Hall:

Selections from R. Wagner	- - - -	University Orchestra.
Saint Paul's Sermon to the Athenians	- - - -	Rev. Claudius Vogel, O.M.Cap.
Selection from Flemming—Chorus	- - - -	Choir.
The Charity of Saint Paul	- - - -	Rev. Joseph L. May, Syracuse.
Bercesse from Godard	- - - -	University Orchestra.
Address	- - - -	The Right Reverend Rector.
Quos in Hostes, Saule, Tendis, from Gabert—Chorus	- - - -	Selected Choir.

DEATH OF AN EARLY ALUMNUS

News of the sudden death of Right Reverend Monsignor J. W. Kirwin, Vicar General of the diocese of Galveston, and an early alumnus of the University, came as a shock to those who had known this devoted priest during his student days here. Originally of the archdiocese of Cincinnati, Monsignor Kirwin as a young priest took up missionary labors in Texas, and distinguished himself by his services to his fellow-citizens of Texas during the yellow fever epidemic of 1897, the catastrophe of the Galveston flood, as well as by his record as chaplain in the Spanish-American War. The funeral mass was celebrated in St. Mary's Cathedral, Galveston, on January 29th, by His Grace, Archbishop Shaw, of New Orleans. The Rector of the University asks the prayers of all for the happy repose of this devoted shepherd of souls. *Requiescat in Pace.*

RECENT LIBRARY ACCESSIONS

The University Library acknowledges with gratitude some valuable recent accessions, among them a copy of the Pictorial Life of St. Francis of Assisi, by P. Subercaseaux-Errazuriz, the celebrated painter, now a Benedictine monk in the Isle of Wight. This precious quarto volume is a gift of Msgr. Philip Bernardini, Professor of Canon Law. Several Incunabula have been received, among them one of the earliest printed editions of the Imitation of Christ, richly annotated by a hand of the early sixteenth century. This little work is a choice specimen of the average Italian handwriting of that century. Another early printed book, very small, in the original pigskin binding, bears the date of Venice, 1495, and is entitled "De Arte bene Moriendi."

THE DEPARTMENT OF ARCHITECTURE

The School of Architecture in the University continues to gain new distinction. Eleven students, working in competition with other architectural schools throughout the country on a problem submitted by the Beaux Arts Institute of Design of Paris, achieved a perfect record. Each of the eleven men received honors. The problem, "A Byzantine Baptistry," was an archeological one.

Five of the University entrants were awarded gold medals, as follows: Thomas Locraft, Washington, D. C.; Robert Tucci, Trenton, N. J.; Paul Miller, Fort Wayne, Ind.; Edwin Pairo, Washington, D. C.; and James F. Hogan, Hartford, Conn. Those who received honorable mention were: Edward Hunt, Richmond, Va.; John McMahon, Hartford, Conn.; Paul Patterson, Welch, W. Va.; Philip Schrier, Stafford Springs, Conn.; Donald Johnson and Leslie Duffy, both of Washington, D. C.

The professors and students of the Department of Architecture are rightly proud of this honorable distinction.

MEETINGS OF LEARNED SOCIETIES

During the holiday recess members of the University Staff participated in the meetings of various learned societies. The Right Reverend Rector read a paper on Muratori, the historian, at the annual meeting of the American Catholic Historical Association, at Ann Arbor, Michigan, while other papers were read before the same society by Rev. Dr. Peter Guilday, Rev. Dr. Joseph P. Christopher, Rev. Dr. Edwin Ryan, and Dr. Roy J. Deferrari. Rev. Dr. James H. Ryan appeared before the American Philosophical Association at Smith College; Rev. Dr. John M. Cooper took part in the program of the American Anthropological Association at Yale University, and Professor Thomas J. MacKavanagh represented the University at the meeting of the National Collegiate Athletic Association held in New York.

SOLEMN VESPERS IN THE NATIONAL SHRINE

The noble uses to which the National Shrine of the Immaculate Conception so fittingly lends itself were well exemplified on Sunday evening, January 25th, when the annual Solemn Vesper Service for the five councils of the Knights of Columbus in Washington—Carroll, Spalding, Potomac, Keane and Washington—was held in the Crypt. Very Reverend Father Charles Lyons, S.J., President of Georgetown University, was celebrant, and the sermon for the occasion was preached by Rev. Ignatius Smith, O.P. The officers of the sacred function were Rt. Rev. Msgr. George Dougherty, Rt. Rev. Msgr. Pace, Rev. Francis X. Cavanaugh, Rev. James O'Connell, and Rev. John McNamara. A special guard of honor, composed of 100 fourth degree knights in the insignia of their order preceded the clergy to the sanctuary, while the vespers were sung by the University choir of over 300 voices. A congregation estimated at about 3,000 people attended.

THE ENGINEERING DEPARTMENT

At the recent annual meeting of the American Society of Mechanical Engineers, in New York City from November 30 to December 4th, the Charles T. Main Award for 1925 was given to Clement R. Brown, a student in the Department of Mechanical Engineering for his paper, "The Influence of the Locomotive upon the Unity of Our Country." The award includes a cash prize of \$150.00, which is made available from funds donated by Mr. Charles T. Main, of Boston, Mass.

Many papers from various schools of engineering all over the country were entered in the contest which closed June 1, 1925. Besides winning the award Mr. Brown was invited to attend all the sessions of the Society, and was a guest at the annual dinner on December 1st of the Council of the Society. This Council includes the officers and the last five past presidents, and certain honorary guests, this year including Mr. Herbert Hoover, Secretary of Commerce. Mr. Brown, with Professor George A. Weschler, head of the Mechanical Engineering Department, also attended the Student Conference at the annual meeting as a delegate from the Catholic University Student Section of the American Society of Mechanical Engineers.

SYMPOSIUM FOR THE IMMACULATE CONCEPTION

The program, annually presented on the feast of the Immaculate Conception by the students of Caldwell Hall in honor of Mary Immaculate, the heavenly patroness of the University, was this year held in the auditorium of McMahon Hall, and attended by a large number of students from the University and religious colleges. A varied program of music, offered by a selected group from the University choir under the direction of Rev. Dr. Wm. J. Des Longchamps, by the Glee Club under the direction of Mr. Behrendt, and by the University orchestra, which here made its first formal appearance, made the evening a memorable one among occasions of this sort. Mention should also be accorded to Rev. Mr. James McNulty (Scranton) who played as a violin selection the "Berceuse" from Godard.

"The Roman Catacombs and Mary the Mother of Jesus" was the subject chosen by Rev. Joseph G. Kempf (Indianapolis), who said in part:

All the later findings in the catacombs have but added to the proof of our theme that Mary was thus honored in a signal manner. We have mentioned here only a few of the pictures of Mary in the catacombs. If we would consider the full extent of the proof, we should have to see the frescoes in the other cemeteries, especially in those of Peter and Marcellinus, of Lucina, of Callistus, of Julius. We should have to see the sarcophagi, with their sculptured figures, which have been removed from the catacombs and are not even all preserved at Rome, but are scattered through Italy, Spain, and southern France. We should have to see also the glasses, the woodcuts, the lamps, and the other small articles and fragments unearthed by the investigators and removed from the catacombs to various churches and museums. Then only could we have a fair estimate of the evidence that still remains to prove the honor paid to Mary in the early Church.

Our veneration of Mary is, therefore, no new devotion, but a devotion as old as the Church herself. When we assemble to honor Mary on her feast days we are close to those who in the catacombs showed her a like veneration. We meet to-day in the Crypt of what promises to be a most imposing Shrine erected to the honor of God and the veneration of Mary. There is henceforth a close connection between the catacombs and this beautiful church. Far apart as they may be in time and in design, the one damaged by the hands of the centuries, the other erected with all the magnificence that modern skill and loving hearts can devise, the catacombs and the National Shrine are linked together by a devotion as old as Christianity itself—a devotion which is part of the Faith, and unites us with the Christians of Apostolic times, the veneration of Mary the Mother of God.

The second paper of the symposium, a dogmatic discussion of "Mary, the Mother of the Priesthood," was concerned particularly with the relations between Mary and all those who participate in the priesthood of Christ, was read by Father Gabriel Gorman, C.P. "The whole revelation

of God," says Father Gorman, "centers about Christ, and intimately associated with Christ is Mary. . . ."

"Mary did not receive, as have the priests of the New Law, a sacred anointing, nor was She constituted with the powers of consecration to perpetuate the eternal Sacrifice and Priesthood of Christ. No, Hers was a different honor and glory. She was predestined to cooperate with the Holy Trinity in the formation of the divine Priesthood. . .

"This relationship has a wonderful and profound meaning for all but it has a special significance for priests. It places priests in a more than ordinary relationship with the Mother of the Saviour. This follows from the very nature of the priesthood.

"By the imposition of hands and the sacred anointing of the Sacrament of holy orders, men are made true priests of the Most High. Yet those who receive this Sacrament become priests in dependence on Jesus and in union with Him. There is but one priesthood in the New Law and that is the priesthood of Christ. The individuals who share in that priesthood, become in a way identified with Christ, in so far as it is in His name and by His Power, they offer His Sacrifice.

"If then the priesthood assimilates men to Christ, that same priesthood creates a peculiar bond between the priest and the Mother of Christ. As She was so instrumental in the constitution of and so intimately associated with the exercise of the priesthood of Christ, so is She closely related with those who share in the extension of the priesthood of Her Son. As with all truth we can look upon Mary as the Mother of the priesthood of Christ, so also we must look to Her as in a special manner the Mother of all those who share that priesthood with Him.

With all conviction then should the priest look to Mary as to his Most loving Mother. She is interested in Him and in His work—for after all, upon his success or failure, depends in a great measure, the success or failure of the work of Her Son.

Rev. Maurice Sheehy (Dubuque) read the final paper, "The Queen of Heaven and the Queen of the Sacraments." "The Immaculate Conception," he said, "has become a fountain of grace that runs without let or break straight through to the Blessed Sacrament." . . .

"There is a striking similarity between the office of Mary as Mother of the Divine and the Mass. One moment and her virgin blood was all her own; another and the Sacred Body is there formed by the Holy Ghost. Change the scene to the altar. One moment and there is bread in the priest's hands; another and what was bread is God, receiving in its ravishing magnificence the worship of the prostrate hierarchies of heaven. In the Incarnation, one moment and there is nothingness in the vast regions of possible creatures; the next and more resplendent than the light of heaven there springs forth the humanity of Jesus. On the altar at the bidding of trembling frightened man, Omnipotence runs through a course of resplendent miracles, each more marvelous than a world's creation out of nothing and that Selfsame Jesus becomes there present.

"Only in this is the altar more wonderful than the scene of Nazareth, that here many times a day and on tens of thousands of other altars, from the northern fringes of everlasting snow to where the exuberant foliage of the tropics droops into the warm seas, and on thousands of altars at once, this mystery is accomplished. Inanimate nature may not suspect this, but the Mystery is not therefore a secret. And wherever Jesus is, Mary must go, in the light of her grace and unveils precious wonders transcending her Immaculate Conception. Behold the bended knee, the bowed head, the beaten breast before our Catholic altars and you are inclined to sing with the poet in the realization of such a tremendous presence:

" 'For there the habit of the soul
Feels less the outer world's control,
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone.'"

The well-chosen words of praise and encouragement from the Right Reverend Rector brought the program to a fitting close.

DEGREES

The following List exhibits the degrees of Doctor, Licentiate and Master conferred by the University on June 10, 1925:

DOCTOR IN SACRED THEOLOGY:

- Rev. Gerald Shaughnessy, S.M. Washington, D. C.
Dissertation: "Catholic Growth in the United States, 1790-1920."

DOCTORS OF CANON LAW:

- Rev. Joseph Correa. Merida, Yucatan.
Dissertation: "La Potestad Legislativa."
Rev. Henry Francis Dugan. Indianapolis, Ind.
Dissertation: "The Judiciary of the Diocesan Curia."
Rev. Henry Francis Golden. Philadelphia, Pa.
Dissertation: "Parochial Benefices in the New Code."
Rev. Richard J. Kearney. Philadelphia, Pa.
Dissertation: "Sponsors at Baptism according to the Code of Canon Law."
Rev. Charles Frederick Keller. Philadelphia, Pa.
Dissertation: "Mass Stipends."
Rev. John Linus Paschang. Omaha, Nebr.
Dissertation: "The Sacramentals."
Rev. Cyril Piontek, O.F.M. The Franciscan College.
Dissertation: "De Indulto Exclaustrationis et Saecularizationis."

DOCTOR OF PHILOSOPHY:

- Brennan, Brother Edward, O.P. College of the Immaculate Conception.
Dissertation: "The Theory of Abnormal Cognitive Processes."
Christopher, Rev. Joseph Patrick. The Catholic University of America.
Dissertation: "St. Augustine on the Art of Catechizing."
Clark, Rev. Gerald Louis, O.P. College of the Immaculate Conception.
Dissertation: "Early Phases in the Development of the Olfactory Nerve of the Chick."
Kernesis, Rev. Fabian S. Lithuania.
Dissertation: "Cooperation Among the Lithuanians in the United States of America."
Maltais, Rev. Louis, O.F.M. The Franciscan College.
Dissertation: "The Catholic Labor Unions of Quebec."
Marzano, Rev. Christopher, C.S.V. Bourbonnais, Ill.
Dissertation: "Titania Jellies."
Sheridan, William Richard. Buffalo, N. Y.
Dissertation: "The Hydrogenation of Some Condensation Products of Acetone."

- Sister M. Helena, Sisters of Charity of
the Incarnate Word. San Antonio, Tex.
Dissertation: "The Congregation of the Sisters of Charity of the Incarnate
Word, Its Origin and Its Work."
- Sister M. Dolorosa, S.S.J. Los Angeles, Calif.
Dissertation: "Sancti Ambrosii Oratio De Obitu Theodosii. Text, Translation,
Introduction and Commentary."

LICENTIATE IN CANON LAW:

- Rev. Richard Bakalarczyk, M.I.C. Chicago, Ill.
Dissertation: "De Novitiatu."
- Rev. Chester Joseph Bartlett. Cleveland, Ohio.
Dissertation: "Fundamental Considerations Affecting the Tenure of Diocesan
and Parochial Property in the United States of America."
- Rev. Joseph Henry Honningford. Indianapolis, Ind.
Dissertation: "An Historical Survey of Canonical Legislation touching Elementary
Education."
- Rev. Adrian Jerome Kilker. Philadelphia, Pa.
Dissertation: "The Minister of Extreme Unction."
- Rev. Joseph Luniewski. Lornza, Poland.
Dissertation: "De Metropolitibus."
- Rev. Robert Emmet McCormick. New York, N. Y.
Dissertation: "Confessors of Religious from the Beginning of Monasticism until
the Fourth Lateran Council."
- Rev. Newton Thomas Miller. Philadelphia, Pa.
Dissertation: "The Development of Founded Masses."
- Rev. Pedro Olmendo Monleon. Lipa, P. I.
Dissertation: "Administration of Church Property."
- Rev. Clement Orth, O.M.C. St. Bonaventure College.
Dissertation: "The History of the Approbation of Religious Institutes."
- Rev. Lawrence Albert Mutter, O.F.M. . . . The Franciscan College.
Dissertation: "Binational."
- Rev. Lawrence Maria Pizzuti, O.F.M. . . . The Franciscan College.
Dissertation: "De Parochis Religiosis."
- Rev. Edward George Roelker. Cincinnati, Ohio.
Dissertation: "The Nature of Privilege in Ecclesiastical Law."

LICENTIATE IN SACRED THEOLOGY

- Rev. John Conlon. Los Angeles, Calif.
Dissertation: "Prohibition of 'Negotiatio' to Clerics."
- Rev. Aloysius Maria Costa, O.F.M. Washington, D. C.
Dissertation: "The Doctrine of Resurrection in the Pentateuch."
- Rev. John Harold Kennedy, O.M.J. Washington, D. C.
Dissertation: "Luis Vives and Poor Relief."

Rev. John Bernard O'Reilly Toronto, Canada.

Dissertation: "Temporalities in the Early Church."

Rev. George Cornelius Powers, A.F.M. Maryknoll, N. Y.

Dissertation: "Nationalism at the Council of Constance."

Rev. Joseph Otto Schmidt, A. F. M. Maryknoll, N. Y.

Dissertation: "Problems of the Book of Tobias."

MASTER OF LAWS

Brendon Francis Brown Omaha, Nebr.

Dissertation: "Roman Conception of the Juristic Personality."

Lawrence William Spuller Fort Wayne, Ind.

Dissertation: "The Rights of Acquisition and Cession of Territory by a Sovereign State."

MASTER OF LETTERS:

Rev. Francis John Rock San Francisco, Calif.

Essay: "An Introductory Chapter to California Literary History."

MASTER OF SCIENCE:

William Thomas Grumbly Norwalk, Conn.

Dissertation: "The Reactor in Voltage Regulation and Current Limitation."

MASTER OF ARTS:

Brother Agatho, F.S.C. Manhattan College, New York, N. Y.

Essay: "The Social Influence of St. John Baptist De La Salle."

Felcid Alvarez National Catholic Service School.

Essay: "An Interpretation of the Records of 530 Children under the Care of the Board of Children's Guardians."

Brother Philip Archdeacon, O.P. College of the Immaculate Conception.

Essay: "St. Thomas Aquinas and the Problem Method."

André Marie Georges Benéteau Washington, D. C.

Essay: "A Study of the Catholic and Anti-Catholic Spirit in French Literature during the XVIIIth and XIXth Centuries."

Brother Urban Bergkamp, O.P. College of the Immaculate Conception.

Essay: "Savonarola in the Light of Modern Historical Scholarship."

Brother Lawrence Leo Boll Washington, D. C.

Essay: "A Comparative Survey of the General and Specific Aims in the Teaching of English in the High Schools of the States."

Rev. Bertrand Brookman, O.M.Cap. Capuchin College.

Essay: "Moral Elements in School Readers."

Rev. Cornelius Joseph Buckley Sulpician Seminary.

Essay: "The Present Status of The Junior High School Movement."

Brother Leonard Callahan, O.P.....College of the Immaculate
Conception.

Essay: "The Genesis of the Aesthetic Idea and Sentiment According to St.
Thomas Aquinas."

Rev. Edmund Joseph Cannon, C.M.....Perryville, Mo.

Essay: "The Educational Influence of Boethius in the Middle Ages."

Rev. Arthur Basil Coté, O.P.....College of the Immaculate
Conception.

Essay: "The Dominicans and Education."

Rev. James Thomas Cronin.....Albany, N. Y.

Essay: "Objectives in Rural Elementary Education."

Rev. Noel Patrick Dillon.....Los Angeles, Calif.

Essay: "Educational Efforts of the Missionaries in Upper California."

Brother Dominic, C.F.X.....Baltimore, Md.

Essay: "The Elizabethan Audience."

Rev. Francis Xavier Dugan.....Cincinnati, Ohio.

Essay: "English Catholic Refugee Enterprises in the American Colonies, 1559-
1634."

Rev. James Joseph Edwards, C.M.....Perryville, Mo.

Essay: "Vincentian Educational Institutions in the United States."

Brother Vincent Engel, C.F.X.....Baltimore, Md.

Essay: "The 'Lucius Rex Britannorum' Legend in Bede."

Brother Theodore English, O.P.....College of the Immaculate
Conception.

Essay: "American Catholic Historiography (to 1884)."

Rev. John Joseph Fallon.....Belleville, Ill.

Essay: "Making the Curriculum in the Elementary Catholic School."

Robert Jerome Flanigan.....Newark, Ohio.

Essay: "The Vapor Pressure Curve of Liquid Benzoic Acid."

William Gerard Gaffney.....Rochester, N. Y.

Essay: "The American Doctrine of Judicial Control."

Rev. Maximilian Gartner, O.F.M.....Cincinnati, Ohio.

Essay: "Some Infinite Sequences Defining Particular Numbers."

Rev. Frederick Michael Gassensmith,

C.S.C.....Holy Cross College.

Essay: "The Bernouillian Numbers: Their Development and Application."

Brother Aloysius Irving Georges, O.P.....College of the Immaculate
Conception.

Essay: "A Study of Poe through French Eyes."

Rev. Robert Leon Gratto.....Sulpician Seminary.

Essay: "Religious Education in the Public School Program."

Rev. James Joseph Harvey.....Sulpician Seminary.

Essay: "The Education of Gifted Children."

Sister Mary Inez Hilger, O.S.B.....St. Joseph, Minn.

Essay: "Case Work Study of an Immigrant Group."

- Rev. John Joseph Holland.....Sulpician Seminary.
 Essay: "Visual Education."
- Rev. Sigismund Jankowski, C.S.C.....Holy Cross College.
 Essay: "Sex and Ethical Standards."
- Cornelius John Keller.....Cedarhurst, N. Y.
 Essay: "A Parish Church."
- Rev. James Gregory Keller, A.F.M.....Maryknoll, N. Y.
 Essay: "The Latin Empire of Constantinople, 1195-1205."
- Rev. William George Kessler.....Dubuque, Iowa.
 Essay: "Vocational Guidance."
- Edmund John Kirchner.....Herndon, Kans.
 Essay: "The Panic of 1873."
- Rev. Emil Nicholas Komora.....New York, N. Y.
 Essay: "The Scribe."
- Rev. Joseph J. Koncevicius.....Lithuania.
 Essay: "Education in Lithuania Under the Russian Government."
- Rev. Joseph Anthony Koonz.....Sulpician Seminary.
 Essay: "Juvenile Delinquency and Mental Deficiency: An Educational Aspect."
- Leo Joseph Kuntz.....Tiffin, Ohio.
 Essay: "The Development of Rural Schools in the State of Ohio."
- Rev. Michael Vincent McCarthy.....Sulpician Seminary.
 Essay: "The Characteristics of Modern Literature for Children in the Elementary Schools."
- Cornelius Alexander MacDonald.....Sydney, N. S.
 Essay: "The 'De Juvene Academico' of Blessed Edmund Campion."
- James Thomas McDonald.....Brooklyn, N. Y.
 Essay: "British Assistance in the Winning of Independence of Spanish-American Republics."
- Rev. Patrick McGann, O.M.Cap.....Capuchin College.
 Essay: "Self-Activity in the Educative Process as Illustrated in Industrial Arts."
- Brother John McGovern, O.P.....College of the Immaculate Conception.
 Essay: "The Gallipolis Colony in Ohio, 1788-1793."
- Martin Rawson Patrick McGuire.....Whitinsville, Mass.
 Essay: "A Translation and Commentary of the Second Letter of St. Ambrose."
- Richard Leon McNicholas.....Memphis, Tenn.
 Essay: "Concrete Floors."
- Rev. Arthur James McRae.....Wellington, New Zealand.
 Essay: "The Social Philosophy of Frederick Ozanam."
- Rev. James Patrick Mahoney.....Dubuque, Iowa.
 Essay: "The Religious Element in Poe's Poetry."
- Rev. Silvano George Matulich, O.F.M.....Oakland, Calif.
 Essay: "Urim and Thummim, an Etymological Study."

- Rev. John Joseph Mullen.....Cleveland, Ohio.
 Essay: "The Psychological Factor in the Treatment of Scruples."
- Robert Francis Nicholson.....Washington, D. C.
 Essay: "A Critical Study of Laboratory Courses in Electrical Engineering."
- Rev. Thomas Francis O'Rourke, C.S.B....Houston, Tex.
 Essay: "Fray Alonzo Benavides."
- Brother Christopher Perrotta, O.P.....College of the Immaculate
 Conception.
 Essay: "The Care of Italian Immigrants in the United States."
- Rev. Matthew Pekari, O.M.Cap.....Capuchin College.
 Essay: "German Catholics in the Diocese of Baltimore, 1683-1810."
- Rev. George Cornelius Powers, A.F.M....Maryknoll, N. Y.
 Essay: "The Maryknoll Movement, 1911-1924."
- Rev. Edward J. Quinn, O.S.A.....Augustinian College.
 Essay: "Education for Citizenship."
- Rev. James J. Quinlan, C.S.C.....Notre Dame, Ind.
 Essay: "Agricultural Depression: Its Causes and Remedies."
- Rev. Simon Francis Rakauskas, O.S.B....Peru, Ill.
 Essay: "The Russian Peasant of Turgenev and Artzybashev."
- Rev. Joseph Paul Rewinkel.....Hartford, Conn.
 Essay: "Some Opportunities for Religious Correlation in the Grades."
- Rev. Camillus Bernard Schmitt, O.M.Cap.Capuchin College.
 Essay: "Character Education: A Study of Some Contemporary Plans."
- Brother Leo Martin Shea, O.P.....College of the Immaculate
 Conception.
 Essay: "Poets All."
- Rev. Herbert Roy Sheldon, C.M.....Perryville, Mo.
 Essay: "Charles Lamb as a Critic."
- Rev. Richard Bartholomew Sherlock, C.M.Perryville, Mo.
 Essay: "Letter XVII of St. Ambrose and the Relatio of Symmachus."
- Frank Engelbert Vincent Smith.....Brooklyn, N. Y.
 Essay: "Wireless Wave Detectors."
- Rev. James Paul Spencer.....Sulpician Seminary.
 Essay: "Standardization in American Education with Special Reference to the
 Elementary Schools."
- Rev. Anselm Spitzer, O.S.B.....St. Bernard, Ala.
 Essay: "The Present State of Our Knowledge of Speech Defects."
- Rev. John C. Thomann, A.F.M.....Maryknoll, N. Y.
 Essay: "Method in Homiletics."
- Rev. Edward Joseph Westenberger.....Sherwood, Wis.
 Essay: "Child Accounting in Catholic Schools."
- Henry George Vignos.....Canton, Ohio.
 Essay: "The Modern Mathematical Concepts of Continuity."

- Sister M. Amancia, O.S.F.....Milwaukee, Wis.
 Essay: "Henryk Sienkiewicz: The Inspiring Force of His Trilogy."
- Sister M. Modesta, O.S.F.....Milwaukee, Wis.
 Essay: "The Development of Intelligence Tests."
- Sister M. Inez, S.S.F.....Manitowoc, Wis.
 Essay: "Diagnosis in Arithmetic Based on Educational Measurements as an Aid in Supervision."
- Sister M. Mariella, S.S.F.....Glen Riddle, Pa.
 Essay: "The Development of Geometry as a School Subject."
- Sister M. Barbara, S.S.J.....Nazareth, Mich.
 Essay: "Napoleon Bonaparte and the Restoration of the Catholic Religion in France."
- Sister M. Stanislaus, S.S.J.....Chestnut Hill, Pa.
 Essay: "The Dependence and the Originality of Shakespeare in Coriolanus."
- Sister M. Stella, S.S.J.....Erie, Pa.
 Essay: "The Syntax of St. Augustine's Confessions, Book V."
- Sister M. Zita, S.S.J.....Nazareth, Mich.
 Essay: "English Translations of Catholic Works in the Seventeenth Century."
- Sister M. Hilda, O.S.B.....Covington, Ky.
 Essay: "Hrotsuitha, Gandersheim, and the Saxon House: The Epic Poems of Hrotsuitha, A Contribution to the history of the Convent of Gandersheim."
- Sister M. Salesia, O.S.B.....Ferdinand, Ind.
 Essay: "History of Catholic Education in Indiana; A Survey of the Schools from 1702-1925."
- Sister M. Edma, Sisters of Charity.....Dubuque, Iowa.
 Essay: "A Suggested College Course in St. Augustine's de Civitate Dei."
- Sister James Aloysius, Sisters of Charity.....San Antonio, Tex.
 Essay: "An English Translation and Commentary to St. Basil's Letters CXVI to CXXVII."
- Sister M. Hilarine, Sisters of Providence.. Melbourne, Ky.
 Essay: "Originalité des Fables de La Fontaine."
- Sister M. Constance, Sisters of St. Mary..Fort Worth, Tex.
 Essay: "A Suggested College Course in St. Augustine's Confessions."
- Sister M. Theodosia, Sisters of Mercy....Buffalo, N. Y.
 Essay: "Echoes of Gallicanism in New France."
- Sister M. Aquina, Ursuline Sisters.....St. Joseph, Ky.
 Essay: "The Place of Latin in the Catholic High School."
- Sister M. Michael, Ursuline Sisters.....St. Joseph, Ky.
 Essay: "The Foundations of the Ursulines in the United States."

University of California,

Berkeley,

Cal.

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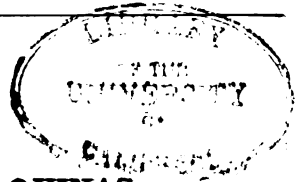
CATHOLIC UNIVERSITY BULLETIN

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No. 2



FEAST OF ST. THOMAS AQUINAS

CURRENT WRITINGS (PROFESSORS AND STUDENTS)

INTERCOLLEGIATE DEBATES

THE CHAPELS OF THE CRYPT

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED QUARTERLY, JANUARY, APRIL, JULY, AND NOVEMBER

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FEAST OF ST. THOMAS AQUINAS

The feast of St. Thomas Aquinas on March 7 was observed as usual with special ceremonies. A Solemn Mass was offered in the Crypt of the National Shrine of the Immaculate Conception, at which all the professors and students of the University and large numbers from the University colleges assisted. The Rt. Rev. Thomas J. Shahan, D.D., Rector of the University, was present in the sanctuary. The celebrant of the mass was Right Rev. Mgr. George A. Dougherty, Vice Rector. A selected choir under the direction of Rev. Dr. Wm. J. Des Longchamps sang the *Missa Papae Marcelli* of Palestrina.

The sermon was preached by Rev. Dr. Edward Jordan, associate professor of Education, who took as the subject of his discourse, "St. Thomas and the Blessed Sacrament." Dr. Jordan's discourse follows:

"They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." Daniel, xii, 3.

The title of Angelical Doctor given to St. Thomas Aquinas appears strikingly appropriate from whatever viewpoint we consider the life and work of this famous teacher. His biographers are unanimous in rendering testimony to his eminent personal sanctity and to his constant practice of that virtue which our Divine Lord tells us is the natural prerogative of the angels in heaven. His spirit of prayer and his fervent piety, likewise, contributed to elevate his life above the plane of ordinary human endeavor and to number him among those chosen souls who seem to live, as do the angels, in the sacred presence of God Himself. His extraordinary intellectual ability, at which men have never ceased to marvel, and which enabled him not only to discuss with clearness and accuracy the most profound problems of human knowledge, but even to elucidate the nature of God and His attributes, and to reconcile the dogmas of faith with the teachings of reason, also merited for him the appellation of "The Angel of the Schools," for it seemed to indicate that in some supernatural way he was, like St. Paul, while yet in the flesh, admitted to participation in that intuitive vision by which the blessed spirits know God and all things else in and through God.

While the questions treated by St. Thomas in any section of the *Summa Theologica* may be adduced as proof of his wide knowledge of things human and divine and of his keen intellectual insight, no single topic offers such convincing evidence of his possession of those natural and supernatural traits that won for him the title of "Angelical Doctor" as is presented to the reader in his sublime treatise on the Holy Eucharist. Some of his discussions introduce us to the well versed philosopher; some manifest the learned theologian and apologist; while others make known the Scripture scholar, the canonist, the historian or the moralist; but the Tract, *De Eucharistia*, shows us the great Saint under all these aspects at once and, at the same time, reveals to us, as perhaps no other portion of his great work does, the man of piety whose soul was suffused with the light of faith that enabled him to pierce, as it were, the very depths of the myster-

ies of God, and whose heart glowed with the fire of divine love until its passion seemed to approach the burning ardor of the Seraphic hosts.

St. Thomas deals with the subject of the Holy Eucharist in a series of twelve articles in the third part of the *Summa Theologica*, in which he presents to us the whole doctrine and discipline of the Church with regard to the Blessed Sacrament. Briefly, yet fully, and with the superb logical order that characterizes all his writings, the Angelical Doctor develops each topic in turn, supporting his argumentation with telling quotations from Holy Writ and the writings of the Fathers, until the dogma of the Eucharist stands out clearly defined in the light of Scripture and Christian Tradition. Every heretical and doubtful opinion that had been advanced up to his time is taken up for discussion and subjected to a searching analysis that not only demonstrates the falsity of the proposition in question but also serves to bring out the true doctrine in sharper outlines. Moreover, St. Thomas, with a pre-vision of the future that appears almost prophetic, anticipates the errors of later heretics and arms the defender of the faith with the weapons of argument that are suited to meet the attacks of every adversary. Thus the doctrine of the real presence of Jesus Christ in the Blessed Sacrament is defended against all those who held that the Eucharist was merely a symbol or a sign of the Savior's Body and Blood. The conversion of the whole substance of bread into the Body and of the whole substance of wine into the Blood of Christ is upheld contrary to those who taught the coexistence of Christ with the substance of bread and wine; and the doctrine of transubstantiation is accurately defined. The presence of Christ, whole and entire, under each species and under every part of each, both before and after the breaking of the sacred host, is likewise proved; and the manner in which Christ is present in the Holy Eucharist is shown to be proper to this Sacrament alone. The permanence of the Divine Presence while the sacred species remain is demonstrated and the teaching of St. Thomas in this regard furnishes a conclusive argument against all those who professed to believe that Christ is present only at the moment of consecration or at the moment of reception. The reality of the Eucharistic Sacrifice is proved in opposition to those who wished to consider it only as a memorial of the passion of Christ. In like manner several minor questions are treated from the standpoint of theology regarding the matter and form, the institution and the effects of this Sacrament. Following the discussion of these various points, the reader marvels at the vast erudition of the scholar and the penetrating keenness of the logician's mind, and he feels convinced that in St. Thomas God had raised up a staunch defender who was fitted both by nature and by grace to be the worthy champion of this dogma of faith.

The thorough grasp of philosophical truth that St. Thomas possessed is shown in his admirable discussion of a number of metaphysical questions that are involved in the doctrine of transubstantiation. The nature of substance, the possibility of the conversion of one substance into another already existing, the nature of accidents and their relation to their subject, the nature of motion and of place—these are questions that have occupied the minds of the philosophers of all ages. But no one has given so satisfactory an answer to them; no one has so perfectly solved them in the light

of ultimate causes; no one has so succeeded in fitting their interpretation into the ordered system of the cosmos, as has St. Thomas. While, in this particular treatise, the Angelical Doctor is not dealing with these speculations *ex professo*, the student of philosophy who is familiar with the Saint's teachings will gain added light for their interpretation from the application of principles that is here made; and the theologian and the apologist will here find a convincing argument of the conformity of revealed doctrine with metaphysical truth. For St. Thomas, philosophy is always the handmaid of theology and nowhere in his writings is this relation more forcibly brought out.

To say that St. Thomas was thoroughly familiar with the teachings of Holy Scripture is to state a fact that is of common knowledge. His commentaries on the Bible are of themselves sufficient to rank him with the foremost exegetes of the Middle Ages, if not of all Christian time. "The story that during the two years of captivity by his brothers he learned the whole Vulgate by heart receives ample support from his writings, as the words of the Bible literally pour from his pen and he seems able to recall any passage at will." Throughout his theological discussions, the authority of the Bible is constantly appealed to, and texts of Sacred Scripture are frequently cited by way of proof or example to lend confirmation to his arguments. This is particularly true of his treatise on the Holy Eucharist, in which the doctrine of the Church is shown to be solidly based on the writings of the Evangelists and the preaching of St. Paul. Nor is there any ambiguity about the interpretation of the various passages that refer to this Sacrament. St. Thomas knows the teachings of the Fathers and attributes to each text the meaning that the universal and uninterrupted tradition of the Church has always assigned to it. For him, the divinely appointed interpreter of Holy Scripture is the Church of Christ and the true doctrine concerning the Holy Eucharist is what she has always and everywhere taught as the revealed word of God.

The moral teaching of St. Thomas on the Eucharist is contained principally in his triple discussion concerning the use, the effects and the ministry of this Sacrament. Here again the Angelical Doctor is found to be in perfect accord with the teaching of the Church. The Eucharist is exhibited to us as a sacrament which confers grace and prepares the recipient for the attainment of eternal life; as a divine remedy by which the wounds of our souls are healed; and as a means by which we are preserved from future sin. Then we are told of the dispositions of soul and body that are necessary for the worthy reception of the Holy Sacrament and of the defects that prevent our obtaining the full benefits of Holy Communion. In this connection it is worthy of note that St. Thomas, long before the custom became common in the Church, advocated the practice of frequent and daily communion for those who feel themselves to be properly disposed and spoke still more forcibly in favor of admitting little children to the Holy Table as soon as they have arrived at the age of reason and are capable of conceiving some devotion toward the Holy Sacrament.

We are not accustomed to refer to St. Thomas as an authority on liturgical practice; yet his discussion of the rites pertaining to the sacrifice of the mass and the administration of the Holy Sacrament shows us that

he was well versed in the ceremonial of the Church and was an ardent advocate of prescribed form which, external though it be, contributes so much to the dignity and decorum of divine worship. Thus he treats of the proper time and place for the celebration of mass, of the kind of vessels that should be used and of the various ceremonies that accompany the holy sacrifice. The historical and mystical signification of every movement is pointed out and the celebrant is given a reason for every rite that he is to perform. And so this section of the treatise constitutes an excellent liturgical commentary on the mass and forms a fitting conclusion to the Angelical Doctor's discussion of the Blessed Sacrament.

The picture of St. Thomas as the Doctor of the Holy Eucharist would not be complete, however, without reference to another work of his on the subject, viz., the Office for the Feast of Corpus Christi. This was composed at the instance of Pope Urban IV when he instituted the feast and is justly considered the most beautiful and inspiring office of the ecclesiastical year. It is related that St. Bonaventure also was invited to compose an office for this feast but that, when he had read a portion of the composition of St. Thomas, he immediately returned to his monastery and cast his own manuscript into the flames.

In this office, St. Thomas appears to us in a new light, as the Poet of the Eucharist. While the lessons he drew up for the feast are marked by the same sound doctrine and clear exposition that characterize all his writings, it is in the hymns and antiphons for the various hours that the soul of St. Thomas is revealed to us in all its angelic beauty. Whether we take the *Pange Lingua*, with its ringing cadences ending in the splendid exhortation to worship that is known to all as the *Tantum Ergo*; the *Verbum Supernum*, with its majestic rhythm that is likewise familiar in the *O Salutaris Hostia*; the *Sacris Solemnis*, which moves with the measured grace of an Horatian ode and from which is taken the beautiful stanza, beginning *Panis Angelicus*, that every Catholic chorister knows; or the *Lauda, Sion, Salvatorem*, with its superb note of jubilation that lifts the soul of the worshipper above the things of earth, we shall find that St. Thomas was master of every chord that beats in the human heart and knew, as few have ever known, how to make those chords vibrate in unison with the angels' song.

The marvel of this Eucharistic Anthology is the consummate skill with which the author adapts the doctrine of revelation concerning the Blessed Sacrament to measured verse that speaks the poet born. See, for example, how the faith and hope and love of the worshipper are attuned to the sweet music of the *Adoro Te Devote*, and how the theology and metaphysics of the Eucharist are condensed with no sacrifice of accuracy of thought in the majestic verses of the sequence, *Lauda Sion*. The gem of the whole collection, according to some, is the antiphon, *O Sacrum Convivium*, which in a few short lines sums up the whole dogmatic teaching of the Church on the Holy Eucharist.

"O sacrum convivium, in quo Christus sumitur; recolitur memoria passionis ejus; mens impletur gratia, et futurae gloriae nobis pignus datur."

The philosophical and theological works of St. Thomas have made him

known to the world of scholars and students and have given him a place of eminence to which few have ever attained; but his Eucharistic verse has endeared him to the hearts of all the faithful, learned and unlearned alike, and has made his name a household word in every sanctuary of Christendom. Wherever Jesus is adored in the Sacrament of His love; wherever He is exposed for the veneration of His disciples, their worship finds expression in the words that were first formulated and in the sacred songs that were first intoned by the lips of the Angelical Doctor.

The treatise on the Holy Eucharist was the last great work from the pen of St. Thomas. It seemed that in the study of this great mystery he had exhausted the powers of human contemplation so that all other subjects appeared trivial and unworthy of his attention. It was after the completion of this treatise that our Lord is said to have addressed to him the words: "Thou hast written well of me, Thomas, what reward wilt thou have?" And the saint replied: "None other than Thyself, Lord." He had glimpsed the depths of divine wisdom and knowledge and he longed to be dissolved and to be with God. And his last words were a declaration of faith in the mystery he had explained so well. When the Sacred Viaticum was brought into his room he said: "If in this world there be any knowledge of this sacrament stronger than that of faith, I wish now to use it in affirming that I firmly believe and know as certain that Jesus Christ, True God and True Man, Son of God and Son of the Virgin Mary, is in this sacrament." Then he added: "I receive Thee, the price of my redemption, for whose love I have watched, studied and labored. Thee have I preached; Thee have I taught. Never have I said anything against Thee; if anything was not well said that is to be attributed to my ignorance. Neither do I wish to be obstinate in my opinions, but if I have written anything erroneous concerning this sacrament, or other matters, I submit all to the judgment and correction of the Holy Roman Church, in whose obedience I now pass from life."

Thus the doctor and the scholar, the philosopher and the theologian, the moralist and the poet, finished his teaching on the Holy Eucharist with a humble act of faith and his soul passed from earth fortified with the sacrament that, in his own words, was given to man as a pledge of eternal glory. The Angelic Doctor went to join the angelic hosts in the participation of that ineffable banquet of the spirit that consists in the everlasting enjoyment of the vision of God, where "they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity."

LEGION OF HONOR: DR. HENRY HYVERNAT

On February 15 dispatches were received from Paris, France, noting the promotion to the Legion of Honor of Rev. Dr. Henri Hyvernât, D.D., professor of Biblical Archeology and Semitic Languages and Literature in the University. An enviable distinction indeed, and one richly merited, the award has evoked approving comment not only in university circles here and in Europe, but among our co-religionists in various foreign countries. One of the few survivors of the original faculty of the Univer-

sity, Dr. Hyvernât left a professorate of Biblical Archeology at the College of the Propaganda in Rome, at the request of Rt. Rev. Bishop Keane, our first Rector, to assume a similar position in the then recently founded Catholic University of America.

In the world of science Dr. Hyvernât has long been recognized as one of the great scholars of his time, having been honored by many of the universities of the United States, England, France, Germany and Italy. It was to him that the priceless collection of Coptic Manuscripts of the late J. P. Morgan were submitted, at the suggestion of Bishop Shahan, in order that he might pass upon their authenticity. The magnitude of this task, which is not yet entirely completed, may be appreciated from the fact that the collection contains over sixty volumes in folio, besides 10,000 photographs, and innumerable miscellaneous items. In collaboration with Abbé Chabot of the Institut de France, Dr. Hyvernât is also one of the editors of the "*Corpus Scriptorum Ecclesiasticorum Orientalium*," now nearing its one-hundredth volume.

ORDER OF LEOPOLD II: DR. PETER GUILDAY

Late in January another member in the University, Rev. Dr. Peter Guilday, professor of Church History, was decorated by the Belgian Government with the order of Leopold the Second at a complimentary luncheon at the Belgian Embassy in Washington. Given in appreciation of work performed in the restoration of the Library of the University of Louvain, Baron de Cartier, the Belgian Ambassador, who awarded the decoration as representative of King Albert of the Belgians, declared that Dr. Guilday's service was especially notable in that it included the creating of interest among the various universities and colleges of this country in the great work of restoring that precious store-house of learning, the Louvain Library.

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We may chronicle with pride these two latest decorations awarded to members of the Staff, with the feeling that with justice the whole University is likewise honored by them, with the further conviction that it is through distinguished scholarship and generous service, like these here cited, that she can best accomplish her duty to herself as well as to Church and country.

RECENT DISCOURSES OF OUR PROFESSORS

Not alone in the lecture hall but in pulpit and on platform the professors of the University have been busy the past few months. Among recent discourses must be counted the Sermon of the Right Reverend Rector preached on March 14, on the occasion of the Eucharistic Breakfast of the Holy Name Society of St. Augustine's Church, Bridgeport, Conn.; as well as the address of MONSIGNOR PACE to the New York Archdiocesan Council of Catholic Women at the Catholic Club in New York City on "The Papacy and International Relations." MGR. PACE also addressed the International Federation of Catholic Alumnae in session at the Willard

Hotel, Washington, during March, as did also REV. DR. JAMES H. RYAN, associate professor of Philosophy. On March 10 REV. DR. PETER GUILDAY, professor of Church History, delivered the formal discourse at the dedication of a new gymnasium at Howard University. REV. DR. PATRICK J. MCCORMICK, professor of Education, on March 20 addressed a thousand religious teachers, Brothers and Sisters, of the diocese of Brooklyn on "Horace Mann: His Influence on American Education," while in February DR. PATRICK J. LENNOX, Dean of the School of Letters, spoke before the Shakespeare Society of Washington on "Shakespeare's Relations with Some of His Contemporaries." Among the recent addresses of REV. DR. WM. KERBY, professor of Sociology, are to be counted six lectures: "Work and Vision," to the Council of Jewish Women of Washington; "The Spirit of Social Work," given under the auspices of the Washington Council of Social Agencies; "Compensation in Social Work," under the auspices of the Washington Sodality Union; "Larger Meanings in Charity," for the annual meeting of the Maryland Federation of Catholic Alumnae in Baltimore, Md.; "Work for Children," at the Community House in Baltimore; and "The Work of John Ruskin," given before the Trinity College Art Club.

REV. DR. PATRICK J. HEALY, professor of Church History, read two papers, "The Mysticism of the School of St. Victor," before the annual meeting of the American Society of Church History; and "Gregory of Tours," for the annual meeting of the American Catholic Historical Association. REV. DR. JOHN P. O'GRADY, associate professor of Sociology, spoke in Scranton, Pa., to the Pennsylvania Social Workers Conference on "The Place of Family Social Work in the Community," and to the Scranton Rotary Club on "Lay Participation in Social Work." He also addressed the Tenth Anniversary Meeting of the Catholic Charities of Bridgeport, Conn., and the Social Workers Club of Los Angeles, Calif. REV. DR. JOHN M. COOPER, associate professor of Theology, spoke on January 22 to the Parent's Council of Philadelphia, Pa., on "The Influence of Machine-Made Recreation on Home Life," and on January 28 to the Washington Sodality Union on "Catholic Charities and Community Problems." He also gave two talks to the Physicians and Surgeons Club of Columbia University, addressed a mass meeting of the Catholic Women's organizations of Newark, N. J., delivered four radio talks for the Paulist League of New York on "Religion and Science," and preached the St. Patrick's Day Sermon in St. Patrick's Church, Washington. REV. DR. THOMAS V. MOORE, O.S.B., professor of Psychology, spoke in January before the Mediaevalists Club of Chicago on "The Psychology of Francis Thompson," and during Lent delivered a series of discourses on "The Spiritual Principles of Christ" in the Shrine of the Blessed Sacrament, Chevy Chase, Washington. On March 10, REV. DR. GEORGE W. JOHNSON, associate professor of Education, appeared in behalf of the Catholic Educational Association before a joint committee of the Senate and House of Representatives, and spoke of the aims of Catholic education, in special reference to the Curtis-Reed Bill. REV. DR. EDWARD JORDAN, associate professor of Education, preached at the dedication of St. Elizabeth's Church, Richmond, Va. REV. DR. THOMAS J. MCGOURTY, and REV.

DR. JOSEPH P. CHRISTOPHER of the classical department, gave respectively two lectures on classical subjects in Misericordia College, Wilkes-Barre, Pa., and an address on Latin Literature before the Newman Club of George Washington University.

REV. PAUL HANDLEY FURFEY, of the department of sociology, addressed a group at the Washington Social Service House on "The Problems of Preadolescence," and preached in St. Matthew's Church, Washington, on "Christian and Pagan Joy." REV. SPEER STRAHAN, of the English department, addressed the Catholic Daughters of America in their club house in Baltimore on "Youth's Encounter in Fiction and in Life." REV. DR. JOHN A. RYAN, D.D., also delivered the following addresses, "Christian Standards in Social Life," at the Annual Meeting of the Social Service School of Canada, in Toronto, Canada, January 26; "The Decline of Liberty in the United States," before the Cleveland Progressive Forum; "The Anthracite Coal Strike," before the City Club of Cleveland; "Standards of Living," before the Richmond School of Social Service; "The Decline of Liberty in the United States," at the University of Richmond; "The Fallacies of the National Woman's Party," at Hampton College, Richmond, Va.; and also addresses before the Women's Democratic Club of Baltimore and before the students of St. Mary's Seminary, Baltimore. A complete list of the discourses of the members of the University staff for the scholastic year will be published in an early number of the BULLETIN.

CURRENT WRITINGS (PROFESSORS AND STUDENTS)

The following titles exhibit some of the contributions made by our professors and students to periodical literature since the beginning of the present year.

- Dr. Roy J. Deferrari, Ph.D.: "Some Phases of the General Report of the Classical Investigation." *The Classical Weekly*, Jan. 4, 1926.
- Rev. Adrian T. English, O.P.: "The Historiography of American Catholic History (1785-1884)." *The Catholic Historical Review*, January, 1926.
- Thomas George Foran, M.A.: "Constancy of the Intelligence Quotient." *Catholic Educational Review*, March, 1926.
- Rev. Paul Hanley Furfey, Ph.D.: "Recent Research on the Gifted Child." *Catholic Educational Review*, March, 1926.
- Rt. Rev. Mgr. Hugh T. Henry, Ph.D.: "Identical Repetition." *Ecclesiastical Review*, March, 1926.
- Rev. Dr. D. A. McLean, Ph.D.: "Re-Christianization of Industry." *Columbia*, March, 1926.
- Rev. Dr. John O'Grady, Ph.D.: "Chaos in Anthracite." *Catholic Charities Review*, February, 1926.
- Rev. Dr. James H. Ryan, D.D.: "Educational Legislation Affecting Private Schools." *Catholic Educational Review*, January, 1926.
- : "A Criticism of the Curtis-Reed Educational Bill." *N. C. W. C. Bulletin*, March, 1926.
- Rev. Dr. John A. Ryan, D.D.: "Christianity and Peace." *Catholic Charities Review*, January, 1926.

- "Christian Standards in Social Life." *Ibid.*, February, 1926.
 "The World Court and After." *Ibid.*, March, 1926.
 "Christian Standards in Social Life." *Social Service Bulletin of Canada*, February, 1926.
 "The Decline of Liberty in the United States." *Kiwanis Magazine*, February, 1926.
 "The Decline of Liberty in the United States." *La Follette's Magazine*, March, 1926.
 "Equal Rights for Women." *N. C. W. C. Bulletin*, March-April, 1926.
 "Muscle Shoals Again Endangered." *News Letter of the Social Action Department*, March 17, 1926.
 Rev. Speer Strahan: "Some Mirrors of Youth." *Catholic Educational Review*, January-February, 1926.
 Rev. Maurice J. Sheehy (Caldwell Hall): "Collegiate Candles and Publicity Bushels." *Ecclesiastical Review*, March, 1926.
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INTERCOLLEGIATE DEBATES

FORDHAM UNIVERSITY: The undergraduate debating team of the university made its first public appearance in intercollegiate debate Friday evening, February 26, winning a 2 to 1 decision over a similar team from Fordham University. The question of debate was: "Resolved, That the Senate of the United States was justified in passing the resolution favoring the entrance of the United States into the Permanent Court of International Justice," the Catholic University team, composed of Edmund Fitzgerald, Brookland, N. Y.; Edward Curran, Bangor, Me., and Brendan Brown, Omaha, Nebr., defending the affirmative side. The rebuttal was spirited, and the quick thinking and ready argument of the young debaters proved the deciding factor in the victorious decision. The chairman of the evening was Very Rev. Edward G. Fitzgerald, O.P., of the Dominican House of Studies, while Messrs. John J. Douglas, representative from Massachusetts; Patrick J. Haltigan, reading clerk of the House of Representatives; and James A. Sullivan, State Deputy of the Knights of Columbus, acted as judges. Debates have also been arranged with other universities before the close of the school year.

UNIVERSITY OF ARIZONA: On March 22 in the McMahon Hall Auditorium the proposition "Resolved, That the Constitution of the United States should be amended to give Congress the power to Regulate Child Labor" was defended by a team composed of Messrs. John J. Meng and Brendan F. Brown, of the University, against a similar team from the University of Arizona, the members of which were Messrs. Fenimore Cooper and Richard Pattee, with the Rev. Dr. Edward Jordan, S.T.D., as presiding officer. At the request of the visiting team the decision was made by the vote of the audience, the victory passing to the Catholic University debaters by a two-thirds majority.

UNIVERSITY OF WYOMING: The same proposition of debate was defended on March 26th by the same team, composed of Messrs. Meng and Brown, against debaters from the University of Wyoming, Messrs. Herbert

Lebert and Alfred Pence, taking the negative of the question, won by a judge's vote from the local team. Rev. Dr. Donald A. McLean, Ph.D., presided, and the judges for the occasion were the Hon. Dorsey W. Hyde, of the United States Chamber of Commerce; Hon. C. J. Junkin, Chief of the Commercial Law Division, Department of Commerce; and Hon. Ethelbert, of the Department of Labor.

THE CHAPELS OF THE CRYPT

The fifteen exquisite chapels installed in the Crypt of the National Shrine of the Immaculate Conception have now been subscribed, and it is hoped before long that a definite date may be set for their consecration. Work is rapidly progressing, and by fall not only the altars, of Algerian onyx delicately chiseled and inlaid with gold ceramic, will be complete, but also their artistic settings, the lovely lunette windows with slender images in stained glass, the blue and gold mosaic soffits, the three mosaic panels with their figures of saints, and the two great marble columns which stand at the entrance of each chapel. The donors of these chapels, it now may be announced, are:

NORTH APSE (GOD THE SON GROUP)

Chapel of The Blessed Sacrament—Sir James J. Ryan, G. C. S. G., Philadelphia, Pa.

Chapel of St. Joseph—Mrs. William McCloskey, Philadelphia, Pa.

Chapel of St. Elizabeth—Daughters of Isabella.

Chapel of St. John the Evangelist—The donors of this chapel wish to remain anonymous.

Chapel of St. Anne—Ladies Auxiliary of Knights of St. John, donors of altar, and the Misses Hickey of Washington, donors of remainder of chapel.

WESTERN APSE (GOD THE FATHER GROUP)

Chapel of St. Cecilia—Anonymous Donor.

Chapel of St. Agatha—Mrs. H. F. Fitzroy, of Boston, Mass. (donor of altar and window).

Chapel of St. Agnes—Mrs. Agnes Glennon, Pittston, Pa.

Chapel of SS. Perpetua and Felicitas—Mrs. Peter Carroll, of Charleston, W. Va., donor of altar, and Mr. and Miss Dillon, of New Haven, Conn., remainder of chapel.

Chapel of St. Anastasia—Miss C. Sienna Sims, of Florence, Italy.

EASTERN APSE (GOD THE HOLY GHOST GROUP)

Chapel of St. Catherine of Alexandria—Mr. Richard M. Reilly, of Lancaster, Pa.

Chapel of St. Suzanna of Rome—Mrs. Suzanne Fay, in memory of Right Rev. Mgr. Sigourney W. Fay, late instructor in the Catholic University.

Chapel of St. Lucy—Miss Mary Keane, of Hartford, Conn., in memory of her uncle, Mr. Charles Riordan.

Chapel of St. Margaret, Martyr—Mr. Hugh Lynch, of Chattanooga, Tenn., in memory of his daughter, Catharine Mary Lynch.
Chapel of St. Brigid—The Ladies Auxiliary of the Ancient Order of Hibernians.

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An unusual arrangement of small gilded panels, each inscribed with a sequential fragment of prayers to the Mother of God, has been devised and almost completed as part of the wall decoration of the Crypt of the Shrine. Following out the general plan of catacombal ornamentation, these plaques are adorned with a delicate scroll work, the peculiarly conventional *lierre* used in the catacombs, and familiar to all acquainted with those sacred sights. The great prayers that have been on the lips of all the Christian centuries, the *Salve Regina*, the *Hail Mary*, the *Memorare*, the *Magnificat* and parts of the *Litany of the Blessed Virgin*, are here caught and woven, as it were, into the very texture of the sacred structure itself. They seem to lend voices of prayer and praise to the very marbles, and break happily its vast monotony of splendor and dignity.

THE MALONEY CHEMICAL AUDITORIUM

The Maloney Chemical Auditorium, which has been under construction for the last year, is now practically completed. It will hold about 700 persons and is well equipped for demonstration work, being one of the finest academic halls in the South. The main entrance is approached through the rotunda of the Maloney Chemical Laboratory, but there is also a spacious side entrance so that the large hall may be easily filled and emptied. As it stands, the whole building is considered by experts one of the finest specimens of Collegiate Gothic, and represents one of the most valuable chemical foundations in the country. Its ceiling is a beautiful piece of Tudor design in white stucco. The six great windows are provided with rich and heavy curtains, for control of the light. An excellent projection machine, of ninety foot power, has been installed. The floors are set in fine concrete and the aisles in terrazzo. Two large halls in the basement have been prepared for graduate work in Chemistry, chiefly research work.

SCHOLARSHIPS: NATIONAL CATHOLIC SERVICE SCHOOL

Five one-thousand-dollar scholarships, voted at the Biennial Convention of the Catholic Daughters of America last July, were formally confirmed and allotted to the National Catholic School of Social Service at the recent semi-annual meeting of the supreme officers and directors of the Order. The University wishes to express its gratitude to the Catholic Daughters for this generous gift in the cause of learning and of humanity. The National Catholic School of Social Service is affiliated with the University, and its advanced degrees are granted in our name.

HIGH CIVIL DISTINCTION: REV. ROBERT A. KEEGAN, M.A. (1916)

As an expression of public appreciation of the contribution of professional social workers to social progress, a Medal for Distinguished Social Service to the City of New York was on March 5 presented to Rev. Robert F. Keegan, M.A. in Sociology, secretary of the New York Catholic Charities, at a gathering of 1,600 people at the annual dinner of *Better Times*, the welfare magazine making the awards. As secretary of the New York Catholics Charities for the last six years Father Keegan conducted an exhaustive survey of existing conditions, and drafted the administrative system which has since been put into effective operation, while in unifying the Catholic charities, the newspapers state, "he has brought a new element of strength to the advancement of the social well-being of the people of the entire city." Father Keegan is also the president of the New York State Conference of Charities.

BASSELIN COLLEGE

A mid-year program was presented by the students of Basselin College in the Sulpician Seminary Thursday evening, March 11, in honor of the Right Reverend Rector, and in presence of their various professors and the theological students of the seminary. The following program was given:

Preclara Custos Virginum.....Abel L. Gabert

Chorus for equal voices

Public Reading and the Priest.....John J. Boguslawski
Elias and the Prophets of Baal (Reading) . . . John P. McCormick
The Advantages of Living in a Garret (Johnson)

Franklin J. Corrigan
Public Speaking and the Priest.....Raymond J. Sweeney
The Prodigal Son (Reading).....Rayner A. Olk
Ecce Quam Bonum.....L. Perruchot

Chorus

Closing Remarks.....Rt. Rev. Thomas J. Shahan, D.D.

DOMINICANA QUARTERLY

With the current issue, *Dominicana*, the quarterly issued by the Dominican novices of the College of the Immaculate Conception, celebrates its tenth birthday, and the leading article, "Retrospect," by Brother Walter Farrell, calls to mind some of the ardors and endurances of the first joyful decade of years. Among other interesting papers may be noted "The Eucharistic Hymns of St. Thomas Aquinas," by Brother Martin Shea. The careful editing even of a small quarterly for ten years is reason for honest pride, and the Dominican students are to be congratulated on the success with which they have carried forward their review, and on the bright promise it holds for the future.

ST. PATRICK'S DAY

On the feast of St. Patrick Rev. Dr. John M. Cooper, associate professor of theology, preached the anniversary sermon in the Church of St. Patrick, in Washington, at the Solemn Mass celebrated by His Grace, the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore and Chancellor of the University, and at which the Rector of the University, the Right Rev. Thomas J. Shahan, D.D., Rector of the University, and many of the professors assisted. Dr. Cooper's discourse was both retrospective and prophetic. He traced the remarkable growth of the Church in the United States since 1790, and continuing through the various stages of development to the present day. He said in part:

"Looking back through the vista of the years at this last century of Catholicism in the United States, we seem to see again the tiny mustard growing into a great tree, the seed grown into a great tree whose spreading limbs and leafy branches cover the land. But it is not of mere growth in bulk that I speak. It is rather the unparalleled growth in the fourfold labors of missions, education, charity, and the pastoral care of souls that are the action of the spirit of Christ in His mystical body and in the world—the fourfold labors of care of souls, charity, education and missions that are symbolized by the four outspreading arms of the sacred emblem of the Christian faith.

A healthy touch of self-criticism is good for us all, and we as Catholics are blessed with a generous tinge of it. Often, for example, we ask ourselves: Why have we not produced a larger and ampler Catholic literature? Why have we not more Catholic books? Perhaps we might have done more along literary and scientific lines. Our Catholic brethren in Europe have probably outstripped us in this respect. But on the other hand we may perhaps thank God that we have devoted less of our time to writing books, to the upbuilding of a great American Catholic literature. We may perhaps well thank God that in the long-continuing emergency of the last hundred years, an emergency that called for the most strenuous activities and strained our resources in finance and personnel to the breaking point, we chose the better part in devoting the major quota of our energies to the fulfilment of the unprecedented task laid at our doors by the ever-swelling tides of Catholic immigration that have surged upon our shores. This challenge was one distinctly of the practical order, in only a negligible measure of the literary or theoretic order. . . .

We are perhaps too close to it all to realize the magnificent triumph that has been won. A touch of self-criticism is good for us all, but on a day like this it is permitted to look joyfully upon the labor that under God's grace has been brought to such glorious fruition, not that we may rest content in self-satisfied complacency, but that we may rejoice and take heart against the heat and the labors of the day ahead. For the work of the American Catholic Church, especially along the lines of the care of souls, of education, of charity, we can hold up our heads among the Catholic peoples of the world. When the Catholic Church historian of the twenty-fifth century comes to write the record of Catholic action in the world, we need have little doubt but that this last century of Catholicism in the

American Republic will be seen in its proper perspective as one of the great outstanding achievements of the spirit of Christ in his imperishable and world-wide mystical body."

"Many nations," he declared, "had given their sons and daughters to this work." There was glory for all, for the Celt and Teuton and Slav and Latin, as well as for the loyalty and faith that have been Erin's gift to the Catholic Church in America. . . . But we must not live in the past alone.

"Much we have done. Much yet remains to do. And the challenge of the future is flung at our own feet. The challenge is a manifold one, and it is beset with hazards, as every worthwhile task is so beset.

"The hazards that lie ahead of us are not, so far as we can foresee, the hazards of the past. We have no longer to fear, for our religion's sake, the prison cell and the hangman's noose. We have no longer to crouch behind hedges while we hear Mass and teach our children their catechism. We have no longer to eat the bitter bread of sorrow and drink the waters of adversity, suffering for the sake of Christ. The hazards that lie ahead are subtler, more insidious, and of another order. Our fathers faced death and its terrors unflinchingly for their faith, and their faith grew robust. Our fathers prospered spiritually under adversity. Shall we be able to keep the fires of faith and loyalty and zeal at the same white heat in these soft, piping times of peace and prosperity? Time only can tell.

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God." Whatever meaning we attach to this ominous warning of Christ, let us not brush it aside as Oriental imagery. Is it an easy thing for a well-to-do and comfortable and comfort-loving generation to carry the cross of Christ. The glorious thirteenth century was followed by the disasters of the thirteenth, fifteenth and sixteenth. This is no day to strike a minor chord, but it will do us no harm to recall how easy it is for a young heir of a hard-earned fortune to squander in a decade the accumulated earnings of a father's lifetime. Laity and clergy alike, we are the heirs of the fortune of faith and loyalty and self-sacrifice and zeal painfully and sorrowfully accumulated by our Irish forefathers through centuries of adversity and oppression. Laity and clergy alike, we have builded the temple of American Catholic life from the treasures that have been so generously and plentifully bequeathed to us. Like the prodigal son, are there not already certain tokens that we are drawing upon our inherited capital instead of investing our interest? But let us turn to more pleasant things, from the hazards of the future to its tasks.

"Compared with the tasks that faced our fathers in the faith on this continent, our own task is greatly simplified. The most outstanding fact in the history of the Church in America during these last hundred years has been its phenomenal growth through the millions who have come from across the seas to seek haven and happiness in this new world. Our fathers' task was an emergency one. Its very magnitude made it necessary for clergy and laity to give themselves to the work of merely blocking out and rough-chiseling. The finer touches had to be left to the future. A new era has now dawned, mostly as a result of the recently adopted

policy of restricted immigration. This is not the place to discuss the merits or demerits of the new policy, but it is pretty certainly here to stay. It would be hard to exaggerate its significance for the Catholic Church in this country. It means that the emergency pioneer days have passed into history. The future historian of the Church in America will probably divide church history into two great periods; the pioneer building prior to the World War and the restricted immigration laws; the present finishing period on which we have during this present decade just entered. Ours is simpler task of refining and touching up the great massive blocking-out work accomplished so masterfully by the great Catholic leaders and people of the past four generations.

"The second great task that lies ahead is the work of the missions. Our resources in finance and personnel have been almost completely absorbed and strained to the uttermost by the crying demands within our own parishes and dioceses throughout the last hundred years. We have met in almost miraculous manner the three needs of care of souls, of charity, and of education. The fourth—of missions—we have had to leave in large measure for the future. But that future has now become the present. The slowing up of the emergency as a result of restrictive immigration has given us time to catch up on our work, and is rapidly releasing our surplus resources in finance and personnel for the labors of home and foreign missions. In addition, the net result of the World War has been to make the American nation the wealthiest nation in the world, and our Catholic people are sharing more and more in that wealth. American Catholics have for three centuries been the beneficiaries of the mission labors of the European Church. It is time now, and we have the resources, to begin to pay back this great debt of honor by giving of our best and giving generously to carry the light of the gospel to the people that sit in darkness and in the valley of death. . . ."

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No. 3

CATHOLIC ANTHROPOLOGICAL CONFERENCE
ECCLESIASTICAL ALUMNI: NEW YORK MEETING
SCHOLASTIC PHILOSOPHY: ADVANCED COURSES
ANTHONY NICHOLAS BRADY MEMORIAL
BASSELIN COLLEGE: ORATORICAL ENTERTAINMENT
WASHINGTON PAROCHIAL SCHOOLS: MAY DAY
MARTIN T. HIGGINS: DENVER ADDRESS
SEMI-ANNUAL MEETING: DIOCESAN SCHOOL
SUPERINTENDENTS
LAYING OF CORNER-STONE: NATIONAL PRESS CLUB

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CATHOLIC ANTHROPOLOGICAL CONFERENCE

The Catholic Anthropological Conference, a council which seeks the promotion of ethnological training for candidates for missionary work, the stimulation of ethnological research and the publication of scientific information produced by missionaries in the field, was founded by a meeting held at the Catholic University, April 6. Delegates to the meeting were representatives of missionary orders, congregations and agencies.

Bishop Shahan, Rector of Catholic University, was unanimously elected president of the conference, and Rev. John M. Cooper, Ph. D., of Catholic University, secretary. Very Rev. Michael Mathis, C.S.C., Superior of the Foreign Mission Seminary, Brookland, D. C., Rev. Albert Muntsch, S.J., of St. Louis University, Rev. Leopold Tibesar, A.F.M., of Maryknoll, N. Y., Msgr. William Hughes, Director, Bureau of Catholic Indian Missions, and Msgr. William Quinn, National Director in the United States of the Society for the Propagation of the Faith, were elected the executive board of the conference.

Aims of the New Society

Missionary work begins with a study of the people to be converted and most of this knowledge comes from missionaries who have actually gone into the field, it is said in a statement of the aims of the new conference.

"But, much can be imparted beforehand," continues the statement. "Moreover, the candidates can be coached in methods of obtaining information, in directions as to what to look for, and in available written sources of information gathered by previous missionaries and other investigators.

"Our missionaries have unexcelled opportunities for getting the real facts of native life, as they live for a long time among the people, are close to them, are one of them, have their confidence, share their lives, and commonly speak their language. They are, moreover, often in out-of-the-way places to which travelers and scientific investigators rarely penetrate. They should have the credit for giving the scientific facts to the world—laurels which would be to the credit of their order and of the Church as well.

"The day for gathering the facts is rapidly passing. The tribes, or their old customs, are fast passing away. Soon it will be too late."

It was further said that the plan will prove of great apologetic value and will tend to throw much light on things about which there has been "so much materialistic theorizing in the last few decades." The plan is also seen as a stimulant of American interest in missions.

Bishop Shahan in opening the conference, stressed the importance of presenting to the world, in scientific form, the results of field work by Catholic missionaries abroad.

"Unfortunately," he said, "our earlier missionaries neglected some of the opportunities they had of recording precious data on the life, culture, and religion

of primitive people. However, it is not too late to begin with the work even now. We must follow the example of some of the European universities which have a chair of Missionary Science. There is no doubt that your meeting here has large hopes of achieving something noteworthy both for Catholic missionary activity and for ethnology."

"Globe-trotters," said the Rev. Marcellinus Molz, of Baltimore, "frequently spread false impressions concerning the life and culture of the people among whom they have lived a day or two. The missionary has the opportunity of correcting these false impressions and presenting the truth about primitive people. But help the missionaries before setting out, and do all you can to give them correct ideas about the people among whom they are to labor."

To Issue Year Book

The conference plans to put information gained through this system of ethnological research before the world in a year book. In this endeavor it will be guided somewhat by "Anthropos," a European Catholic publication, one of the best if not the best standard periodical publications in the whole field, and by "Semaine d'Ethnologie Religieuse," which was held at the University of the Sacred Heart at Milan, last September, but will not be connected with either project. Neither is the conference to be connected with any university, (although Catholic University is to act as a sort of clearing house) or order, but is organized by all those orders and agencies represented at the recent meeting. Applications for membership are to be passed upon by the executive board.

Delegates to the meeting which effected the organization were: Rev. H. A. Campo, National Secretary of the Society for the Propagation of the Faith, New York; Rev. Dr. C. J. Connolly of Catholic University; Rev. Bernard Espelage, O.F.M., of Santa Fe; Msgr. Hughes, Rev. Felix Kirsch, O. M. Cap., Superior, Capuchin College, Brookland, D. C.; Rev. Michael McKeough, O. Praem., of Catholic University; Father Mathis, Very Rev. Matthias Mayou, C. P., Consultor to the Provincial, West Hoboken, N. J.; Father Molz, Rev. Dom Augustine V. Walsh, O. S. B., Brookland, D. C.; Father Muntsch, S. J.; Rev. Bernard F. Meyer, A. F. M., Superior, Wuchow Missions; Rev. John H. Sherry, O. M. I., Oblate College, Brookland, D. C.; Very Rev. Ignatius Smith, O. P., Prior, Immaculate Conception College, Brookland, D. C.; Rev. Dr. Benjamin Tenny, S. S., Secretary, Negro and Indian Missions; Rev. Dr. Frank A. Thill, Secretary-Treasurer, Catholic Students' Mission Crusade, Cincinnati, O.; Father Tibesar, Very Rev. N. A. Weber, S. M., Superior, Marist College, Brookland, D. C.; and Rev. Dr. Cooper.

THE ECCLESIASTICAL ALUMNI: NEW YORK MEETING: APRIL 22

The Annual Meeting of the Ecclesiastical Alumni of the Catholic University of America was held at Hotel Roosevelt, New York City, Thursday, April 22. After the business meeting luncheon was served to

seventy Alumni and their guests. The Toastmaster was Monsignor Thomas O'Brien of Brooklyn. Cardinal Hayes had expected to be present, but was unable to attend. He was represented by Monsignor Lavelle, V. G., and Rector of St. Patrick's Cathedral, who read a letter of welcome and loyalty from His Eminence. Other speakers were: Bishop Shahan, Msgr. Kirlin, Philadelphia; Very Rev. William J. Duane, S. J., New York; Very Rev. Joseph McSorley, C. S. P., New York; Very Rev. Dr. John F. Fenlon, S. S., Baltimore; Rev. Bro. Thomas, and Rev. Dr. Francis C. Campbell, New York.

An excellent musical entertainment was given by Fathers McManus, Ross, Shea, Flannelly, Quinn, Klug, Wood and Curran, members of the New York Archdiocesan Choir.

Owing largely to the devoted efforts of Monsignor Joseph F. Smith, of New York, the gathering was a distinguished success, and heralded, it was generally felt, a new life for our Ecclesiastical Alumni Association. It was decided to hold the 1927 meeting at Philadelphia, and Monsignor Kirlin, of that city, was elected president. Rev. Dr. Bernard A. McKenna, of the University, was re-elected secretary. A cordial vote of thanks was offered to Monsignor Smith and Dr. McKenna for the new and excellent Directory of the Ecclesiastical Alumni prepared by them.

SCHOLASTIC PHILOSOPHY: ADVANCED COURSES

To meet the needs of students who intend to specialize in Scholastic Philosophy and especially of those who are preparing to teach philosophy, the following courses are offered in 1926-27.

PHILOSOPHY X. Introduction to the Study of St. Thomas.—Historical influences and sources; writings; structure of his works; method and fundamental principles as shown especially in the *Summa Theologica*.—DR. SMITH.

PHILOSOPHY XXIV. Aristototele and Scholasticism.—A survey of the movement which culminated in the restoration of the Aristotelian philosophy and its adoption as the basis of the Scholastic system.—DR. ROLBIECKI.

PHILOSOPHY XXV. The Scholastic Theory of Knowledge.—The subject is treated with special reference to St. Augustine—*De Civitate Dei*; St. Bonaventure—*Itinerarium mentis in Deum*; and St. Thomas—*De Veritate*.—DR. JAMES H. RYAN.

PHILOSOPHY XXVI. De Anima.—The philosophy of mind; nature of the soul; theory of mental faculties; the mind-body problem: the *Contra Gentes* as text.—DR. SMITH.

PHILOSOPHY XXVII. Philosophy of the State.—The doctrine of St. Thomas regarding the origin, nature and forms of civil government as developed in the *Summa Theologica, Pars. IIa-IIae*.—DR. McLEAN.

PHILOSOPHY XXVIII. The Personality of God.—The nature and significance of personality; knowableness of God; personality finite and infinite: the *Summa Theologica, Pars. I* as text.—DR. PACE.

These courses are open to students who have completed their undergraduate work in philosophy and have received the A. B. degree; to priests who have completed the seminary courses in philosophy and theology; and to teachers of philosophy who desire to take up the investigation of special problems.

In each course, two meetings a week will be held, at hours to be arranged.

Occasional lectures will be given, but the method throughout is that of the seminar, with reports and discussions.

The requirements for degrees are stated in "Courses of Study" pp. 49-50.

With the approval of the professor in charge of the major subject, the candidate may offer, as parts of the minor subjects, graduate courses that are given in other Departments of the University.

COMPLETION OF ANTHONY NICHOLAS BRADY MEMORIAL HALL: CATHOLIC SISTERS' COLLEGE, MAY 28, 1926

On May 28, His Excellency Archbishop Pietro Fumasoni-Biondi blessed the New Wings of the Brady Memorial Hall on the grounds of the Catholic Sisters College. There were present Mrs. Nicholas F. Brady, Mother Angeline, Superior of the Sisters of Mercy in Hartford Diocese, and several other distinguished guests. The Order of Exercises was as follows:

The Catholic Sisters College

VERY REVEREND PATRICK J. McCORMICK, Ph.D., *Dean*
Anthony Nicholas Brady Memorial Hall

RIGHT REVEREND THOMAS J. SHAHAN, D.D., *Rector*
The Catholic University of America

Address

HIS EXCELLENCY THE MOST REVEREND PIETRO FUMASONI-BIONDI

Apostolic Delegate to the United States

Blessing of the New Wings

Solemn Benediction of the Most Blessed Sacrament

BASELIN COLLEGE: ORATORICAL ENTERTAINMENT

On Sunday evening, May 30, the Basselin College students offered an Oratorical Entertainment entitled "Burke Night." It was a decided

success, and drew cordial applause from the university professors and ecclesiastical students present on the occasion, in Student's Hall, Sulpician Seminary. The program follows:

Omni Die Dic Mariae— <i>A. Gonon</i>	THOMAS F. DENNEHY AND CHORUS
Ode to Edmund Burke.....	LEROY I. SMITH
Burke, the Friend of America	WILLIAM S. MORRIS
Peroration of the Speech on Conciliation	MIECZYSLAUS B. ZYCHLINSKI
The Character of Burke	JOSEPH M. RENIER
The Country Store, the Mother of Congress.....	GEORGE J. WHITFORD
The Genius of Burke.....	JOHN A. KING
Integer Vitae— <i>Flemming</i>	FOUR PART CHORUS
Closing Remarks.....	RIGHT REVEREND THOMAS J. SHAHAN, D.D.

WASHINGTON PAROCHIAL SCHOOLS: MAY DAY AT UNIVERSITY

Five thousand parochial school children of Washington participated in the first annual May Day at the Catholic University of America, Saturday, May 15, under the direction of Most Rev. Michael J. Curley, Archbishop of Baltimore.

Led by their parish priests and directed by their teachers, the children came in parish units, each with its banners and sashes in its school colors, and paraded into the university grounds behind a bugle and drum corps. They marched to the National Shrine of the Immaculate Conception, on the campus, where Mass was celebrated. The altar was erected in the open on a plateau of stone formed in the course of the Shrine's construction, and the children were marshaled about it on the campus. Thus arranged, they sang May hymns throughout the Mass, under the direction of the Rev. Dr. Des Longchamps, Professor of Music at the university.

The Rev. John I. Barrett, Archdiocesan Superintendent of Schools, was celebrant of the Mass. After the Mass, Bishop Shahan, Rector of the Catholic University, gave Pontifical Benediction, assisted by Rev. Dr. Bernard A. McKenna, and Rev. Joseph Buckley.

"You are all most welcome today to the grounds of Catholic University," Bishop Shahan told the children, "that you may have a happy holiday under the auspices of the Blessed Mother in this, her month of May."

He told the children that they represented the Catholic Church on its largest scale, saying: "You are the hope of the Church. If there is to be a Catholic Church in future generations, it is because of you. We have faith in you."

The children then dispersed into school units and smaller groups and ate picnic lunches. Each group was presided over by one or more nuns, and Bishop Shahan and members of the clergy moved about among them while their peals of laughter echoed from the staid halls of learning. An athletic program with events for both girls and boys, and with prizes, followed. The goal of all was the Bishop Shahan Trophy, which was awarded to the school amassing the greatest number of points during the afternoon.

OUR DEPARTMENT OF ARCHITECTURE

Address of Martin A. Higgins at Denver, April 27, 1926

Mr. Martin A. Higgins, Master in Architecture, delivered an address on the scope and future of the Catholic University before the Fourth Degree Knights of Columbus, at the Argonaut Hotel, Denver, April 27, 1926. We append some excerpts from this important address:

"I wish to thank Mr. Thompson and Mr. Sullivan, your lecturer and chairman, for the honor of the invitation to address the Denver Knights of Columbus of the Fourth Degree. It affords me an opportunity for a public expression of my deep sense of gratitude to this great Order, which in this Foundation made it possible for me to enter on the profession of architecture. The Knights of Columbus Endowment at the Catholic University is unique in America, if not in the world, in that it affords not only tuition and fees for the entire period of a man's graduate work, but also covers the expenses of board and lodging. It permits a selected group of 50 men possessing the Bachelor's Degree to attain, by competitive examination, scholarships for courses of from one to three or four years, leading to the Master's and Doctorate degrees. The Catholic University of America is itself unique among our major American institutions of learning in that it was founded by a Papal decree, March 7, 1899, by Leo XIII, to be the Pontifical and Episcopal University for the United States of America. This university carries forward the vision of the great pope by spreading throughout America the flame of Catholic learning first lighted over fifteen centuries ago. Leo XIII was, himself, perhaps the greatest scholar and statesman of his century; as such he saw the need among our Catholic people of a great central institution which would typify the highest phases of Catholic education, culture and ideals.

"Catholics, in general, should be proud of the fact that their Church founded the first universities, and prosecuted the work for centuries until, at the time of the great schism under Luther, it had in active operation and of its own direct or indirect establishment, eighty-one universities in all parts of Europe. The names of Oxford, Cambridge, Paris, Bologna, Naples, Salamanca, recall the splendid achievements of the Catholic Church prior to the Reformation. Many of these

institutions now operated as non-sectarian or state institutions were first established by the Catholic Church. In them were developed, under Catholic auspices, the root ideas, the basic principles, and the great systems of educational thought which are the foundation of all modern education. These universities were the sources of civilization, of human culture and learning. Out of them during the Catholic centuries, came an endless stream of scholars, poets, dramatists, law-givers, statesmen and artists; in a word the leaders of humanity for a full thousand years. These universities were the focus of intellectual life, and the Church by its steady and careful guidance, by its cultivation of the highest of human aspirations, gave them purpose, strength, continuance and nobility. The world of today, though it has largely forgotten the achievements of yesterday, owes to the great Catholic universities of pre-Reformation days, a debt that transcends all thought. Bishops, monks, scholars—these universities and their product took over the remains of Roman civilization, took nations overwhelmed by war and famine and pestilence, and from the remnants of the past reared the mighty fabrics of the Middle Ages—works of art, unapproached in beauty, codes of law and systems of government, which are yet basic in our modern states and jurisprudence, systems of philosophy and methods of thought that raise the human mind to the splendor of the Beatific Vision. This Church caused to arise architectural masterpieces like Amiens, Rheims, Paris, Lincoln, York, Wells, Canterbury and Westminster Abbey. In Italy she reared the mighty fanes of Sienna, Pisa, Florence, and Milan. In Spain arose some of the world's supreme edifices, Seville, Granada, Leon, Burgos, Salamanca, and a host of others. In Portugal arose the miracle-church of the Capella Imperfeita at Batalha. The history of art might be well called, for fifteen centuries, "a catalogue of Catholic genius." Giants of the past, their works live to astound us in their exquisite perfections. The names of Giotto, Raphael, Michael Angelo, Leonardo da Vinci thrill us centuries after their bearers have passed away. In their works they live forever, and in these same works lives forever the eternal inspiration of a true and noble religion.

"The Catholic University of America stands today for all these ideals, traditions and achievements of past ages. It has brought, from the old world to the new, the torch of Catholic Education. In philosophy, in theology, in the sciences, in letters and arts, it blazons forth the proud history of a Church that has witnessed the rise and fall of empires, that stands today almost as Macaulay promised "upon the ruined arches" of modern skeptical philosophies and religions, looking forward and backward with eyes serene and face illumined, recalling the past and hopeful of the future. To America this university brings in a day of doubt along with the other splendid chain of other Catholic universities, the promise of a steadfast faith, of an ethics unshaken by the whims of the mob, a record of unanswerable accomplishment. The vision of Edmund Burke, when in his splendid and terrific challenge to British tyranny (the speech "on conciliation of the colonies"), he saw America "now that tiny speck in the Western ocean" becoming mighty and illustrious among the nations of history, has indeed been fulfilled. America has grown to be first and mightiest of modern states, world-wide in its power, unequalled in its wealth, and profound in its influence and its inspiration.

"Who shall forecast then the future influence of a great university like that at Washington, supported by the unanimous approval and consent of twenty million American Catholics and American citizens, a university provided with the best material equipment and armed, as others cannot be, with the immortal truth of its divine founder, enriched by the treasures of fifteen centuries of the world's greatest gains in science, letters and art? Out of this university and out of this Knights of Columbus Foundation, we may safely believe, will come a long line of graduates equipped to take the highest station among the men of America. I congratulate the Knights of Columbus as a whole upon their vision, their far-reaching and profound purpose in this graduate scholarship foundation. I congratulate in particular one of your own colleagues—Mr. John K. Mullen, of Denver—a Knight of St. Gregory, for his munificence in establishing the splendid library which bears his name, and makes it famous in all the halls of learning.

"In conclusion, let me reiterate my deep personal gratitude for all that this fellowship has meant to me in contact with intellectual greatness, and in professional preparation and aspiration."

PAROCHIAL SCHOOLS DIOCESAN SUPERINTENDENTS: SEVENTH SEMI-ANNUAL MEETING, APRIL 7-8

The Seventh Semi-Annual Meeting of the Diocesan Superintendents of the Parochial Schools of the United States was held at the University in Easter week, April 7-8. Forty-two members were present, the largest meeting yet held. Bishop Shahan opened the meeting with an address of welcome and encouragement, and during the proceedings entertained all the members as guests of the University. The program of exercises follows:

Wednesday, April seventh

MORNING SESSION—10:00 to 11:30

1. Address of Welcome. **THE RT. REV. THOMAS J. SHAHAN, D.D.** *Rector of the Catholic University.*
2. Opening Address of the Chairman. **REV. PATRICK J. CLUNE, Ph.D.** *Trenton, N.J.*
3. Need, Method and Benefit of a Diocesan, Survey. **REV. JAMES H. RYAN, D.D., Ph.D.** *Department of Education, N.C.W.C.*

Discussion by Rev. George Johnson, Ph.D. *Catholic University of America*

AFTERNOON SESSION—2:00 to 3:30

4. The College and Teacher Training. REV. J. ROGER SMITH, C.M. *St. John's College, Brooklyn, N. Y.*

Discussion by Rev. Joseph F. Barbian.....*Milwaukee, Wis.*

5. Leakage in the Grades. REV. JOHN R. HAGAN, D.D., Ph.D. *Cleveland, Ohio.*

Discussion by Rev. Thomas V. Cassidy.....*Providence, R. I.*

Thursday, April eighth

MORNING SESSION—10:00 to 11:30

6. Relation of the Superintendent to the High Schools and Colleges. REV. FRANCIS J. MACELWANE. *Toledo, Ohio.*

Discussion by Rev. William F. Lawlor, LL.D.....*Newark, N. J.*

7. The School and Week Day Religious Instruction. REV. MICHAEL J. LARKIN, LL.D. *New York, N. Y.*

Discussion by Rev. Charles M. Coveney.....*Syracuse, N. Y.*

AFTERNOON SESSION—2:00 to 3:30

8. Training the Priest to be a School Man. REV. ARTHUR J. SCANLAN, S.T.D. *St. Joseph's Seminary, Dunwoodie, N. Y.*

Discussion by Rev. Felix N. Pitt.....*Louisville, Ky.*

9. Vitalizing Religion Teaching. REV. HUGH L. LAMB, D.D. *Philadelphia, Pa.*

Discussion by Rev. Charles J. Linskey.....*Detroit, Mich.*

NATIONAL PRESS CLUB BUILDING:**Bishop Shahan Delivers Invocation at Laying of Corner-Stone
By President Coolidge, April 8, 1926**

Look down, we beseech Thee, O Heavenly Father, on Thy children gathered here this day to lay the foundations of a house of knowledge that shall be forever sacred to justice and truth, to charity and peace; that shall forever promote the common interests of mankind and unite it ever more closely in the ties of universal brotherhood and world-wide service of all that seems good before Thee! We are grateful to Thee for the ever-widening range of those invisible agencies of power and accuracy by which all the happenings of life are collected and distributed, by which all human needs and wants are served with a vision and a fullness that admit no obstacle and sweep away all barriers.

Grant, we beseech Thee, O Sun of justice and Mirror of truth, that this splendid diffusion of the facts and events of man's daily life may ever proceed in harmony with the rights of truth and fair play, of the moral betterment of our people, and the improvement of each man's heart and conscience!

May this noble edifice be ever favorable to the welfare of the home, the school and the neighborhood, yea, of city, state and nation!

May its world-wide operations defend and promote the broadest interests of religion, reverence and respect!

May it be ever sympathetic to Thy rights in Thine own world, if only by way of gratitude for the ineffable new blessings of communication that Thou hast bestowed on mankind for its happiness and progress, for its comfort and its consolation, for its relief in peril and distress! Grant, O Lord, we ask with humble insistence, that as we appear before Thee in the chief city of this great nation and under the headship of the foremost man of our republic, so may this imposing edifice shine forever as a mighty beacon set firm and high above the unstable surface of daily life! May it reflect forever that new ideal of public welfare which the founders of our republic realized in their lives and their institutions, and transmitted to us: the right of reasonable freedom in all respects and for all men, political, religious, social, educational and economic, a freedom born on the one hand of the New World's limitless nature and on the other hand of equally marvelous designs of Thy Providence.

We pray Thee, finally, O God of love and mercy, that this edifice may be ever an apostle of peace among the peoples of the world, and of cordial domestic harmony; that in all its works and deeds it may be a constructive and helpful influence, and may win for our national capital an ever-increasing measure of respect and good-will, even from the ends of the earth and the remotest dwellers therein.

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University of California,

Berkeley,

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CATHOLIC UNIVERSITY BULLETIN

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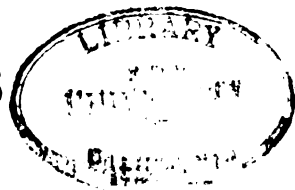
NOVEMBER, 1926

No. 4

The University Collection; Letter of
the Archbishops

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Annual Report of
the Rector

June 30, 1926



WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED QUARTERLY, JANUARY, APRIL, JULY, AND NOVEMBER

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THE UNIVERSITY COLLECTION; LETTER OF THE ARCHBISHOPS

THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C., *October 22, 1926.*

Right Reverend Dear Bishop:

The Holy See has again manifested its good-will toward the Church in America by approving the revised Constitution of the Catholic University. This is based on the experience of forty years, the formative period during which the original Constitution was fairly tested. Such modifications as have been introduced in structure and government ensure greater solidity and more efficient operation. We have, then, every reason to hope that the University will now enter on a new era of prosperity and usefulness. Our schools, colleges and seminaries will gain in proportion.

The Constitution provides fully for the internal organization of the University. But it also emphasizes the need of further development. "All who are engaged in the government and administration of the University shall take the deepest concern in fostering, more and more actively, its development." To the same effect are the words of Pope Pius XI addressed to the Hierarchy in 1922 and now incorporated in the Constitution: "if, as must needs be, the government and administration of the University is entrusted to a few Bishops, nevertheless all must have its advancement at heart since it was established for the benefit of all the dioceses of America."

It was in compliance with the request of the Hierarchy that Leo XIII founded the University. His successor now calls on us to complete the work of our predecessors. Let us do so on a scale in keeping with our own educational needs and in honorable rivalry with what others are doing for the support of education in this country. Thereby we shall safeguard the interests of the Church and give practical proof of our loyalty to the Holy See.

Permit us to remind you, dear Bishop, that the annual collection for the University is to be taken up on the first Sunday of Advent, or on another Sunday to be selected by you. We are confident that you will call the attention of your pastors in due time to this important matter, and through them secure a generous response from your people.

We respectfully request that the collection from your diocese be sent to the Rector of the University before February 1, 1926.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

MICHAEL JOSEPH CURLEY,
Archbishop of Baltimore.

JOHN JOSEPH GLENNON,
Archbishop of St. Louis.

SEBASTIAN GEBHARD MESSMER,
Archbishop of Milwaukee.

JAMES JOHN KEANE,
Archbishop of Dubuque.

EDWARD JOSEPH HANNA,
Archbishop of San Francisco.

GEORGE CARDINAL MUNDELEIN,
Archbishop of Chicago.

PATRICK CARDINAL HAYES,
Archbishop of New York.

JOHN W. SHAW,
Archbishop of New Orleans.

AUSTIN DOWLING,
Archbishop of St. Paul.

ALBERT DAEGER,
Archbishop of Santa Fé.

JOHN T. McNICHOLAS,
Archbishop of Cincinnati.

MOST REV. EDWARD D. HOWARD,
Archbishop of Oregon City.

MOST REV. ARTHUR J. DROSSAERTS,
Archbishop of San Antonio.

ANNUAL REPORT OF THE RECTOR (1926)

*To the Honorable Board of Trustees of
The Catholic University of America:*

I have the honor to transmit herewith the Thirty-seventh Annual Report of the Rector of the University for the twelve months ended June 30, 1926. With it are united the Reports of the General Secretary, the Deans of the Faculties of Sacred Sciences, Canon Law, Law, Philosophy, Letters and Sciences, The Dean of Discipline, The Librarian, The Ibero-American Library, The Curator of the Museum, The Committee on Affiliation, The National Catholic Service School, and The Treasurer of the University.

RELATIONS WITH THE HOLY SEE

The Board of Trustees at its meeting of April 14, 1926, considered the proposed revision of the Constitution, and discussed, article by article, the Report of the Board's Committee, as well as the recommendations made by the Faculty Committee. The final draft, as prepared and acted upon by the Board was taken to Rome in May by Right Rev. Monsignor Edward A. Pace, and submitted to the Congregation of Seminaries and Universities. The Sacred Congregation approved the new Constitution on July 10, 1926.

NEW TRUSTEE

At the fall meeting, 1925, Archbishop McNicholas of Duluth was elected to the Board of Trustees, and attended the spring meeting held April 14, 1926. Archbishop McNicholas is an Alumnus of the University.

NUMBER OF PROFESSORS AND STUDENTS

The Professors are one hundred and eleven in number, 36 in the School of Philosophy, 30 in Sciences, 24 in Letters, 6 in Law, 5 in Canon Law and 10 in Sacred Sciences.

In our affiliation system there are 24 colleges, 259 high schools. There were 55,345 examinations taken last year.

There are 848 matriculated male students. If we include the four institutions to which the University furnishes teachers, Sisters College, Trinity College, Knights of Columbus Evening School and the National Catholic Service School, and the two Summer Schools, Washington (448) and San Francisco (276), we must add 2402, making a total of 3250 students under instruction.

Of the 848 male matriculates, 468 are lay students, 211 secular ecclesiastics, and 169 belong to religious orders. Of these 278 are graduates, 468 undergraduates and 110 special students. During the past year graduate students formed 33.16 per cent of the student body.

According to schools, there are 420 in Philosophy, 232 in Sciences, 88 in Letters, 16 in Law, 32 in Canon Law and 60 in Sacred Sciences.

The lay students come from 31 states and 8 foreign countries. The largest number is from the District of Columbia (81), Connecticut (77), New York (68), Massachusetts (45), Pennsylvania (44), Maryland (24), West Virginia (10). There were 373 degrees granted at Commencement June, 1926. Of these 33 were Doctor's Degrees.

THE TEACHING STAFF—APPOINTMENTS, PROMOTIONS, RESIGNATIONS
SCHOOL OF THEOLOGY

Rev. John M. Cooper, Ph.D., S.T.D., Associate Professor of Sociology in the School of Theology, was made an Instructor in the Department of Apologetics and assumed the work formerly carried on by the late Dr. Aiken. Rev. Edward G. Fitzgerald, O.P., S.T.D., and Rev. Bernard A. McKenna, S.T.D., were promoted from Instructors to Associate Professors. Rev. Dr. Des Longchamps was appointed Instructor in Ecclesiastical Music to fill the vacancy caused by the resignation of Rev. Dr. Abel Gabert. Rev. Dr. MacEachen was prevented from lecturing by ill health.

SCHOOL OF PHILOSOPHY

Very Rev. Nicholas A. Weber, S.M., S.T.D., Professor of History, was elected Dean at the beginning of the academic year. The following members were promoted from the rank of Instructor to that of Associate Professor: Very Rev. Henry Ignatius Smith, O.P., Ph.D., Rev. John J. Rolbiecki, Ph.D., and Rev. James H. Ryan, Ph.D., of the Department of Philosophy; Rev. Patrick W. Browne, S.T.D., Ph.D., of the Department of History; Rev. Edward B. Jordan, S.T.D., and Rev. George Johnson, Ph.D., of the Department of Education. Rev. Paul H. Furfey, Ph.D., was appointed Instructor in Sociology. Rev. Joseph T. Barron, S.T.L., of the St. Paul Seminary, St. Paul, Minn., was appointed Associate Professor of Philosophy, to take up his duties at the beginning of the next academic year.

SCHOOL OF LETTERS

During the academic year Rev. Speer Strahan, A.B., was made an Instructor in the Department of English, and the staff of this Department was further augmented by the addition of Mr. Henry Edward Cain, A.M., as Assistant. Dr. Paul Gleis and Dr. Roy J. Deferrari were promoted to full Professorships.

SCHOOL OF SCIENCES

Dr. Hardee Chambliss, Head of the Department of Chemistry, was made Dean of the School of Sciences at the beginning of the academic year, and was subsequently elected Chairman of the Board of Deans. Dr. Otto J. Ramler of the Department of Mathematics was promoted to a full Professorship. Dr. Frederick V. Murphy, Head of the Department of Architecture, was promoted from Associate Professor to the rank of Professor; and Dr. Henry P. Ward and Mr. John A. Dugan, A.M., M.E., were advanced from the rank of Instructor to that of Associate Professor in the Departments of Chemistry and Mechanical Engineering, respectively. Dr. J. Bailey Tomlinson was appointed to succeed Mr. Walter R. Carmody as lecture assistant in Chemistry and also to conduct the courses in Quantitative Chemistry and Chemical Engineering. In February, 1926, Mr. Howard S. Rappleye, of the United States Coast and Geodetic Survey, was appointed temporarily as Instructor in Astronomy. Mr. William K. Karsunsky, B.S., in M.E., was appointed Instructor in Mechanical Engineering and Mr. James J. Bowe was made an assistant in the same department. Mr. Walter R. Carmody tendered his resignation as assistant in Chemistry, in order to complete his work for the degree Doctor of Philosophy, which he received in June, 1926.

One-half of the Teaching staff is engaged in teaching also in the Affiliated institutions; 25 in Sisters College, 14 in Trinity, 13 in the Knights of

Columbus Evening School, 4 in the National Catholic Service School, 3 in George Washington University, 1 in Georgetown Foreign Service School, 1 in the American Institute of Banking, 1 in Holy Cross College, 1 in the "Vineyard," and 9 in Basselin College.

DISCOURSES AND WRITINGS OF THE PROFESSORS

I have seen notices of over one hundred public discourses given by the professors of the University, ecclesiastical and lay, since the beginning of the school year, and many articles in various publications. The activities of the Professors are so broad and varied, that I have prepared a special section of this Report describing books, pamphlets, articles, reviews, discourses, sermons, etc., during the year. I should state frankly that many of the professors perform many services of general import which it is not possible to describe in such a compilation.

BUILDINGS AND GROUNDS

The corridors and students rooms in Albert, St. Thomas, St. Johns and Gibbons Halls have been newly painted and are in excellent condition. Alterations in the arrangements of the interiors of Albert, St. Thomas and St. John's Halls have made it possible to accommodate about fifty additional students. A new electric cooking range costing \$5,000.00 was installed in Caldwell Hall, replacing the old range which had served since 1889. The roads of the University have been oiled and tarred again at considerable expense. A badly needed garage has been provided by the transfer of old buildings into one unit. An excellent second-hand tractor has already paid for itself in good work and economy of labor.

UNIVERSITY LIBRARY

The Library now numbers 261,504 volumes. Among the recent accessions is a copy of the Pictorial Life of St. Francis of Assisi, by P. Subercaseaux-Errazuriz, the celebrated painter, now a Benedictine monk in the Isle of Wight. This precious quarto volume is a gift of Monsignor Bernardini. Several Incunabula have been received, among them one of the earliest printed editions of the Imitation of Christ, richly annotated by a hand of the early sixteenth century. This work is a choice specimen of the average Italian handwriting of that century. Another early printed book, very small, in the original pigskin binding, bears the date of Venice, 1495, and is entitled "De Arte bene Moriendi."

Rev. Dr. Roderick MacEachen presented to the Library his collection of Catechisms, about 3,000 volumes, probably the most complete in existence. A French collection of the works of modern philosophers, about 1,000 volumes, was presented by Rt. Rev. Msgr. Edward A. Pace. Rt. Rev. Msgr. Arthur J. Connolly, of Boston, has added 271 volumes to his

collection, which now comprises 14,208 volumes. Cardinal Sincero, of Rome, has donated 236 volumes. Mrs. George May, of Washington, has donated 180 volumes, in addition to several other similar gifts, and Mr. George J. N. Carpentier 104 volumes.

RELIGIOUS COMMUNITIES

A small religious community, the Missionary Fathers of the Holy Family, has been authorized by Archbishop Curley to establish itself near the University.

The Benedictine Fathers of St. Anselm's Priory are opening a special school for backward children (girls) in September, with the aid of Benedictine Sisters from Duluth, under the supervision of Rev. Dr. Thomas Verner Moore, O.S.B.

A community of religious women, known as Catholic Medical Missionaries, has been located in Brookland, near the University, under the authorization of Archbishop Curley, and the direction of the Holy Cross Fathers in charge of the Bengalese Missions.

FINANCES

The total assets of the University are now \$6,791,149.24, of which \$2,903,499.48 is represented by invested funds. There was an increase in property of \$578,108.27 during the year. The receipts of ordinary income during the year amounted to \$414,005.53. The General Collection reached a total of \$248,720.53, a decrease of \$2,274.86. The ordinary running expenses for the year amounted to \$716,987.77. Donations and bequests amounted to \$57,093.67, endowments \$48,198.85, and donations for buildings \$313,186.11.

DONATIONS AND BEQUESTS

From the Estate of Charles C. Copeland, of Libertyville, Ill., the University received a bequest amounting to \$34,621.75, and from the Estate of Maurice O'Brien, of Pierce City, Mo., a bequest of \$4,081.25. Bequests were also received from the Estate of Rt. Rev. Msgr. Edward A. Kelly, of Chicago, \$1,000, the Estate of Hon. John W. Willis, of St. Paul, Minn., \$500, the Estate of Annie Kernan, of Baltimore, Md., \$666.67; likewise a number of small bequests, amounting in all to \$2,593.67.

"A Friend" has donated \$50,000.00 subject to income limitations during his lifetime, the sum to be used for general purposes after his death. During the year Mr. John K. Mullen, of Denver, Colo., has made additional contributions of \$250,000.00 toward the construction of the new library building, and Mr. Martin Maloney, of Philadelphia, contributed \$5,000.00 additional toward the Chemical Laboratory Annex. Special Diocesan contributions toward the new residence building for priest-professors

increased \$58,267.83 during the year, and has now reached a total of \$100,-294.53. This money has been invested by the Finance Committee. "A Friend" has sent us a contribution of \$8,000.00 to establish a scholarship in honor of "The Little Flower" for the benefit of an undergraduate student of the Diocese of Albany.

VARIOUS DONATIONS

We owe to the generosity of Mr. Nicholas F. Brady of New York, a set of thirty-three films, covering the entire history of the United States, the only condition being that they shall be exhibited free to the school children of Washington, parochial and private.

The University has received from the Estate of the late Rev. Dr. Charles F. Aiken his valuable library of three thousand volumes on Apologetics, also his doctor's robes and typewriter.

His Eminence, Cardinal Dougherty, donated to the University a valuable copy, found in South America, of the masterpiece of Tintoretto painting the portrait of his dead daughter.

Rev. William Maguire, of Baltimore, has donated to the University a large painting of Saint Jerome, considered an Italian masterpiece of the seventeenth century.

From Mrs. Wheaton, sister of the late Rev. Dr. Stafford, of Washington, D. C., we have received a genuine Murillo, a large painting of St. Francis of Assisi bearing the Cross.

From Monsignor Arthur T. Connolly, of Boston, we have received several hundred rare and valuable volumes, a very fine painting of Saint Peter by Guercino, and a painting of St. Jerome by an unknown hand.

The University possesses now about forty valuable oil paintings, ancient and modern, the nucleus of an Art Gallery, at some later date.

ACADEMIC MEETINGS AT THE UNIVERSITY

On April 6, the Missionary Anthropological Conference was Established at the University, under the direction of Rev. Dr. John M. Cooper. Twenty members were present, from various religious orders and communities. It was decided to issue an annual volume of scientific papers under missionary auspices, exhibiting research work carried on and aided by missionaries, manners and customs, religious beliefs, exploration, philology, etc.

On April 7 and 8 the Superintendents of Diocesan Schools, to the number of forty, held at the University their Sixth Annual Conference.

Another project in which the University has long been interested became a fact when, on January 5, the representatives of forty Catholic Colleges and Universities met here and founded the American Catholic Philosophical Association. Our Vice-Rector, Monsignor Pace, outlined its aims in his discourse on "What a Philosophical Organization Can Do." In the

afternoon a symposium was held on "What the New Scholasticism has to offer to modern thought." Before separating the representatives decided to issue a quarterly review of philosophy to be known as "The American Catholic Philosophical Review." Monsignor Pace and Rev. Dr. James H. Ryan were unanimously elected editors of the new review, the first number of which will appear before Christmas.

HONORS AND DISTINCTIONS

The School of Architecture in the University continues to gain new distinctions. Eleven students working in competition with twenty-eight other architectural schools throughout the country on a problem submitted by the Beaux Arts Institute of Design of Paris, achieved a perfect record. Each of the eleven men received honors. The problem, "A Byzantine Baptistry," was an archaeological one. The prizes were awarded by the American Institute of Architecture in New York. In June, the Gold Medal for General Excellency was conferred on our Architectural Department by the American Group of the Graduate Architects of the famous Beaux Arts School at Paris. This distinction was earned in competition with the Architectural Departments of the principal American Universities, and reflects the greatest credit on Mr. Frederick Vernon Murphy, head of our Architectural Department, on its entire staff, and on the students.

On a second problem, "A Gothic Tower," five students received medals also who were successful in the first competition.

At the annual meeting of the American Society of Mechanical Engineers, in New York City, from November 30 to December 4th, the Charles T. Main Award for 1925 was given to Clement R. Brown, a student in the Department of Mechanical Engineering for his paper, "The Influence of the Locomotive upon the Unity of Our Country." The award included a cash prize of \$150.00, made available from funds donated by Mr. Charles T. Main, of Boston, Mass.

The order of Leopold the II was conferred on Rev. Dr. Peter Guilday in March by the Belgian Ambassador in recognition of services rendered to the University of Louvain in the matter of its New Library.

The Grand Cross of the Legion of Honor was bestowed recently on Professor Henri Hyvernât by the French Government, in recognition of his service as a Coptic scholar and editor of the Morgan Coptic manuscripts.

On March 5, the medal for Distinguished Social Service to the City of New York was presented to Rev. Robert F. Keegan, M.A., class of 1916, Secretary of the New York Catholic Charities and President of the New York State Conference of Charities, at a gathering of 1,600 people, because

of the "new element of strength which he has brought to the advancement of the social well-being of the people of the entire city."

The Rev. Doctor Romain Butin, a member of the Marist Society, Professor of Oriental Languages and Curator of our Museum, sailed at the end of June for the Holy Land. He has been appointed Annual Professor and Acting Director of the American School of Oriental Research at Jerusalem for the year 1926-1927. The school is supported mainly by American institutions, among which is the Catholic University of America. Its aim is purely scientific, viz., to extend our knowledge of the geography, history, archaeology and languages of Biblical Lands and according to opportunities to carry out explorations and excavations. It is an honor for the Catholic University of America to have a member of its teaching staff entrusted with such an important mission, and is the first time a Catholic priest has been elected to that office.

NECROLOGY: MONSIGNOR KIRWIN

I have to record the death of Right Reverend Monsignor J. W. Kirwin, Vicar General of the Diocese of Galveston, and an alumnus of the first year of the University (1889-91). Born in the archdiocese of Cincinnati, Monsignor Kirwin, as a young priest, took up missionary labors in Texas, and distinguished himself by his services to his fellow-citizens of Texas during the yellow fever epidemic of 1897, and the catastrophe of the Galveston flood, as well as by his record as chaplain in the Spanish-American War. The funeral mass was celebrated in St. Mary's Cathedral, Galveston, on January 29, by Archbishop Shaw, of New Orleans.

CRYPT OF THE NATIONAL SHRINE

On Sunday, November 15, the Fifth Annual Convention of the National Council of Catholic Women was opened in the Crypt of the National Shrine, with a solemn mass by Monsignor Dougherty. The sermon on "The Kingdom of Heaven" was preached by Monsignor Pace.

On January 25, the annual Solemn Vesper Service of the five Councils of the Knights of Columbus of the District of Columbia was held in the Crypt. Very Rev. Charles W. Lyons, S.J., President of Georgetown University, was the celebrant, and the sermon was preached by Rev. Ignatius Smith, O.P.

The feast of St. Thomas Aquinas on March 7, was observed as usual with special ceremonies. A Solemn Mass was offered in the Crypt of the National Shrine of the Immaculate Conception, at which all the professors and students of the University and large numbers from the University Colleges assisted. Monsignor Dougherty celebrated the Mass, and the Right Reverend Rector was present in the sanctuary. Rev. Dr. Edward

Jordan delivered the sermon, which was printed in the *University Bulletin* (April, 1926).

All the exercises of Holy Week were conducted with great success in the Crypt of the National Shrine of the Immaculate Conception.

The United Sodalties of the Blessed Virgin, 2,500 members, were present at Benediction on May 15. Very Rev. Edward G. Fitzgerald, O.P., preached the sermon.

During the year several Ordinations were held in the Crypt by Bishop Shahan, including many priests.

On Easter Sunday the Apostolic Delegate said Pontifical Mass before an audience of 1,500 people.

The Crypt is about completed, except for some mosaics, stations of the cross, an organ, and some minor needs.

The fifteen exquisite chapels installed in the Crypt of the National Shrine of the Immaculate Conception have now been subscribed, and it is hoped before long that a definite date may be set for their consecration. Work is rapidly progressing, and by fall not only the altars of Algerian onyx, delicately chiseled and inlaid with gold ceramic, will be complete, but also the artistic settings of each altar, the lovely lunette windows with slender images in stained glass, the blue and gold mosaic soffits, the three mosaic panels with their figures of saints, and the two monolith marble columns at the entrance of each chapel.

THE MALONEY CHEMICAL AUDITORIUM

The Maloney Chemical Auditorium, which has been under construction for more than a year, is now practically completed. It will hold about 600 persons and is well equipped for demonstration work, being one of the finest academic halls in the South. The main entrance is approached through the rotunda of the Maloney Chemical Laboratory, but there is also a spacious side entrance so that the large hall may be easily filled and emptied. As it stands, the whole building is considered by experts one of the finest specimens of Collegiate Gothic, and represents one of the most valuable chemical foundations in the country. Its ceiling is a beautiful piece of Tudor design in white stucco. The six great windows are provided with rich and heavy curtains, for control of the light. An excellent projection machine, of ninety-foot power, has been installed. The floors are set in fine concrete and the aisles in terrazzo. The large halls in the basement have been prepared for graduate work in Chemistry, chiefly research work.

THE MULLEN MEMORIAL LIBRARY

The Mullen Library, which we owe to the munificence of Mr. John K. Mullen, of Denver, is now under roof, though it cannot be made ready for opening in the fall. The building is 207 feet wide and 150 feet in

depth, and is three stories in height. A basement, fourteen feet in height, adds a fourth floor. The public reading room located on the second floor is 140 feet in length, 40 feet in width, and 30 feet in height. Its noble and generous proportions make it one of the finest buildings in our city. The twenty-eight marble columns on the lower floor are superb, and when opened will decorate a hall for public events second to none in Washington.

CATHOLIC SISTERS COLLEGE

The Sister students of the Catholic Sisters College were this year 136 in number, all resident in the College (122) or in neighboring convents. During the year 50 courses of instruction were offered by 30 instructors, nearly all from the Catholic University. Owing to the munificence of the children of Anthony Nicholas Brady, Brady Hall has been completed by the addition of its second wing, known as Science Hall. Both wings were formally opened on May 28. The second wing provides the Sisters with three well-equipped laboratories of Chemistry, Physics and Biology, and a new Assembly Hall.

NOTANDA VARIA

Bishop Shahan delivered the Invocation at the dedication of the Statue of General San Martin, the Liberator of Argentine, unveiled by President Coolidge in Judiciary Square on Wednesday, October 28.

National Educational week was observed at the University the week of November 15. Discussion centering on science, sociology, history, law, and religion marked the observance. Three sessions presided over by the Rector, and discourses by nine professors, took place.

Bishop Shahan delivered the Invocation at the Laying of the Cornerstone of the National Press Club by President Coolidge on April 8.

From July 8 to July 11 Cardinal Dubois, Archbishop of Paris, accompanied by Monsignor Leyteaud, Archbishop of Algiers, Monsignor Grente, Bishop of La Mans, and Bishop Chaptal, Auxiliary Bishop of Paris, were guests of the University. Cardinal Dubois was accompanied also by his Vicar-General Canon Welabar and by Father Flynn, Curé of the Madeleine. A banquet was given by Bishop Shahan in honor of Cardinal Dubois, to which were invited several distinguished guests, including the Charge d'Affairs of France, General Tasker Bliss and others.

The Ecclesiastical Alumni of the University held their Annual Meeting in New York, April 22, at the Hotel Roosevelt. Seventy members were present, and it was decided to hold the next meeting at Philadelphia. Great satisfaction was expressed at the success of the meeting, and particularly with the new Directory of our Ecclesiastical Alumni prepared by Monsignor Joseph F. Smith and Rev. Dr. Bernard A. McKenna.

Respectfully submitted,

✠ THOMAS J. SHAHAN, Rector.

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